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Advent Christian Times

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Advent Christian Times.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

THE *Bible Banner* is to be published as a weekly instead of a monthly, from this date. It has raised its price to $2 per annum, and is the organ of no sect, but is published by a "Brotherhood." It appears well, and has an able corps of contributors, and deserves to be well surpported.

A RECENT editorial in the Chicago *Tribune* mentions the Great Pyramid as "The Key to the Universe," and in a column article calls attention to its relation to the creation and regenesis of earth, and commends the publication of treatises thereon as developing many interesting facts. Two or three tracts are published upon the subject, among which the one issued from this office stands prominent for contents and general attractiveness. All who wish to read an interesting and succinct account of this Pyramidal teaching will do well to purchase one. Price, 20 cents.

SHIFTING.

It seems, by a recent investigation of the views of the Congregationalist preachers of Massachusetts, that the majority of them discard the long-taught doctrine of a literal hell of fire and brimstone, into which the spirits of the unconverted were said to be cast immediately on the death of the body. The investigation of the subject was consequent upon the refusal to install a Mr. Merriam, at Springfield, Mass., because he was considered unsound on the hell-fire doctrine. This caused an inquiry to be sent to the Congregational ministers around, and the result was reported in a council held recently at Indian Orchard, Mass. According to reports, it elicited the fact that out of ninety-six ministers, fifty-five reject the Calvinistic view of eternal hell-fire torment, many of them leaning strongly towards, and some adopting, the Bible view of final destruction of the wicked, and others being in doubt what to accept as true on the question.

Thus the tide is shifting on this momentous question, and although "the wind bloweth where it listeth," yet we have strong hopes that through the Spirit of God the shifting ones will settle their faith by the Holy Scriptures, and accept the doctrine therein taught, that "death," "perish," and "destroy" are words that define the doom of the ungodly, and that this doom is to be entered by them at the day of eternal judgment, or when Jesus comes again to earth.

We have also been informed from reliable sources lately, that among the ministers of the Friends or Quakers, of the New England Yearly Meeting, the majority hold to the view of the final destruction of the wicked. We have recently been among this class of people somewhat, and we find them to be a fraternal and Christ-like people, with whose ways we can affiliate much more readily than we had supposed. Those whom we have met in and around Chicago, as far as we can see, are a large-hearted, noble-minded class, and while they retain the simplicity of worship as in former days, yet they are far from bigotry or exclusiveness in their recognition of Christ's people. Many of them are believers in Christ's second advent as future, and near at hand.

If time continues, we have no doubt that the doctrine of a theological hell will become more and more questioned, and that the general tendency will be to accept the truth as taught in the Bible, that "all the wicked will God destroy."

SIGNS FOLLOWING.

"When, and why, did the signs spoken of in Mark 16: 17, cease? W. G. W.

We do not think that they have ceased entirely, but that they are not as common as in the days of the apostles is very evident. They were given to confirm the word. This is evident from the oft-repeated declarations to that effect in the first few chapters of the Acts of the Apostles. The word is now established, and needs no such miraculous confirmation, yet frequently, for the consolation of the saints of God, the Holy Spirit even now gives especial deliverance to many sick and fainting bodies.

The instances of healing in the apostles' days were not continual; but after the word was established by the power of the Holy Spirit, through signs and wonders, then followed martyrdom, and violent suffering, as well as bodily infirmities among the believers. Paul left Epaphroditus sick, and advised Timothy to use a little wine for his stomach's sake.

We believe in trusting in God; but that person who will reject the means God has placed in his hands for recovery from sickness, and require a miracle to heal him, *does not trust in God*, but is guilty of *commanding* God. Also any one who goes about professing to heal the sick, etc., by the power of the Holy Spirit, and boasting of it among the people, and yet who only heals a very few out of the many, if he does heal any, and these even of a doubtful character, is in our own estimation debasing the word of God, and causing more evil than good. We have no sympathy for such work. The apostles never did thus. They attended to preaching the gospel, and the Lord gave the power over sickness and the like, as it pleased him. But the conversion of one soul from Satan to God is of more value than the healing of a thousand cases of bodily infirmities.

GRACELESS RELIGION.

The religion of grace is largely being supplanted by the religion of nature, which is indebted only to human help for its existence and prosperity, independent of superhuman assistance. This kind of religion is becoming more and more popular. It is the religion of carnality in disguise. If men must be religious, Satan prefers that they should have *natural* religion—a religion that will not crucify nature, but only curb it sufficiently to make men moral. This kind of religion is extensively supplanting true religion. It acknowledges Christ, but leaves its possessor Christless. It admits of righteousness, but it is the righteousness of works. It recognizes worship, but it is the worship of empty formality. It never lifts its friends out of nature into grace.

True religion cuts us off from the wild olive tree, and grafts us into the good olive tree; and this is on a principle that is "contrary to nature," for when thus grafted in, we partake of a new nature, and bear fruit unlike the tree of carnality from which we were detached, and just like the holy tree with which we have been connected by faith; for we now receive vitality of an holy nature. We do not graft the old nature into the tree, but simply graft self into it to be vitalized by a new nature. Then let us

"abide in the vine," and thus produce the right kind of fruit. And if we get purged, it is for the purpose of making us more thrifty, that we may produce "more fruit." The purging may not be pleasant, but it will enable us to grow in grace, and give us a richer fullness of the divine nature. Let us have divine religion.

If we dream of purchasing divine favor by a routine of good works, instead of entering the fold through Christ the living way, we shall be ranked among theives and robbers for climbing up some other way. Only by here getting out of carnality into divinity, shall we at last be permitted to enter into glory. A graceless religion may deceive men, but will never pass divine inspection. "Know ye not that Christ Jesus is in you, except ye be reprobates? Said Christ, "Abide in me, and I in you." A man may have morality, and not be in Christ; but he cannot be in Christ and lack morality as a fruit. An artificial morality will not save us. W. S.

MORMON ITEMS.—NO. 15.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form appendix thereto. We wish to make them so short all will read them, and remember the points against a of need. While some foolishly think it is not imp it to be posted on this matter, we know better]

INSPIRATION ALTERING INSPIRATION.

The Book of Mormon thus speaks concerning prophecies uttered by the patriarch "Joseph, who was carried into Egypt. . . . . They are written upon the plates of brass" (2 Nephi 3: 1); that is, the plates of Laban, brought over from Jerusalem. Very well! Here is one of them concerning a seer that should be raised: "And his name shall be called after me, and it shall be after the name of his father" (2 Nephi 2: 1). This one of the prophecies that has been taken out of our Bible, and Joseph was inspired to put it back when he re-translated the Bible. He thus attempted: "And his name shall be called Joseph, and it shall be after the name of his father" (Gen. 50: 33). If it was really written on the plates of brass, "His name shall be called *after me*," why afterwards translate it, "His name shall be called *Joseph?*" Mark, Joseph Smith was not pretending to expound the prophecy, but simply to translate by inspiration, and put back into the Bible what had been taken out, or just what the Nephites had on the plates of brass. This "seer" is said to developed in the person of Joseph Smith, although a Gentile, in spite of the affirmation, both in the Book of Mormon and in the inspired translation of the Bible, that this "seer" should proceed out of the fruit of the patriarch Joseph's loins. How could a modern Gentile Joseph be a descendant of an ancient Israelite Joseph? Can he trace his pedigree? W. S.

CHRIST OUR SANCTIFIER.

To sanctify is to cleanse, purify, and to make white. My eye met an article not long ago, entitled, "God does his washing well." I was much blessed in reading it. How unsatisfactory is a poor washing. Give your clothes to a Chinese washer, and they come back to you streaked and stained, scorched and gray with unremoved dirt, and you wish that you had kept it at home; but linen returned clean and white is a feast to the eyes to look upon.

So a heart poorly cleansed is an unsatisfactory thing; but when thoroughly washed and white what a joyous thing it is. None but God can wash the heart well. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool." David proved this. He had a sinful heart like other men. He was a natural liar. He lied to the priest and lied to Abimelech. It came easy to him to lie. He had other faults. Long and hard he tried to get out of the horrible pit and miry clay, but in vain. After every attempt to wash it, his heart looked worse than a garment from a Chinese laundry. At last, discouraged with his own efforts, he took his heart to God for cleansing and prayed, "Remove from me the way of lying." "Cleanse thou me from secret faults." "Wash me *thoroughly* from my iniquity, and cleanse me from my sin." David expected what he asked for, knowing that God did his washing well. "Wash me and I shall be whiter than snow." So completely did God cleanse him from lying that he could say, "I hate and abhor lying." Surely "God does his washing well." He does it only through Christ. The fountain opened for sin and uncleanness is Jesus' blood alone. He is made unto us not only wisdom and righteousness, but sanctification. Take then your heart to Christ for cleansing. How foolish to try to make your heart right by your own efforts.

If your watch gets out of repair, and refuses to keep time, you do not try to fix it with your jack-knife. You would make it worse if you should. You seek a man that can make a watch, and then you are sure that he can repair one. So take your heart to the great Heart-maker, and then you know he can fix it and make it right. If tempted, let Jesus take care of the temptation; if the flesh entices and draws you by its lusts, let Jesus take care of the flesh; if Satan attacks, let Jesus take care of Satan. I will assure you that Satan will have very little to do with you, if he has to do all his business with you through Jesus Christ. He will keep far from you rather than approach you through Christ.

Oh, how precious is Christ as the sanctifier. As a good watchmaker will not return to you your watch until it will run and keep good time, so if you bring your heart to Jesus, he will not give it back to you until it beats in harmony with God. If you have any doubts whether Christ has fixed your heart or not, simply ask the question, Does it run with God? If not, Christ has not had it; for every heart that Jesus gets, he makes it go with God. Thank God for Christ our Sanctifier. H. F. C.

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Comments on Rev. 1: 4, 5.

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Who can believe the Gospel by John and doubt the fact of such a trinity? But who can fathom the depths of the divine mystery?

Some expositors may say the expression signifies the attributes of God—omnipotence, wisdom, etc., by the symbol of the number seven which means perfection. But mark, the expression is used with special reference to the message to the seven churches. God, Christ, and the Spirit are seen alike interested in those messages, and the united voice is, "Hear what the Spirit saith unto the churches." This blessed Spirit is evidently the same power which takes the plural name in chapter 1: 4, and is also thus described in chapter 3: 1 to the Sardis church. Christ is the dispenser of this power (Luke 24: 49).

The want of space forbids citing the first chapter of Revelation here. Turn to it and study the wonderful sight. Jesus glorified! Jesus exhibited by the Spirit on the Lord's day to a wondering mortal! Jesus portrayed, as he now is, by the pen of the inspired exile of Patmos!

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Hence, we conclude that the "seven Spirits before the throne of God" refer exclusively to the revelations of the feature of person or power of our glorified Lord. He said that the Spirit would be an exhibitor of himself, in John 16: 14.

If this is fair reasoning according to the analogy of Scripture, we get an understanding of the phrase under consideration in the other two places in this book—Rev. 4: 5 and 5: 6. "And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And I beheld, and lo, in the midst of the throne . . . . stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." Here the influences of the Spirit are compared to burning lamps, which signify enlightenment given by

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the Lord, reminding us of the attitude in which he appears in his message to the Ephesian church. And so the Lamb, the seven eyes, and seven horns signify the inspection, the power, and superintendance of Christ over his church in this world by means of his diffusive Spirit.

This ever-present Spirit of holiness in its essential nature is one, but may be compared in its operations to light which is one clear bright substance, but if reflected through a prism (glass of peculiar shape), it will show itself in seven beautiful colors. So we reason by comparing Scripture with Scripture, that the expression, "Seven Spirits before the throne of God," refers to the revelation which the Lord Jesus gives of his person and will, and promises to his people in all their necessities, throughout all ages, by the illumination of the Spirit of God.

O ever watchful, ever sympathizing Lord Jesus, lead me and all who love thee by the light and presence of the Comforter until we reach the promised land. Then

"Palms of victory, crowns of glory,
Palms of victory we shall wear."

Newark, N. J.

Sabbath.

J. S. LAWYER.

I have just closed a discussion with Eld. Santee, of the Seventh Day Advent church on the following propositions:

Resolved, That there were two laws given the Israelitish nation.

Eld. Santee affirmed and I denied.

Second proposition:

Resolved, That the Sabbath of the fourth commandment of the Decalogue is now binding upon all men.

Eld. Santee affirmed and I denied.

The position taken by the elder is the position taken by their Battle Creek Society; that the old covenant was an agreement concerning the Decalogue. I showed that the Ark was not made to carry in an agreement concerning the ten commandments, but the ten commandments themselves.

Again, he took the position that the ten commandments were not written in a book by Moses. I proved that Moses wrote *all* the words of the Lord (Ex. 20: 4) before he was called up into the mount, where the Lord wrote the ten commandments, spoken to the Israelites from the fiery mount in great majesty and power, after which they ran away, and then requested Moses to hear, and speak to them, for fear it would kill them. *All* the words that he had spoken to them; verse 7 reads that he now takes *all* the words written in a book, and asks them if they will assent. They say, Yes. Then he goes to the mount, and God writes the ten commandments on tables of stone for the express purpose of having it preserved on imperishable material, to be placed in a box to be carried wherever they went as a sign to put them in memory of that august event, that would continually keep them in awe, and cause them to fear to break the laws of such a God as that was who spoke to them from the clouds, the thunderings muttering, the great trumpets sounding, which appeared to them, as if all nature had broke loose upon them; and Moses tells them to remember especially (Deut 4: 10-14) the remarkable event that transpired at Horeb. Then again I showed that *one law*, and not two, were given (Ex. 12: 49; Lev. 24: 22; Num. 15: 16, 29. Also through the whole book). It reads, The law; or, A law. Never once, *Two laws*.

On the second proposition his stand was that the seventh-day Sabbath was and had been binding upon all men, because God rested on the seventh day. I proved by Deut. 5: 15 that they were commanded to keep the sabbath day because they had been brought out of the land of Egypt. And as the Egyptians were not brought out of Egypt, but remained, they could not commemorate that event, any more than a South Sea Islander could see any propriety in keeping the Fourth of July, because the people of the United States had come out of English slavery. Exodus 20: 2 proved the same—they were to keep the following words (ten commandments) because he had brought them out of Egypt.

The discussion on this point simmered down on their side to this: The ten commandments were the one law, and all the rest of the laws written by Moses through the authority of God was the authority of God was the other law; and this was done away. I showed that Paul said in Rom. 2: 14, that the Gentiles had not the law; and in Acts 14: 16, that God "suffered all nations to walk in their own ways;" and then I offered five hundred dollars for a single verse where any of the Apostles ever preached to the Gentiles that it was necessary to come under any law; but to the contrary. This was not noticed. It is an impregnable position, and cannot be moved. God's word does not contradict itself. We are Gentile descendants, who were never under the law of Moses. The apostles never preached to anybody to induce them to come under the law; that the ten commandments were not given for a moral code; that it was given to suit their condition then. One chapter in God's book for the education of the human family; that he always gave just such laws from time to time as their knowledge and circumstances demanded; and that all the morals contained in the Decalogue were a part of the constitution of things from the beginning of time; that the Sabbath day was not a moral law; a moral law had reference to conduct between men.

I showed that the first-day Sabbath was typified from creation; that as Adam was created at the close of the sixth day, Adam's next rest day would be the eighth day, which is our first; and as God had made all things from the beginning typifying Jesus, so that he might be magnified in all things, I showed that God's giving the Jews the seventh day was an entirely different thing; that astronomy had demonstrated that our first day corresponds with God's seventh day from creation; that Ezek. 43: 24-27 typified the eighth day or first; also Hos. 2: 11, that the sabbaths were to cease; and that this did not refer to God's seventh day, as he did not call his seventh day the Sabbath day; he sanctified the seventh day. In Ex. 16: 23 we have the first word Sabbath—a different Hebrew word to that of Gen. 2: 2, 3. In Exodus the Sabbath is sanctified.

I also proved that the first day was the one honored by Jesus after his resurrection, as well as by the apostles; that Jesus was our rest; that if we had entered into his rest, then had we entered into just such a rest as God did from creation; a sabbath or rest that had no evening to it, therefore endless; that we observe the first day in honor of Christ's resurrection; and also to please God. We were to please God in all things, and he through his apostles commanded us to be subject to the laws; and the laws of the land requires us to cease from labor one day in seven for the better regulation of society.

I proved also that even if we did not now have the exact seventh or first day, that by keeping the one the laws of the land required us to keep, we were obeying Jesus in the Spirit instead of the letter; and that in the Jewish economy, which was one of works, their work came first, then rest; but with the Christian, he enters into Jesus' rest first, and then works follow, having ceased from our works as he did from his; that Jesus works now to will and to do; and that as we were dead to the world and alive in Christ, and being in Christ, the seventh-day Sabbath, which has an evening to it, is not now binding on Christ, so neither is it binding on those that are in Christ, for sure enough their lives are hid with Christ in God.

I showed also that the Battle Creek Society of Seventh-Day Adventists made a blasphemous assumption in their work, "The Two Laws," by Eld. D. M. Canright, p. 90, in stating openly to the world that "the New Testament alone does not furnish sufficient instructions upon every moral duty. See Rom. 1: 16. Among other assumptions, on page 90 he says that the New Testament says nothing against polygamy. I proved this to be false by quoting I Cor. 7: 2, "Let every man have his own wife." Also that that the New Testament said nothing against idolatry. We ask, What is idolatry? Paul tells us in Col. 3: 5 that, "Covetousness is idolatry."

In his speech he also made the remark that he "wanted to hear no more of this magnifying Christ and his gospel." This is in accordance with the publication referred to, both of which are blasphemous. More in my next to warn people against such doctrines.

Columbus, Kan.

Apostolic Injunctions.—No. 2.

D. T. CALL.

"Abhor that which is evil."

The word abhorence, expresses both hatred and disgust. When we use the word "abhor," we wish to show that our very soul is stirred with loathing and detestation toward the object, whatever it may chance to be. The apostle uses the word here to express his view of sin; and to beget within our hearts a kindred feeling of loathing and hatred. If we abhor an individual, we will not be likely to chose him for a companion, or recommend him to our friends; but will shun his company, and discourage others from associating with him.

Thus the apostle wishes us to look at sin with that hatred and disgust that we will forever shun even the appearance of evil.

The work of the ministry if we would be successful in this pleasure-loving age, in bringing people to Christ, is to induce people to see the exceeding sinfulness of sin, and let every Christian man and woman see that we have their aid in this direction. Man is an imitative being from childhood to old age; and will to a greater or less extent, pattern after them whom he supposes to be in advance of him. In point of morals, God has so ordained, that the world looks at the Christian as a guide. "Ye are the light of the world;" "a city set upon a hill in full view of all the world. And though they will not always imitate the Christian's good works, they will always catch up his faults, and follow him if his footsteps lead into by and forbidden paths. In no way is the responsibility resting upon the Christian, shown more than in this.

If we abhor sin in any form, we will always be on the alert lest we be contaminated by it, and ourselves be overcome and others led astray. Let me illustrate: When I first came to these grand old hills of Hocking Valley, Ohio, I was informed that there were a great many poisonous snakes in and around the hills—such as rattlesnakes, copperheads, etc. Now there is nothing in the natural world that I abhor more than I do a snake of any kind, and a poisonous one especially. And in my perambulations among the hills you may rest assured that I was always watchful. And so we will ever be on the watch for evil, if we abhor it with all our hearts. It is hard work to surprise a watchful foe; and Satan will find it no easy task to surprise and defeat an individual who abhors and is continually guarding against evil.

You need not be alarmed about that man who abhors evil; he carries in his own breast a sure

preventative that will prevent him from being bitten by the serpent of sin. You need not be afraid to admit that woman into your home circle, who abhors evil; her tongue will not be burdened with gossip and slander.

Bring up your children to abhor evil, and you need not be afraid to send them out into the world anywhere. They will not disgrace you. I am more than half of Solomon's opinion that, if you "train up a child in the way he should go, when he is old he will not depart from it." Therefore, let us see that we all, as those who shall give account unto God in that great day that shall try men's souls, "Abhor that which is evil."

Rockbridge, Ohio.

To the Rescue!

L. D. CAREY.

How thankful we should feel in these days of peril that we have a few representative papers like the A. C. TIMES and *World's Crisis*, through which we can exhort each other and interchange thoughts and opinions on the great truths of the Bible that apply so directly to the age and generation in which we live.

In this way we can talk with those we have uever seen, and tell them of our trials and persecutions in our efforts to run with patience the race that is set before us, and of our joyous anticipation of soon receiving a "crown that fadeth not away." While it is true we cannot hope to see and know each other in this life, we may soon, if faithful, meet all the dear waiting ones in our Eden home. Truly we can exclaim with the poet:

"Oh, what a happy shout there'll be
When we arrive at home;
Our friends and Jesus we shall see,
And God shall say, Well done!"

That will be a happy meeting. Then our trials and sorrows will all be over. Then will be peace and joy forevermore. Just think! We will meet our blessed Redeemer who suffered the cruel death of the cross for us; and old father Abraham, who will then come in possession of his large farm—the promised inheritance. Also, the tried and faithful apostles; the untold millions that have gone down to martyrs' graves; and, in short, all that have died in Christ, of every age.

Our hope is indeed a most glorious one. The prospect of soon seeing our dear Savior was never more flattering. The signs of the times indicate that our weary pilgrimage is nearly at an end. The dark clouds of war and bloodshed hang heavily over our benighted earth, and seem to be gathering blackness, by the massing of the hosts of mighty men, prepared for the last bloody carnage that will ever baptize the earth with blood and human gore. The clash of arms and roar of cannon and musketry are already heard on the field of battle. The war is begun which will bring to an eternal end the last tragical scenes of human misery. To the unconverted, the future looks dark, without one ray of hope; but to the meek and humble follower of Jesus it looks bright and cheering.

Light is already breaking in the Oriental skies, and soon the morn of eternity will dawn, when our fond and cherished hopes will be more than realized; when that sample prayer, "Thy kingdom come, thy will be done on earth as in heaven," will be answered, and "God will be all in all."

Dear reader, shall we meet each other there? I mean to be there. Time is short. Probation closes forever when Christ comes in judgment. Now is our working time; soon the night will come when no man can work. We that are looking for the soon personal coming of Christ have no time to wrangle over non-essential or technical points, and lose sight of the more important ones, as is being done in many places to the detriment of the cause of Christ. Our fellow-men are perishing around us; thousands of them are ignorant of the true situation of things, because the professed followers of Christ fail to do their duty. We have many friends that are near and dear to us by the ties of nature that are out of Christ and without hope in the world.

The great judgment-day is almost here. Let us arouse ourselves from our lethargy, and rally around the standard of King Jesus; and may our watchword be "to save the perishing" ere it is everlastingly too late. This is our mission. God has called us out to warn the world of a coming judgment. The responsibility of proclaiming this judgment-message to a wicked and adulterous generation rests upon us as a people, and the question with each one of us should be, Am I doing all that God requires of me to save the perishing. Am I letting my "light so shine before men that they may see my good works and glorify my Father which is in heaven" (Matt. 5: 16). Have I made a full and complete consecration? God will hold us responsible for the opportunities we have of doing good. Let us get on the whole armor of God, and press forward in the conflict as brave and valiant soldiers of the cross, that when the "Chief Shepherd shall appear we may appear with him glory." Amen.

"Oh, Christian, press on, though the pathway appears,
Oft rugged and painful, and hard to be trod;
Though the taunts of the world ever fall on your ears,
You yet shall o'ercome through the mercy of God.

"The clouds gather 'round you as onward you go,
And burdened your life with sorrow and care,
Remember that God never fails to bestow
Needed grace on his children, their trials to bear.

"Oh, 'tis a stern warfare; and often it seems
That even the bravest the fight must give o'er;
Yet he who shall conquer has never had dreams
Of the glories that wait him on heaven's bright shore.

"Shrink not from the cross, though its weight be severe,
Though friends may forsake you, though kindred may frown;
Though you weep for its sake while on earth, every tear
In heaven shall be a bright gem in your crown.
Then on, Christian on, for soon you shall rest,
Secure from all pain in the land of the blest."

Cherokee, Iowa.

The Sermon.

Bible Sanctification.

ELD. GEO. R. KRAMER.

A Sermon delivered to the "Household of Faith" church, Wilmington, Del., Sept. 30, 1877.

"Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come" (Heb. 13:12, 13, 14).

This text teaches us what is true sanctification: a holy separation from all sin wherever found, whether it be sanctioned within "the gate" or canonized within "the camp." We also see the "holy thing" which separates: "The blood of Jesus Christ," and the reason of such separation, in the fact that we recognize no citizenship in the present dispensation: "We have here no continuing city, but we seek one to come."

Sanctification is a setting apart from a common to a sacred use. The furniture of the Jewish tabernacle and temple was sanctified, in that it was set apart for sacred purposes. A Christian must be a vessel set apart or "sanctified and meet for the Master's use." It was said of that awful mount which quaked under the marches of Jehovah, and which was on fire with his presence: "Set bounds about the mount and sanctify it." A Christian must be ablaze with God, and there must be about him such a holy influence as to set bounds about him, that he may be as separate as Sinai which flamed with purity. "For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth." Oh, how many of these creeping things there are! But we must "not touch the unclean thing." Jesus Christ was "holy, harmless, undefiled, and separate from sinners." All will admit that we must be separate from all outbreaking and scandalous sin; but this sanctification has a deeper meaning. We must be separate; set apart from all ecclesiastical; sin we must be "without the gate" and "without the camp."

Sin may be and has been sanctioned by ecclesiastical authority. In ancient times the councils of the people were held at the gates of cities. We read of the model woman: "Her husband is known in the gates where he sitteth among the elders of the land." Those who have had charge of the gates of ecclesiasticism have been frequently the opposers of truth and righteousness. What power was it that rejected the Lord Jesus Christ and crucified him? It was the church power of his day—the so-called religious people. Not only his crucifixion, but his whole life was a suffering "without the gates" and "without the camp," and he bore a faithful testimony against the traditions of the elders, and well could he say prophetically through the lips of the Psalmist: "They that sit in the gate speak against me." What power was it that opposed Luther's thundering testimony? The gate power, the camp-power, or in other words the so-called religious power. What power was it that opposed the preaching of the good Wesley and Whitfield. Men now garnish their sepulchers, and build monuments to them, who would have been ashamed to have been ranked among their followers at that time. Men in their times who persecuted them were loud in their praises of Paul, and were speaking most eloquently of "Saint Paul," and yet by their treatment of Wesley and of Whitfield, gave evidence that if they had lived in Rome in Paul's day they would not have been seen in company with Onesiphorus, of whom Paul said: "He was not ashamed of my chains."

Oh, ye who read the "Pilgrim's Progress" and praise the author, do ye not know that he was a tinker, and was in jail, "suffering without the gate and camp?" Of whom does Cowper speak when he says:

"I name thee not, lest so despised a name
Should move a fear at thy deserved fame;
Yet e'en in transitory life's late day,
That mingles all my brown with silvery gray,
Revere the man whose pilgrim marks the road
And guides the progress of the soul to God."

And to whom does this poet refer when he sings:

"Now truth perform thine office; waft aside
The curtain drawn by Prejudice and Pride,
Reveal (the man is dead) to wondering eyes,
This more than monster in his proper guise.
He loved the world that hated him; the tear
That dropped upon his Bible was sincere,
Assailed by scandal and the tongue of strife
His only answer was a blameless life."

Of whom does the poet speak? Suffice it to say he is now canonized by those who would not have owned him when his testimony thrilled thousands with the truth. His picture is in your houses. In his day he "suffered without the camp and without the gate." He who stands up for the truth of God will be treated likewise, for human nature has not changed, though Wesley is honored in Westminister Abbey and George Whitfield's tomb is a sacred place for those to whom he would have been—had they lived in his day—just what Cowper represents when he sings so eloquently in vindication of his character.

Let any person bear a faithful testimony for Christ, and he will be treated in the same way. "Woe unto you Scribes and Pharisees, hypo-

crites! because ye build the tombs of the prophets and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." Will you serve God? Will you live only for the blessed Jesus? Then you must live differently from the churches, and bear a testimony against ecclesiastical sin, and in doing so you will suffer, like Christ, without the gate, and bear reproach without the camp. This will be the sanctification and separating.

The sacred place of the Jews in the wilderness was the camp. The beasts which were offered for sacrifice were by substitution unclean. An anathema was upon them, and we read, "The bodies of those beasts whose blood was brought into the sanctuary for sin, were burned without the camp." In the days of our Lord the city of Jerusalem was the sacred place; but our dear Lord was considered by the Jewish nation unworthy, and was by them reproached, and he suffered without the gate. What a reproach did our blessed Jesus endure for us. It was the truth that set him apart and sanctified him and forced him without the gate. But he endured the cross and despised the shame.

Yet it is an honor to be without the camp with the Lord Jesus and as we have the type of the reproach in the victim of the sacrifice, so we have the type of honor.

"Moses brought forth the people out of the camp to meet with God!" "Behold the Bridegroom cometh, go ye out to meet him." When the people worshiped the golden calf, Moses took the tabernacle and pitched it without the camp, "afar off from the camp, and called it the tabernacle of the congregation. And it came to pass that every one which sought the Lord went out unto the tabernacle of the congregation which was without the camp."

There is a sanctifying truth proclaimed which is and will be rejected by Christendom, and that is the second coming of Jesus Christ as the true hope of the believer. Moses was not seen, he was away up in the mount, "and when the people saw that Moses delayed to come down out of the mount," they said, "Up, make us gods which shall go before us, for as for this Moses we know not what is become of him." So Jesus has delayed to come and Christendom has sent a message after him, saying, "We will not have this man to reign over us."

"Go ye out to meet him." Follow him—no creed—no book—no denomination—but the blessed Lord Jesus. "Go forth therefore unto him without the camp, bearing his reproach." This is the sanctification which tries and which will bear the test. It will be an honor. To be cast out of the gate and the camp for the blessed Jesus is an honor, a joy. It was said of Joseph's blessings: "They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brethren." "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Better be with Abraham in the tent in the plains of Mamre when Jesus comes than with Lot in the gate of Sodom.

The holy thing which sanctifies is the blood of Jesus. It is the sacrifice of himself. It shows his love for us, and causes us to love him so that we can truly say, "Anywhere with Jesus." The bride of the Lamb will follow him. It is the voice of blood which she hears when it is said: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house. So shall the King greatly desire thy beauty: for he is thy Lord, and worship thou him." The blood of Jesus purifies the heart and gives us the moral courage to be singular and separate for his dear sake.

The reason for our singular separation: "We have here no continuing city, but we seek one to come." Our conversation, or polity, or citizenship, is in heaven. The City of Ecclesiasticism, like Jerusalem of old, must be thrown down. It is the mystic Babylon which will be ruined. Even now mighty truth which will prevail is moved mightily in the camp by the spirit-like Samson of old, and as he rose up at midnight and took away the gate of Gaza, so truth which is mighty and will prevail hears the midnight cry of the coming Bridegroom, and arises with the gate of Babylon, and when God writes the doom, the Apocalyptic angel cries out, "Babylon is fallen." Many can sincerely say, "We would have healed Babylon, but she is not healed."

We seek a city to come. Our King, like David in the cave of Adullam, is not now crowned and on his throne. He is rejected, and as rejected David's friends went down thither to him, so we must go to Christ without the camp, bearing his reproach.

There is a city to come—a great city. It has foundations whose builder and maker is God. It is a holy city. It is the city of God—the city of the great King. As David took the kingdom and brought out the ark with rejoicing, so our King shall come. He is coming. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Although the gates of Ecclesiasticism may be closed against you, yet you shall, with Jesus Christ, go up to the gates of the New Jerusalem and sing: "Lift up your heads, O ye gates, and the King of glory shall come in." The Lord Jesus is coming, and your faith, now "tried as by fire, will be found unto praise and honor and glory at the appearing of Jesus Christ."

"Go ye out to meet him." "Go to him without the camp, bearing his reproach." Hear him, O thou son of his heart! thou who hast followed without the camp and without the gate.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

Reports.

Camp-Meetings!

M. M'CULLOCH.

BRO. BURR:—I wish to offer a few thoughts or suggestions for your consideration, and the consideration of the brethren of the Northern Illinois Conference, concerning our Annual Camp-meetings. And I hope this matter will be carefully investigated at the coming Conference at White Rock.

First: We ought to have a permanent place to hold these meetings; at least for a term of years, if our Savior does not come. Our people are getting greatly discouraged, and are losing their interest in these meeting, largely on account of their being held here, and there, and some other place, and but few ever know where they are to be held until about two weeks before they go, if they go at all. And, still further, they never know until they get there, to what kind of a place they are going, whether it is a scorched and dirty fair ground, where we must be annoyed by horse-racing, and the young members of our families allured away from our tents and meetings to see the horses "git," and listen to the vulgar jokes of drivers and others.

But if nothing of this comes into the account, other questions of importance takes their place, viz., Is the shade ample and sufficient? and, in case of rain, shall we be in danger of being "drowned out." And is there plenty of water that is wholesome and pure, and safe for all the people of the camp to drink and use.

These are some of the most important question that should receive our careful attention when selecting a place to hold our Annual Camp-Meeting. And in many cases these conditions have been so deficient that it is a wonder to me that we get one-half as many to attend as have attended in years past, and unless we can get some improvement, so as to compare favorably with other meetings, would suggest that we change the name and call them Tent-Meetings, instead of Camp-Meetings. But do not understand me to be finding fault, not by any means, for I think that we have done the best we could under the circumstances; but the time has now come for improvement, and I will offer suggestion number 2.

Second. Location: There is a point about three miles north of Neponsett, on the Chicago, Burlington & Quincy Railroad; three miles west of Sheffield, and three miles south of Mineral, on the Chicago, Rock Island & Pacific Railroad, where is combined almost all the conditions above named. A beautiful grove of second growth timber, on sloping ground, covered with a firm sod of blue grass and a spring of the purest water, sufficient, Bro. Riley says, to water a thousand horses per day.

The Free Methodists held their meeting on this ground last August, and hacks run between these towns constantly, carrying passengers at fifteen cents per round trip, and the attendance at this meeting was larger than any I have attended in Illinois. Again, Bro. Riley, of Mineral, informs me that this ground can be leased for a term of years, or bought very low, and that lumber can be obtained free of charge by returning.

Third. I will make suggestion No. 3, and then leave the matter, for the present at least. There is a large farm-house near this ground, where it is supposed we can get board for all that wish at as low rates as we could afford it. Then let them have the boarders, and we only have a fruit-stand for selling bread, potatoes, fruit, and such things as camp families would need, besides cookies, cheese, pies, etc., for lunch; so that one or two men can do all the work, and dispense entirely with all this religious drudgery for half dozen or more of the brethren and sisters during the entire meeting.

All of which is respectfully submitted.

Ionia, Ill.

Correspondence.

From J. W. Emmons, Magnolia, Wis.

BRO. BURR:—For a long time I have thought we all might give a word of warning or cheer to each other, through our beloved paper. So I send a few thoughts. As a church, we are trying to be faithful in all things, and to promote the cause of God. Bro. Geo. Howard has preached for us quite a number of years, and with acceptance; but of late his throat has troubled him so that he has not preached; but he is some better now. Bro. Cook is now preaching for us a quarter of the time for one year; he is an earnest worker. Sr. Mella Scovil is also preaching a quarter of the time with a good hearing. We believe God has raised her from a sick bed for a good work. She is abundantly blessed wherever she goes. She has been laboring in Windsor, 14 miles north of Madison, Wis. She went there, expecting to remain but a few days, but the way opened for her to remain longer; many were converted. Bro. G. V. Greenman lives there, and is a faithful worker. The Lord bless him for his labor of love.

Why not the work go on in other places? Men are perishing, and our churches everywhere are crying, *No Advance;* we are trying to hold our own, and that is about all we can do. Why all this? Are *all* doing *what they can* to advance

crites! because ye build the tombs of the prophets and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." Will you serve God? Will you live only for the blessed Jesus? Then you must live differently from the churches, and bear a testimony against ecclesiastical sin, and in doing so you will suffer, like Christ, without the gate, and bear reproach without the camp. This will be the sanctification and separating.

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The reason for our singular separation: "We have here no continuing city, but we seek one to come." Our conversation, or polity, or citizenship, is in heaven. The City of Ecclesiasticism, like Jerusalem of old, must be thrown down. It is the mystic Babylon which will be ruined. Even now mighty truth which will prevail is moved mightily in the camp by the spirit-like Samson of old, and as he rose up at midnight and took away the gate of Gaza, so truth which is mighty and will prevail hears the midnight cry of the coming Bridegroom, and arises with the gate of Babylon, and when God writes the doom, the Apocalyptic angel cries out, "Babylon is fallen." Many can sincerely say, "We would have healed Babylon, but she is not healed."

We seek a city to come. Our King, like David in the cave of Adullam, is not now crowned and on his throne. He is rejected, and as rejected David's friends went down thither to him, so we must go to Christ without the camp, bearing his reproach.

There is a city to come—a great city. It has foundations whose builder and maker is God. It is a holy city. It is the city of God—the city of the great King. As David took the kingdom and brought out the ark with rejoicing, so our King shall come. He is coming. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Although the gates of Ecclesiasticism may be closed against you, yet you shall, with Jesus Christ, go up to the gates of the New Jerusalem and sing: "Lift up your heads, O ye gates, and the King of glory shall come in." The Lord Jesus is coming, and your faith, now "tried as by fire, will be found unto praise and honor and glory at the appearing of Jesus Christ."

"Go ye out to meet him." "Go to him without the camp, bearing his reproach." Hear him, O thou son of his heart! thou who hast followed without the camp and without the gate.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

Reports.

Camp-Meetings!

M. M'CULLOCH.

BRO. BURR:—I wish to offer a few thoughts or suggestions for your consideration, and the consideration of the brethren of the Northern Illinois Conference, concerning our Annual Camp-meetings. And I hope this matter will be carefully investigated at the coming Conference at White Rock.

First: We ought to have a permanent place to hold these meetings; at least for a term of years, if our Savior does not come. Our people are getting greatly discouraged, and are losing their interest in these meeting, largely on account of their being held here, and there, and some other place, and but few ever know where they are to be held until about two weeks before they go, if they go at all. And, still further, they never know until they get there, to what kind of a place they are going, whether it is a scorched and dirty fair ground, where we must be annoyed by horse-racing, and the young members of our families allured away from our tents and meetings to see the horses "git," and listen to the vulgar jokes of drivers and others.

But if nothing of this comes into the account, other questions of importance takes their place, viz., Is the shade ample and sufficient? and, in case of rain, shall we be in danger of being "drowned out." And is there plenty of water that is wholesome and pure, and safe for all the people of the camp to drink and use.

These are some of the most important question that should receive our careful attention when selecting a place to hold our Annual Camp-Meeting. And in many cases these conditions have been so deficient that it is a wonder to me that we get one-half as many to attend as have attended in years past, and unless we can get some improvement, so as to compare favorably with other meetings, would suggest that we change the name and call them Tent-Meetings, instead of Camp-Meetings. But do not understand me to be finding fault, not by any means, for I think that we have done the best we could under the circumstances; but the time has now come for improvement, and I will offer suggestion number 2.

Second. Location: There is a point about three miles north of Neponsett, on the Chicago, Burlington & Quincy Railroad; three miles west of Sheffield, and three miles south of Mineral, on the Chicago, Rock Island & Pacific Railroad, where is combined almost all the conditions above named. A beautiful grove of second growth timber, on sloping ground, covered with a firm sod of blue grass and a spring of the purest water, sufficient, Bro. Riley says, to water a thousand horses per day.

The Free Methodists held their meeting on this ground last August, and hacks run between these towns constantly, carrying passengers at fifteen cents per round trip, and the attendance at this meeting was larger than any I have attended in Illinois. Again, Bro. Riley, of Mineral, informs me that this ground can be leased for a term of years, or bought very low, and that lumber can be obtained free of charge by returning.

Third. I will make suggestion No. 3, and then leave the matter, for the present at least. There is a large farm-house near this ground, where it is supposed we can get board for all that wish at as low rates as we could afford it. Then let them have the boarders, and we only have a fruit-stand for selling bread, potatoes, fruit, and such things as camp families would need, besides cookies, cheese, pies, etc., for lunch; so that one or two men can do all the work, and dispense entirely with all this religious drudgery for half dozen or more of the brethren and sisters during the entire meeting.

All of which is respectfully submitted.

Ionia, Ill.

Correspondence.

From J. W. Emmons, Magnolia, Wis.

BRO. BURR:—For a long time I have thought we all might give a word of warning or cheer to each other, through our beloved paper. So I send a few thoughts. As a church, we are trying to be faithful in all things, and to promote the cause of God. Bro. Geo. Howard has preached for us quite a number of years, and with acceptance; but of late his throat has troubled him so that he has not preached; but he is some better now. Bro. Cook is now preaching for us a quarter of the time for one year; he is an earnest worker. Sr. Mella Scovil is also preaching a quarter of the time with a good hearing. We believe God has raised her from a sick bed for a good work. She is abundantly blessed wherever she goes. She has been laboring in Windsor, 14 miles north of Madison, Wis. She went there, expecting to remain but a few days, but the way opened for her to remain longer; many were converted. Bro. G. V. Greenman lives there, and is a faithful worker. The Lord bless him for his labor of love.

Why not the work go on in other places? Men are perishing, and our churches everywhere are crying, *No Advance;* we are trying to hold our own, and that is about all we can do. Why all this? Are *all* doing *what they can* to advance

the cause they profess to love so much? Are there not a goodly number of faithful workers lying idle part of the time for want of some one to say, Come and help us, and we will pay you so that you can support yourself and family, without your working at other things to get a living? Brethren, will we pay our vows to the Most High, or shall we refrain from so doing? Let us wake up to the sense of doing something more for the Master. We have some faithful workers among us that do not labor one half of the time in the vineyard; not because they do not want to, but because they cannot support themselves and families. They would like to labor constantly, but few are the calls, and little or no pay. Can we say, as a people, that the Lord has not prospered us in this world's goods, as well as others? I answer, *No!* I know of no class of men that are doing better in accumulating this world's goods, than we are. Then can we not do a great deal more good with what the Lord has given us; or shall we say, The time is past for much good to be done?

Some of our ministers can go out among other churches, and sinners are converted by scores; then why can't there be good done right among ourselves? Not arguing that we should not sow the seed broadcast; but there are a few brethren here and there, only a few in a place, and there is need of more being added to their number. It seems to me there is no need of one, two, or three brethren living in one place for years, and no addition to their number. It may be that those brethren have a plenty of this world's goods at their command; then why not write to some good, earnest, faithful worker, to come and hold some meetings with them, and put in the letter from five to twenty dollars; for it might be that they might not have a cent to travel with, and nothing to leave at home while gone; and the answer you might get would be, I cannot come, for it is impossible for me to leave at present—and you not know the reason why; but if a letter contains money to pay car-fare and other expenses, they conclude that the brother means what he says, and it won't do to refuse his call, for he has the work at heart; for by their works ye shall know them.

Well, brethren, you may think I have some curious ideas; but I have written what I have felt for a long time. I am trying, by the help of the Lord, to live the life of the faithful, so that it may be said to me in "that day," "Well done;" and there will be no need of any of us to expect it, unless we have done well. But there will be a class come up in that day and say, Lord, have we not done this and that in thy name? and he will profess unto them, "I never knew you." Another class will say, Lord, when did we these things? and the glad reply will be, "Come, ye blessed;" then we need not fear to do all that we possibly can for the Master. Amen.

From Eld. E. F. Sergisson, Norwalk, Ohio.

BRO. BUER:—Some of God's dear children are feeling the need of something better than dry theory. A dry theory will do very well for the *head*, but it is poor food for the *heart*. The heart of man must be led *God-ward*. There must be the in-breathing of the Holy Spirit; this gives life and power to the word. The Spirit animates—lifts up—cheers—exalts. It is soul-invigorating. There is no life in a dead theology, any more than there is in a dead man. The "letter" may "kill," but it is powerless to give *life*. To live after the manner of men, is to live after the *flesh*. But to live after the Spirit, is after *God*, and is life, joy, and *peace*. The life of the "natural man" is of an earthly order—a life transmitted from man to man, and tendeth downward; it is corruptible in many ways; first, by the first transgression; and second, by the multitude of our many transgressions.

The life of the true Christian—the positive believer in Christ, is a life of the Spirit—a life emanating from God—a holy and heavenly life. A spiritual life bears the fruit of the Spirit, which fruit will bear a close examination. The fruit of the Spirit will keep, for it is incorruptible. It would be well for all true lovers of Jesus to compare the fruit of the Spirit with the fruit of the flesh, and see which they bear the most, and which makes them appear the best, and which makes life the *sweetest*, and in which state of mind they love most to dwell. When is our peace the sweetest, and our joy the fullest; and when are we the best prepared to get good, do good, and *be good*. The "natural man" is sour, crusty, fretful, peevish, cross, snappish, unpleasant, stupid, unyielding, dull, wilful, unkind, selfish, crabbed, contentious.

Dear reader, do you ever fall into such a state of mind as this? Do you say that you cannot help yourself, you have so much to try and harass you from morn till eve? Are you sore perplexed? Are your burdens heavy? Admitting that your condition is a very bad one, the worst of all—does your unpleasant state of mind keep you? No! Do you not often wish that your heart was full of love, so that you could "bear all things—endure all things—suffer all things;" your heart all the time full of *love*, taking hold of every burden with cheerfulness, passing in and through perplexities, anxieties, and trials, with a loving, tender heart, all given up to Jesus, rejoicing in hope, filled with the Spirit, ready to be lead by it, the heart responding, "Anywhere with Jesus"—if he lead me, I will follow? When the heart has been thus brought low, and we can look up with tender, loving eyes, simply trusting, resting in him who will never leave nor forsake us in the darkest hour—O how blessed is this station! My brother, my sister—first get the fulness of the Spirit—keep the abiding witness (I am wholly thine) while here we remain, and all is well, and all goes well. Then come to the fountain and source of all good—live in him, and sweet will be thy *rest*.

Selected.

Child's Thanksgiving Song.

In the lovely spring-time,
Came the seed-sowing;
Fruit and grain were growing—
Fruit and grain in plenty,
Enough for all the living;
Now in cold November
Comes the glad Thanksgiving.

How shall we thank thee
For thy constant blessing?
Low on our bended knees,
Sins and faults confessing?
Or in the sacred church,
Where the bells a-ringing
Call us to greet the day
With our joyful singing?

Prayer and song we bring thee;
But a heart of pity,
For the hungry, homeless ones
Who wander through the city—
Who wander through the fields,
And mourn that they are living,
In thy sight, O Lord,
Is the best Thanksgiving.

—*Mrs. M. F. Butts, in Wide Awake.*

"The Shout of a King."

During the Peninsular war, the body of the French army once bore down on a handful of British soldiers in the plains of Pampeluna. Suddenly a shout was heard, "There's the Duke, God bless him! I'd rather see his face than a whole brigade"—a shout echoed by voice after voice along the line. The British General, hearing o the danger, had hastened forward almost alone to join his little band, and the shout which announced his presence is most instructive. The French marshal drew back his forces. "These men," he exclaimed, "are indomitable at present." The presence of the Duke of Wellington was worth five thousand men, because it never entered into the minds of the soldiers that he could be defeated, and they were therefore indomitable when they saw him beside them.

Israel's eye was upon the hand of Moses as they fought against Amalek. The rod in the hand of their unconquered leader had always been the signal for victory and triumph; it had turned the Nile into blood; it had smitten Egypt with pestilence; it had drowned Pharaoh and his host in the Red Sea. Israel now saw him lift it in the battle; and "surely," they said, "he has not lifted it for the first time in vain." Animated, therefore, by the sight, they fought and conquered.

As in natural things, so in spiritual; and hence the strength of "looking unto Jesus." The only relation which our Leader has ever borne to the enemy has been that of a triumphant Conqueror. He is the Captain of his people, and it may be said of them, in a much higher sense than of a literal Israel, "The shout of a king is among them" (Num. 23: 21). This is not the shout the king gives, but that shout of a people which announces a leader's presence which they feel to be protection, safety, and the certain pledge of victory. Faith makes us conscious of this presence, and it is only when this faith fails that the Christian can be overthrown. Let it abide unshaken, and it renders him indomitable.—*Times of Refreshing.*

Holy personal conformity to the will of God is that without which neither you nor I can be saved.

General News.

The receipts of live hogs at Chicago from Dec. 9-11 inclusive was 161,000 head, worth on the foot more than a million and a half of dollars. These are the largest receipts ever known.

A correspondent in Rome telegraphs, under date of Dec. 11: An improvement in the Pope's appetite is for the moment the most noticeable point in his condition Near midnight Monday he had a paroxysm of convulsive coughs, which continued for two hours, and this seemed to imply grave derangement of the chest, and to threaten serious disturbances, but it passed off without any apparent aggravation of his great debility. Another attempt was made to remove his Holiness from his bed to his arm-chair, in consequence of the increasing gravity of the bed-sores that have been induced by his long recumbent position. It was hoped that a change would prevent the extension of these sources of inconvenience and danger, but the attempt has again failed.

Gen. Gourko is at Kamarli Heights, the last Turkish fortifications between the Russians and Sophia, which is only six hours distant....The total Russian loss to Dec. 20 was 80,412 men....It is reported that Turkey is preparing to concede to Russia the free passage of the Dardanelles, which meets with opposition from England....On Dec. 24 the Servians captured Akpalanka, and three Krupp guns and a large quantity of ammunition....War demonstrations took place at Lamea, on the Greek frontier, on Dec. 20. War becomes more probable every day. A battery of Krupp guns has started for Chalies....Thirty thousand Servians are investsng Nicsics, with 120 guns....The rejection of the Turkish note by the Powers, has caused the war party to recover full sway in Constantinople....The Russian armies are quiet except in Asia They are anxious to capture Erzeroum and Batoum before any steps are taken toward peace, so as to hold Armenia afterward....Russia is sounding the Mediterranean States as to their disposition relative to the Dardanelles

..Russia has ordered 1,200 Krupp field guns....A telegram from Bucharest says Osman Pasha will probably be tried by the highest military court for the slaughter of the wounded after the great battles of July 31 and Sept. 11, and minor ones. The discoveries made by the Russians since the occupation of Plevna, information gained from Turkish officers, and, above all, the absence of Russian prisoners, although it is known that several hundred were taken during the several engagements, leaves no reasonable doubt that Osman Pasha ordered their massacre.

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Marriages.

SCHWARZKOF—BROWN.—In Nevada, O., by Eld. E. McCulloch, Mr. Geo. Schwarzkof to Miss Louisa Brown, all of Nevada.

Deaths.

LAHR—In Nevada, O., Oct. 19, 1877, Eliza A. Lahr, aged 24 years and 5 days. Funeral services by the writer.
E. McCULLOCH.

MILLER—In Nevada, O., Dec. 18, 1877, Ulyses G., son of Amos and Sarah Miller, aged 1 year, 8 months, and 24 days. Funeral services by the writer.
E. McCULLOCH.

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Notices.

Protracted Meeting.—A Protracted Meeting will be held at Moorland, Wayne county, Ohio, commencing on the first Lord's day in January, 1878. Bro. D. T. Call is expected to assist. M. BECK.

Dedication.—The Advent Christian chapel at Burr Oak, Iowa, will be dedicated (if the Lord will) Sunday, Jan. 20, 1878. Meetings will be held the Saturday preceding, and will probably continue through the following week. We invite all the scattered ones in this part of the country who can, both preachers and people, to come and worship with us. We expect a heavenly feast. For the Church.
J. RIDLEY, Pastor.

Quarterly Conference.—The first Quarterly Session of the Northwestern Michigan Advent Christian Conference will be held with the church at Hesperia, Newaygo county, commencing Thursday evening, Jan. 17, 1878, and continue over the following Lord's day. This being the first meeting since our organization, and matters of importance is likely to come before it, it is especially desirable that as many of the brethren and sisters of this district should attend as possible. Also all in different parts of the State are cordially invited. We hope that this series of meetings may be characterized by such zeal and spirit as our cause merits. Let all come with their hearts filled with the love of Christ, ready to work as "thus saith the Lord" for the salvation of perishing humanity. Time is short. The night is far spent; the day is at hand. Homes will be provided for all who come. In behalf of the committee.
DANIEL WEAVER, Pres.
T. P. S. HAMPSON, Sec.

Conference.—There will be a Conference of believers in the soon coming of our Lord, held with the church at Burlington, Calhoun Co. Mich. beginning on Thursday, Jan. 10, 1878, and holding over Sunday. All lovers of our blessed Master are cordially invited to share in this feast and join with us in offering the sacrifice of praise to our heavenly Father. Come in the spirit of him that so loved the world that he gave his only-begotten Son to save it. Let us have a great feast of fat things.
JAS. FERRIS, Pres.
C. D. BERRY, Sec.

Northern Illinois Conference.—The Advent Christian Conference of Northern Illinois will hold its annual session with the church at White Rock, Ogle county, commencing Thursday evening, Jan. 10, 1878, and hold over the following Lord's day. We hope to see every church represented, and that every preacher will report either in person or by letter. Come, brethren, rally to the rescue. If God ever called us out as a distinct people, there is something for us to do. Come, beloved brethren, "God's own arm hath need of thine." Let us pray that the Lord will meet with us in truth by his Spirit. Bro. Button gives the following notice of railroad connections: Brethren coming on the Chicago and Iowa railroad will exchange at Rochelle for Holcomb, and those coming on the Northwestern will do the same. Those coming by Rockford will take the Rockford Division of the Chicago and Iowa, and stop at Holcomb, where brethren will meet all who come on the 11 and 2 o'clock trains. If any come on the morning or evening trains, please let Bro. John Hayes, of White Rock, Ogle county, Ill., know in time to arrange for you. Time-Table of the Chicago and Iowa railroad—Rockford Division: Freight going north from Rochelle, arrives at Holcomb at 8.50 a. m. Freight going south from Rockford arrives at Holcomb at 5.55. Express going south from Rockford arrives at Holcomb at 2.25. Come at 11 and 2 o'clock on the express trains if convenient. We are in earnest about this meeting. Ample accommodations for all. We most cordially invite you from every place. Come, for Jesus' sake. Come, and my Lord will bless thee great. N. W. SPENCER, Pres.
S. B. MABEY, Clerk.

Conference.—The California Advent Christian Conference will convene with the church at Vallejo. The meeting will commence Thursday, Jan. 17, 1878, at 10:30 o'clock a. m., and continue over Sunday. Matters of interest to the entire body of Adventists on this coast, will come before this meeting; therefore, a full representation is desired from all parts of this and adjoining States. Come, brethren, in the name of Jesus, to receive blessings, and pray for and help save the perishing. Provisions will be made to accommodate all who come to work in harmony with Jesus and his truth. A. J. YOUNG, Sec.

Quarterly Meeting.—The first Quarterly Meeting of the first district of the Southwestern Iowa and Northwestern Missouri Advent Christian Conference will be held with the Waveland Church, in a schoolhouse, near Wilson P. O., Montgomery county, commencing Friday evening, Jan. 18, 1878. Brethren come! Is it safe in these times to be so overcharged with the cares of this life that you cannot go to meeting once in three months?
E. BLANCHARD, Pres.
B FORESTER, Sec.

Conference.—The next session of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held at Little Marsh, Tioga county, Pa., commencing Friday evening, Jan. 11, 1878, and continue over the following Sunday. Those coming by railroad, should purchase ticket from Corning to Middlebury Station, and write to E. A. Keeler, Keeneyville, Tioga county, Pa., when you will arrive at Middlebury Station, and teams will be there to carry you to the place of meeting. A cordial invitation is given to all. A. H BRIGGS, Pres.

Wisconsin Conference.—The Annual Conference of Wisconsin will hold its next session at Sparta, Monroe county, beginning Thursday evening Feb. 14, 1878, and remain over Sunday. Sparta can be reached either by the Northwestern railroad or by the Milwaukee railroad from east or west. Let ministers and delegates make timely arrangements to attend. In cases where it is impossible for churches to send delegates, or for ministers to attend, let letters be sent to the Secretary a week beforehand, to Brodhead, Wis., but a personal attendance is preferable.
WM. SHELDON, Sec.

Protracted Meeting.—A Protracted Meeting will be held in Canton, Stark county, Ohio, on the first Lord's day in February, 1877. Bro. E. McCulloch has promised to assist, and is confidently expected.
M. BECK

Union Conference.—The third Union Conference of Michigan will be held in Burlington, Calhoun county, commencing January 10, 1878. All lovers of peace and union, who are looking for the Lord, are solicited to attend this meeting. We hope to see a goodly number of warm hearted Christians full of faith and of the Holy Spirit present to enjoy this meeting. Come to do good. Come to labor for the salvation of the impenitent. Come to glorify God in all things. Burlington is situated on the Air-Line railroad from Jackson to Niles Brethren coming from the east or west will stop at Burlington Station, whence they will be conveyed to the meeting. The meeting will be held in the Methodist church. The church in Burlington have warm hearts and stand ready to receive you. Brethren coming with teams will call on Bro. Homer Hadsell, who will see that provision is made for them.
O. R. L. CROZIER,
J. P. BRISTOL,
A. N. SEYMOUR,
Conference Committee.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.
WM. SHELDON, Sec.

To all whom it may concern:—Brethren and Sisters in Coffey, Anderson, Bourbon, Linn, Allen, Woodson, Wilson, Neosho, Crawford, Montgomery, Labette, Cherokee, and Osage counties, Kansas, Greeting. The Annual Conference, at its adjourned session, having divided the state into four districts, the above named counties being included in District No. Four, it is thought best to hold a General Conference of this District, at Ottumwa, Coffey county, commencing Jan. 5, 1878, at ten o'clock A. M., and holding over the Sabbath, for the purpose of arranging the business of our District, dividing its territory into Quarterly Conferences, making arrangements for carrying the glad tidings of a soon coming King into new fields, and such other business as may come before the Conference. Now, dear brethren and sisters, will you make an effort to be at this meeting? Business of importance that concerns us all is to be transacted. Bros. Peak, McFarland, Childs and Lawver, will you come? For the brethren. D. WEBSTER.

Notice:—As I have had a great desire for a long time to visit the churches where I have preached the word, and see how they do, I have concluded to pay them a visit this winter. I intend to start by the first of January, 1878, or sooner if I can, commencing at Clear Lake, Cerro Gordo county, Iowa; thence east as far as Iron Hill, Jackson county, Iowa. If any of the churches do not wish me to call on them, they need not write to me; but all who do, please drop a card to State Centre, Marshall county, Iowa. My time to stay is not limited. Shall need some means to go from place to place.
F. H. KENNY.

Appointments.

ILLINOIS.

Adeline, June 3, at 10:30 a. m., and every two weeks.
Forreston every Sunday evening.
J. AUGUST SMITH.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer meeting Wednesday evening.
N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, a 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

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Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

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A. N. HITCHCOCK, Pastor.

MISSOURI.

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At Montevallo, Vernon county, the second Sunday in each month.

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Advent Christian Times.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

MUCH editorial that we would publish is crowded out from our columns through lack of space. We will do the best we can to give all of our contributors a hearing, even if we are cut short, and perhaps a change for the better in all repects will come soon.

WE lately received from a friend in Concord, N. H., a copy of the *New Hampshire Patriot*, in which was a report of over a column, relating how Eld. John G. Hook hooked on to Universalism, and seemed to draw it out by the roots, in a discourse which he lately delivered in that city. In the report, we noticed one illustration on a side issue of the subject which we deem worthy of large circulation. It is as follows:

He said that, while traveling in California, he called at a shoemaker's shop to have a boot repaired. Several customers were present, but the shoemaker gave him the preference, finding that he wished to continue his journey immediately. Eld. Hook, as usual, commenced talking about religion. The shoemaker was a Roman Catholic; so was one of the by-standers. "The latter asked me," said the elder, "which was the right church?" I replied that I knew but one. "Suppose," said I, "that a man owed you an ounce of pure gold, and should bring it to you inscribed with an image of the Pope on one side and the Virgin on the other. Would you take it? He said he would. If it had the American eagle on one side and the Goddess of Liberty on the other, would you take that? He said, Yes. But, said I, suppose he brought you just an ounce of gold, with no inscription, would you take that? He said he would. Well, said I, when the judgment day comes, God is going to save the righteous; he don't care about your denominations, or your images; all he asks is the ounce of pure gold. He will save those who will love, obey, and trust in him. If you don't love God you will be damned. "Old man," said the shoemaker, "you've got him!" So I had, praise the Lord.

KEEP CLEAR.

We have just received at this office a copy of a very strange book, lately published in Ohio, entitled, "The End of the World Near." On its cover is a fiery picture of the moon with flaming devils pitching into it headfirst, an explanation of which will be found in the extracts we give below. The book is a conglomeration of assertion and fanaticism, mingled with some truth. The author is named Swormstedt, and is evidently a man of intellectual capabilities, if not of education. But the whole work partakes so largely of presumptive assertion without evidence, as to lead to the conclusion that the author has run wild in his efforts to become a prophet. He devotes one chapter to his views of hell, and as he assumes throughout the book to be lead by the Holy Spirit, we cannot perhaps do better than to give some extracts from this chapter, that men may see to what strange conclusions people will sometimes arrive, and what they will publish for solemn truth. After quoting from Revelation and 2 Peter in the Bible, concerning the demons being cast down to hell, he says:

"Not a shadow of doubt exists in my mind as to the MOON being the HELL of the Bible. They 'are delivered into chains of darkness,' and, therefore, are confined to the dark side of the moon, and from this dark side of the moon they fly with meteoric speed to the dark side of the earth; and thus for ages they have been going back and forth between the moon and the earth, engaged in their devilish work of destroying souls.

"We all remember Milton's glowing description of the headlong fall of the devil and his angels into hell. As the moon was a solid body when these fallen angels were first cast upon it, it ought to show the ruinous effects of this fearful tempest when countless millions of devils were hurled with inconceivable force upon it. Astronomy teaches us that the moon presents the appearance of having been pelted with countless myriads of meteors, and astronomers have puzzled their brains in vain to find a cause for it. The science of astronomy will never be found to conflict with the Bible when they are both thoroughly understood. I feel satisfied in my own mind that the above solution of the Bible mystery of hell likewise solves this great astronomical mystery."

The author then states that the devils are also sent into the earth, and that they are required to cover themselves with something to shield them from the sun's rays, and that for this purpose each devil selects a stone from the moon, and carries it with him to the earth as a protection, and that this accounts for the meteors we so frequently see. Read his assertions on this point, as follows:

"I think Satan knows more about meteors, and meteorites, and the balls of fire which sometimes flit over the earth, and the mysterious *ignes-fatui* which appear over moist grounds, and in grave-yards, than we poor mortals do. I very strongly believe, after all the light that tne Holy Spirit has given me upon the connection which Satan and tne demons have with the moon, that all the meteorites that fall upon the earth come from the moon, through the agency of the demons.

"And now comes up another important thought. Being *always* under chains of darkness, and *never* being allowed to expose themselves to the light, they must also be shielded from the sun on their way back to the moon, and hence what they carry back from the earth to the moon will exactly balance what they brought from the moon to the earth, and thus equilibrium existing between the earth and her satellite is never disturbed."

After quoting from Prof. Olmstead concerning a certain meteric body whence come the meteors, he says:

"With the light of the theory we have deduced from the Bible, the reader can easily perceive that this unknown 'meteoric body' is the moon. Thus the light of the Bible comes in to kindle the torch of science, and light up the pathway that leads to this 'meteoric body,' before unknown to astronomy. Any one can see that a supernatural agency is required to lift these stones from their resting-places. They certainly cannot start themselves from the moon or any other 'meteoric body,' and if they *were* started by volcanic eruption, they would immediately be drawn back again by the law of gravitation. Being carried, however, by supernatural power beyond the attractive power of the moon, they would soon feel the force of the earth's attraction, and would then, in all probability, obey the laws of gravitation in falling to the earth. By the time they would reach the earth's atmosphere, their speed would be so great that they would be consumed by the intense heat generated, and would quickly become vaporized. This would be condensed and gradually descend to the earth in the form of dust.

"In going back to the moon, the demons may have the power to turn this atmospheric dust into stones again, or they may take them from the earth proper. I think the former more probable. In going back, their speed would not be swift enough to ignite these stones so that they would become visible to mortals. It is more than probable that the demons have to exert great strength to overcome the force of grav-

ity, and on that account their speed would be slow as they traveled their aerial pathway to the moon. They are doubtless compelled to carry these heavy stones to and fro between the moon and the earth for a double purpose: first, to shield them from the sun on account of being reserved in chains of *darknees;* second, as a just punishment for their past sins."

Thus we have the devil and hell questions, as well as that of meteors, all solved. And this book is said to find a ready sale where it is offered, and is filled with interpretations of the prophecies, Antichrist to come, Daniel eleventh yet to be fulfilled, and much other matter not worth noticing. Don't call this stuff Adventism, nor load such stuff on the people called Advent Christians. Yet as such kind of fanatical works have formerly been bowled into the hopper where the gospel meal is ground, and we have been forced to bear the reproach of them so it may be again. Better keep clear of all such writings, and follow Jesus in meekness and faith.

"PRESENT WITH THE LORD."

The theory of being "present with the Lord" *in a disembodied state,* though popular, is unscriptural. In the text so often quoted to prove this dogma, Paul does not hint that death was the epoch at which he expected to be 'present with the Lord,' but distinctly alludes to the resurrection as the time indicated, when by virtue of a physical change each saint shall be absent from the body" *as it now is,* or absent from the mortal body, and "present with the Lord;" not without *a* body "swallowed up of life," but without the *corruptible* body, it being dispensed with, not by its abandonment, but by its transformation. The text reads: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but *clothed upon, that mortality might be swallowed up of life.* Now he that hath wrought us for *the self-same thing* [or, 'that mortality might be swallowed up of life'], is God, who also hath given us the earnest of the Spirit. Therefore [or, for the reason that '*mortality* shall be swallowed up of life'], we 'are always confident, knowing that, whilst we are at home in *the* body [that is, not yet 'swallowed up of life'], we are absent from the Lord: for we walk by faith, not by sight: we are confident, I say, and willing, rather, to be absent from the body [by having it 'swallowed up of life'], and to be present with the Lord" (2 Cor. 5:4-8).

"Present with the Lord"—not before having "mortality swallowed up of life," and therefore not in a disembodied state, for there will then be no such state, even if there were now; and *then* we can be "absent from the the body," only on the principle of having it changed: so we are to be "present with the Lord" after "mortality is swallowed up of life," or after the resurrection, and then we shall be "absent from the body" of mortality, but not without the immortal body.

This position is in agreement with Paul's statement to the Thessalonians concerning the time when the saints shall be with the Lord, in which he overleaps the fancied disembodied state, and presents the resurrection: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so* shall we ever be with the Lord" (1 Thess. 4:16). As this statement specifies the resurrection as the time when the saints are to be with the Lord, it is equivalent to saying that they are not to be with him previously, thus obliterating the assumption that they are to be with him in a disembodied state. Every saint will then be "absent from the body" by having it "swallowed up of life," but not one will be *without* a body: the old body of mortality will be succeeded by the new body of immortality.

Against these facts it will avail nothing to assert that Paul wished to have his soul depart from his body and be with Christ in a disembodied state, for this is only an assertion growing out of a misapprehension of Paul's statement, as we will presently show, after rectifying another mistake.

Two views of Phil: 1:23 need correcting:

I. Between what "two" was Paul in a "strait?" It is sometimes said that he was in a strait between a desire for Christ's return, and remaining with his brethren. This is manifestly wrong, in spite of the plausible criticisms on the Greek term *analusai,* from two facts that stand out prominently:

1. Paul's desire for Christ's return could not have been contrasted with his remaining in the flesh, since that desire could not change the time of Christ's coming. In other words, Paul could not have stood hesitating whether to remain with his brethren in the flesh, or to have Christ return, knowing Christ could not return till after the man of sin should bring the great apostacy; nor could he have told his brethren that for him "to abide in the flesh is more needful for you" *than the return of Christ.* This *analusai,* whether it here means the return of Christ, or the departure of Paul, was *less needful* to the Philippian brethren, than to have Paul remain in the flesh. Could Paul have meant that Christ's return was less needful to them than his own presence, especially as at Christ's return Paul would also be with them himself? No, no.

2. In contrast with this desire for *analusai,* Paul says, "I know I shall abide and *continue with you all.*" And would he not as really have continued with them if Christ had returned? Yes. Then where is the contrast between "*abiding*" with them, and the coveted *analusai,* if this means Christ's return, instead of Paul's departure? If there is any meaning in language, by this *analusai* Paul would be separated from his brethren, which would not be the case at Christ's coming. It will avail but little to insist, against these strong points, that "*return*" must be the true meaning, instead of "depart," simply because in Luke 12:36 *anulusei* is rendered "return," since, "When he will *depart* from the wedding," for home, is the true sentiment of the text.

II. But what was Paul's strait? After ranging "*to live*" on one side, and "*to die*" on the other side, and contrasting the two, he adds: "I am in a strait betwixt two;"—*ton duo*—the two. Between these two he stood hesitating, saying, "Which to choose I know not," meanwhile "having a desire to depart and be with Christ"—a *third* thing—"which is far better" than the other two. Not a desire that his *soul* might depart through the channel of death; for, first, he does not *say* so; secondly, he does *repudiate a desire for death,* which cuts off the claim of a soul-departure by the road of death; and, thirdly, this statement, "which is far better," referring to the *departure,* if it involved death, would make Paul affirm that death is far better than itself, besides making Paul place himself in a strait betwixt that which was far better, and something else he could not choose. The fact is, Paul choose neither of these two, "*to live*" in persecution, or "*to die,*" and thus "*gain*" release from it, by falling into the power of an enemy. Life would be good, even under trials, and death would be "gain" by escaping trials; but a *third* thing, "to depart," by translation, "would be far better." This desire was not an *expectation,* for he is careful to tell us, "I *know I shall abide.*" David also expressed a desire he never expected to have gratified, when he said: "O that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander off, and remain in the wilderness" (Ps. 55:6). David did not expect to *fly off,* nor did Paul, though they both expressed a desire so to do. Men often *desire* what they do not *expect.*

The expression, "to abide in the flesh," does not signify a distinct personality living in the flesh, as some suppose, any more than in the following text: "Being put to death in the flesh" (1 Pet. 3:18). Who will claim or admit that it was a personality living in Christ's flesh that was put to death, for the sake of proving that it was a personality living in Paul's flesh that was to depart? This claim would be fatal to the theory of soul-immortality, for immortality cannot be "put to death" either in the flesh, or out of it. What, then, is the meaning? Simply that Christ was put to death *in person;* so Paul expected "to abide in person," instead of departing in person, as he had expressed a wish to. There is no intimation of a disembodied departure in the text. To "live in the flesh" is certainly just the reverse of being "put to death in the flesh;" and if the latter does not signify the death of a distinct personality living in the flesh, then the former does not mean a distinct personality that can live either in the flesh, or out of it. Paul begins his remarks on this theme by saying: "As always, so *now* also Christ shall be magnified in my body, whether it be by life, or by death." Magnified how? Not in his body in life, and in his soul after death; but magnified in his body in either case—by life or death; in life by advancing the cause, in death by dying a martyr. Yet Paul was in a strait betwixt these two, not choosing a life so marked with persecutions, and not craving the embrace of the enemy death; but he ardently *wished* that he might depart and be with Christ—not that his disembodied soul might depart, but that he himself might by translation: yet he knew he should remain with them notwithstanding this desire. W. S.

MORMON ITEMS.—NO. 16.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined,*" and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

GATHERING OF THE TEN TRIBES.

Mormons fancy that the ten lost tribes are now located beyond the northern seas; that Christ visited them at the time he is said to have visited the Nephites, over 1800 years ago, and that they are finally to come down from the north to help build the New Jerusalem in Missouri. Joseph makes Christ say to the Nephites when he visited them: "But now I go unto the

Father, and also to show myself unto the lost tribes of Israel" (Nephi 8 : 1). Again: "And they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may *build a city*, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem" (Nephi 10 : 1). This New Jerusalem, which is yet to be built with its temple in Missouri, together with Enoch's New Jerusalem and its temple, which was taken up to heaven, and which is to come back to earth, will make two cities of the same name, and two temples; or will Enoch's city just fit on to one side of the Missouri city? Mormons thus sing of the return of the ten tribes (Hymn No. 1117).

"They come from beyond the northern seas,
From beyond the regions of ice;
Their prophets command in the name of the Lord,
And mountains obey their voice.

* * * * * * *

"They come, a mighty phalanx now;
They come, the hills before them bow;
They come, and victory wreathes their brow."

When they come, the city in Missouri will be built rapidly, no doubt; but there is some doubt about their coming, or their being up there. Could they get up there easier than Dr. Kane?

W. S.

HAVE SALT IN YOURSELVES.

The world is full of gainsaying. Every truth has to battle for its existence. If you would yield to its gainsaying it would leave you in possession of no truth, and put you in doubt of everything. The only safeguard is to have the root of the matter within you. To illustrate: If you should put all the hygienic journals together and resolve to live by them, they would allow you nothing to eat nor to drink. One would take away butter and another would take away milk; one would take away bread and another would take away meat; one would forbid tea and another would forbid water; and so on, till, among them all, you would find every answerable article of diet interdicted. What would you do? Starve? Nonsense. No; you would find out what food and what drink did you good, and you would keep within you a positive knowledge of those articles of diet by which your physical powers were built up, and then you would let the hygienic journals sputter. Their utterances would not move you more than the idle winds.

So when the world would gainsay you out of belief in the Bible, and out of your blessed religion because of conflicting opinions, or because of hypocrisies, what are you going to do? Sit down and say, "Well, I sometimes think there is nothing in it?" Shame on you. No, not for once; but have within you an actual living experience of so much of the Bible that you *know* there is a God in it, and an everlasting truth, and then let the skeptics sputter. Have salt in yourselves.

H. F. C.

Church News.

Eld. D. T. Call goes to Moorland, O., to hold a protracted meeting soon.

Eld. A. P. Moore, for some time past in the employ of H. L. Hastings, at the Scriptural Tract Repository, in Boston, Mass., has returned to his old home in Linden, Genessee county, which will be his address for awhile.

Eld. E. McCulloch, is to assist Eld. M. Beck, at Canton, O., in a series of meetings in February.

We learn from Bro. Young, of California, of Eld. J. W. Thomas' safe arrival at Vallejo on Christmas morning.

Eld. Philo Hitchcock is supplying preaching at Sparta, Wis. We think this will be good for the Sparta church.

Eld. E. F. Sergisson writes that the church in Fairfield, O., is gaining in spiritual attainments, and the omens are for much good.

Eld. J. August Smith called on us Jan. 2, on his way to Coldwater, Mich., to spend a month with the brethren in that region. He was full of good cheer, and rejoicing in the blessed hope.

Clarence Lavone, of Cedar Falls, Iowa, wishes any members of the Eighth Wisconsin regiment, Company I, infantry volunteers in the late rebellion, who may see this, to correspond with him as he wishes their assistance to obtain certain papers.

Contributed Articles.

The Lord is King.

C. W. RUSSELL.

The Lord is King o'er all the earth;
He reigns a King o'er my own hearth;
He reigns supreme; 'tis joy to be
A subject of his majesty.

My willing heart his Spirit rules;
My willing mind his will controls;
To him alone I bow the knee;
No other King will answer me.

Though I'm a weary wand'rer here,
His precious love my heart does cheer,
And by and by with him I'll be,
That will be joy enough for me.

Then haste the day, my blessed Lord,
When, in fulfillment of thy word,
Thy glorious face the church shall see,
And reign with thee eternally.

Chicago, Ill.

An Open Epistle.

ELD. D. O. HINK.

To the elders, deacons, and members of the churches in Squaw Creek Valley, and Maryville, Missouri—Ringgold, Nodaway, and Hamburg, Iowa:—The elders and brethren assembled in Quarterly Conference at the Squaw Creek Valley Schoolhouse, Dec. 14, 1877, sendeth Christian greeting. Dear brethren and sisters in the Lord: It is because of our great desire for your spiritual growth and prosperity in the Lord, that we deem it advisable to address you this fraternal epistle. In days gone by we were filled with joy and rejoicing as we were informed of your steadfastness, purpose of faith and rejoicing in the truth. But we beseech you, brethren, suffer the admonition we now send you.

First, Remember the great truths that distinguish us as a people, are growing in importance and solemnity. The character of the times in which we live point significantly to the soon coming of our glorious Lord Jesus—the Messiah, when the contest between truth and error, right and wrong, God and Satan, shall terminate in victory for God, truth and right. Therefore "watch ye—stand fast in the faith—quit ye like men—be strong." This is no time for sleep. Awake! awake! is the watchword of the hour. To duty—is heard all along the line. Let us be men for the hour; men for Christ—for God. Christ expects much of us, for he has entrusted us with the important and glorious message announcing, "Behold he cometh with clouds; and every eye shall see him"—"Prepare to meet thy God." Shall we prove unfaithful to our trust? God forbid! Rather, let us give ourselves anew to the work assigned us; and then "Blessed are those servants whom the Lord when he cometh, shall find so doing."

Again, We entreat you to remember that we are each and all *responsible:* first, to our brethren, and finally to our Divine Master. Therefore we can ill afford to be careless or indifferent to the associations and assemblings of the household of faith. "Forget not the assembling of yourselves together," is the admonition of the Word. The Quarterly meetings are among these assemblings, and your interests, personally and collectively, stands connected with them. If, therefore, there is a growing, prosperous, and earnest working Quarterly meeting, it will be because the churches that compose it are of that type of character. May the good Spirit inspire the hearts of all our membership with holy ambition to develop the above type of character. Let the spirit of entire consecration lead every one to greater diligence and faithfulness in our Master's cause; for, sure it is, he will soon call us to give an account of our individual stewardship: shall it be with joy, or with grief? Shall we hear the "Well done, thou good and faithful servant?" or the fearful, "Cast ye the unprofitable servant into outer darkness?" Dear brethren, which shall it be?

In view of the fact of the close proximity of that day which shall "try every man's work," we beseech you to hasten and help rescue the perishing from the hopeless wreck of a world buried in iniquity. To the rescue! Help, men of Israel, help! Help with your sympathies, your prayers, your money: help bountifully, even as the Lord has helped you. We entreat you to remember your ministers. Don't forsake them, nor allow them to suffer the want of those things with which the Lord has entrusted you. Forget not the divine rule, "They that preach the gospel shall live of the gospel." Therefore let all rally around our preachers, and give to them renewed encouragement and comfort by our individual interest in, and care for, them. Very much depends upon the earnestness and faithfulness of our preachers—upon their efficiency; let us make it the more apparent by clinging to them while they cling to Master and his blessed Word.

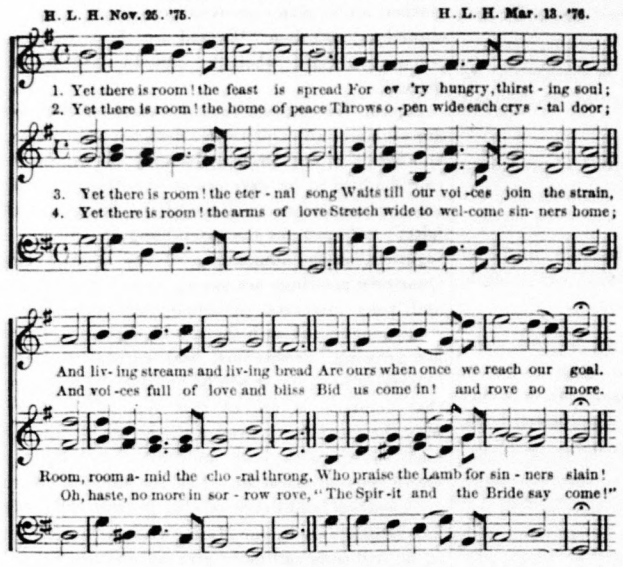
Again, Suffer a word of admonition in regard to our western Advent paper—the ADVENT CHRISTIAN TIMES. We very much need such a paper; not only as a means of communication among ourselves, and our brethren generally, but we need it as a direct means to reach the outside community, by lending to all we can, and by securing their subscription. Hundreds have been, and hundreds still may be reached and rescued from the wreck of this world, by a perusal of the truths shining forth from the pages of our ADVENT CHRISTIAN TIMES. Therefore we earnestly recommend to all our members, the importance of having at least one copy in every family.

Finally, brethren, we would call your attention to the action of our late Quarterly meeting relative to "A System of Giving to the Lord" of our substance, which system was discussed and acted upon at our last Annual Conference, and now endorsed by your Quarterly meeting. Therefore when the committee appointed by the Quarterly meeting shall lay this matter before you, we entreat you, let every one heartily respond, and by bringing "all the tithes into the storehouse" of our God, the windows of blessing shall be opened unto us in rich effusion. "Blessed shall we be in our going out, and in our coming in; in our lying down and rising up; in our basket and in our store;" and gloriously blessed when at the last our returned Lord shall say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." The grace of our Lord Jesus Christ be with you all. Amen.

Maryville, Mo.

YET THERE IS ROOM.

H. L. H. Nov. 25. '75. H. L. H. Mar. 13. '76.



Love for the Lost.

Saviour divine, Thy heart of love
Which led Thee from thy home on high,
Still for the sons of men doth move,
And yearning cries, Why will ye die?

Do Thou our hearts with love control,
Till, filled with deep, divine desire,
We seek to save each dying soul,
And pluck them quickly from the fire.

Filled with the spirit of our Head,
May we with Him co-workers be;
And may His tears o'er sinners shed
Be ours as we their ruin see.

Lord, send forth laborers day by day,
Strong in the power of love divine;
And may they toil, and weep and pray,
Till like the stars at last they shine.

My Father's House.

Thy Father's house! thine own bright home!
And thou hast there a place for me;
Though yet an exile here I roam,
That distant home by faith I see.

I see its domes resplendent glow,
Where beam's of God's own glory fall;
And trees of life immortal grow,
Whose fruits o'erhang the jasper wall.

O, welcome day! when thou my feet
Shalt bring the shining threshold o'er,
A Father's warm embrace to meet,
And dwell at home forevermore.

The Morning Star.

Though love may weep with breaking heart,
There comes, O Christ, a day of thine!
There is a Morning Star must shine,
And all those shadows shall depart.

Though faith may droop and tremble here,
That day of light shall surely come;
The shadowy path leads safely home:
When twilight breaks the dawn is near.

Though hope seem now to hope in vain,
And death seem king of all below,
There yet shall come the morning glow,
And wake our slumbers once again.

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Apostolic Injunctions.—No. 3.

D. T. CALL.

"Cleave unto that which is good."

There are three things included in this injunction. First, a decision; second, a choice; third, a clinging to that which is chosen.

First, we must come to a decision relative to the subject of right and wrong. It will not take us long to decide that that which is good is to be preferred to that which is bad. It is a self-evident fact that right is better than wrong. But in our search after that which is good, and in our efforts to come to a decision in the matter, we will be met with questions of faith and doctrines, of principles and practice, about which there will be a multiplicity of views and opinions, and we will find it no trifling thing to come to correct conclusions in regard to this matter. We will need to investigate and study lest we mistake the glosses of sophistry for truth. We will be in no danger of going astray if we bear in mind that all Scripture is given by inspiration, and is profitable for doctrine and instruction, and settle all questions by it.

It will not do for us to accept one doctrine as true, and reject another as untrue, because the one is popular and the other unpopular; or one is sanctioned by the fathers, and the other is condemned; or that one is held by the learned and eloquent, and another is only endorsed by an obscure few. God's word must be the arbiter in all questions of faith and practice. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Then when we have satisfactorily settled the question of right and wrong, and have formed correct conclusions with regard to that important subject, there comes a second thought, and that is, will we take the good as our position? Will we follow the road we have found, that it may lead us unto everlasting life? It is not enough to believe that Jesus came to save sinners. Will you take him as your Savior, and chose him as your portion forever? It is not enough to believe that the promises of God are true and faithful. Will you make every one of those promises yours and lean upon them every day?

Dear reader, there are thousands of individuals in the world to-day who are very zealous for forms and doctrine, and who will fight courageously for truth, but who cannot from their heart say, Jesus is mine; I have chosen him and his truth as my portion. Dear reader, are you one of these. If so, make the wise choice now, and say with one of old, "As for me and my house, we will serve the Lord." Will you, when you have decided what God's truth is, stand boldly for it, though it bring reproach upon you, and cause you friends to turn away from you?

When we have reached this point, when we have made our decision and chosen our portion, then we are ready to take up the third proposition, and hold fast that which we have received that no one takes our crown. Cleave then to that which is good; yea, though all earth and hell be arraigned against us; though all the powers of darkness meet us in our path, and strive to rob us of our prize, cling to it; though whirlwinds and tempests roar about us and all earthly hope fails. Hold it fast, and when that terrible day shall come, when heaven and earth shall tremble at the presence of their King, it shall hold thee up.

Rockbridge, Ohio.

The Twenty-Three Hundred Days.

STEPHEN PIKE.

BRO. BURR:—I wish you would give your views on the 2300 days of the 8th chapter of Daniel, or an answer to the following queries: What period during the domination of the Persian power furnishes the necessary conditions for the commencement of the 2300 days so clearly as that which closes the Old Testament canon? This point is generally fixed by Biblical scholars at about 420 B.C., or the third year of Darius Nothus at the close of Nehemiah's second reform in Judea—as the prophet Malachi is generally believed to have prophesied about that time, although Usher places him some years later.

Now accepting the view that the seventy weeks of Dan. 9 were cut off from the 2300 days, they bring us down to the final dispersion of the Jews, A.D. 70, and the cutting off of Messiah after sixty-two weeks; this, though not definite as to t[illegible] answers the requirement of the prophe[illegible] Cutting off the 70 weeks or 490 years fr[illegible]e 2300 leaves 1810, to which add A.D. 70, and we have 1880. Following the prophecy through to the end, we find the king of Dan. 11: 36 and onward continuing in his political strength, even to the close of the drama. If this be the Mohammedan power we find the "time, times, and an half," or 1260 years of Dan. 12, carrying us back from 1880 to 620. The date, nearly, of the Hegira?

I ask these questions, and take the position under the conviction that the 1290 and 1335 days of Dan. 12 pertain to the Roman economy, which enters the prophetic delineation at Dan. 11: 16, and continues consecutively to the end of verse 32. The next three verses carry us through the 1260 days of papal persecution (Rev. 12: 13), while this new power (the Mohammedan delusion) enters the prophetic narrative episodically at verse 36 of the 11th chapter.

Ridgeway, Iowa.

[This view looks very plausible in many respects, but every interpretation as yet given has its apparent defects, hence we wait.—ED.]

Oneness.

J. P. MARQUAND.

"One Lord, one faith, one baptism" (Eph. 4: 4).

This interesting subject unfolds itself with surprising beauty and clearness. Many persons make a great deal of water baptism and justly so, but let us bear in mind that it is only a type, a shadow of better things to come. It is an outward symbol of something more deep and glorious. It is only the type; but the Holy Ghos baptism is the antitype, the essence, and the power. It is this baptism to which Christ alludes when he says, "He that believeth and is baptized shall be saved;" and also, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." To be born of the Spirit is to be baptised with the Holy Spirit; and indeed, no man can call Jesus Lord but by the Holy Spirit (1 Cor. 12: 3); and we can never know the truth except it is unfolded to us by the Spirit of God; for the Spirit searcheth the deep things of God (1 Cor. 2: 10). "To be carnally minded is death; to be spiritually minded is life and peace" (Rom. 8: 6).

The baptism by water introduces us to the door that leads to the Holy Ghost; and it was after that Jesus was immersed that he received the Holy Ghost, and not before he was baptized. Obedience comes first; then comes the blessing. Without the quickening power of the Holy Spirit, men and women will go back to the beggarly elements of this world, and become lukewarm, cold, and lifeless, and may make shipwreck of their faith and a good conscience, and be lost. "If any man have not the Spirit of Christ he is none of his."

This baptism of the Holy Spirit is "the faith once delivered to the saints" (Jude 3), and without it we are exposed to fiery temptation, and the snares and quicksands of this mortal life. We are commanded to "be filled with the Spirit," and if this is our clothing, we shall be overcomers and not grovel in earthly things. "For the Spirit helpeth our infirmities and teaches us how to pray" (Rom. 8: 26). "As many as are led by the Spirit of God they are the sons (and daughters) of God." Turn to Acts 19 and there you will find some disciples who were baptized two or three times—first, John's baptism; secondly, Christ's baptism; thirdly with the Holy Ghost, which completed the important work and made them strong and powerful.

Now let it be understood that our dear Lord has gone to the right hand of the Father, and has sent his embassador, the Holy Spirit, down to this earth; and as we treat the Holy Spirit so we [illegible] the Father and the Son.

In conclusion, let me say that it is our duty to go straight to God and ask for this blessing, as he alone is our lawgiver and friend. He has the residue of the Spirit (Mal. 2: 15). He has all power in heaven and in earth, and he is the Judge of both the quick and the dead; the Alpha and Omega; the beginning and the end. Be assured that God will hear our prayers, and send an an-

swer of peace, as he alone can cleanse and purify our natures, and make us every whit whole.

Now, my brethren, bring all the tithes into the storehouse and prove God, and see if he will not open the windows of heaven and pour us out a blessing, and fill our whole beings with his holy presence and Spirit. The earth is now full of strife, and contention, and bloodshed. Let us lift up our cry that God would remember his promises and hear his own elect and avenge them speedily. Hear our cry that the Spirit may not take its everlasting flight, and thus leave us in midnight darkness and in gloom. "Come, Lord Jesus, and come quickly."

New York City.

Epistle Explanatory.

C. P. DOW.

For the information of those who desire to know, and have a special right to know, as my former and present friends, about my health; that has been much impaired of late, so that, for several months previous to last May, I only preached three several times. Since that date, let me say, I have filled regular appointments, more or less frequently, and have at different times, in four towns, baptized in all seventeen persons, heads of families and others, new converts, except one. None of them infants (?); but all old enough to believe and act for themselves.

There has been quite a revival interest in this section of country, since a year ago last September, and several have turned to the Lord; yet they are the few among the many. Iniquity abounds and the love of the greatest number waxes cold. We have now held three annual meetings on our "Lakeview camp-ground," Magog, which have been very profitable seasons of worship and spiritual refreshing, especially the last, Sept. 1, 1877, and onward, during which sixty or more persons, as reported by Bro. A. Bissell, were converted, or reclaimed from a backslidden condition. Ten new buildings were erected last summer, which, added to those previously built, makes the accommodations quite ample, and gives an aspect of permanency; and we expect building to go on each year while time remains, and that God's blessing will attend the efforts put forth there in the future. For this we pray and expect to labor if life and health permit.

Those who are looking for the Lord to come soon, should be one people—one in spirit, one in hope, and one in effort. Oh, that we might come into closer union, and all see and feel the need of Scriptural order, and adopt the same form of church organization, whether few or many in each locality; have Scriptural officers duly appointed and properly acting; thus harmony would result, and good be the fruit of such action. We need to be "wise as serpents, while we are as harmless as doves." May we have wisdom and goodness equal to our responsibilities. What little ability of health and talent I possess is pledged to this great work of proclaiming, by voice and pen, the Lord at hand, and corresponding Bible truths.

Western friends, let us unite to sustain this cause nobly, nor let it be dishonored by our feebleness or failures. Let us believe the truth, and live the truth; then we shall love it, and the truth will "make us free." Let us pray for one another, and hope to the end.

Magog, P. Q.

Reports.

Conference Report.

The Southwestern Iowa and Northwestern Missouri Conference met according to the time appointed at the Squaw Creek Valley Schoolhouse, Holt county, Mo., Dec. 15, 1877.

The Conference was called to order by Eld. Hink by singing, and Bro. Patton led in a heartfelt prayer. Bro. Hink in the chair. Bro. John Burgener was appointed Secretary pro tem., after which the election of officers for the ensuing year took place. The following were the officers chosen:

President—Bro. Patton, of Page county, Iowa.

Vice President—D. O. Hink, of Nodaway Co., Mo.

Secretary—John Burgener, of Holt Co., Mo.

Treasurer—D. Q. Kent, of Page Co., Iowa.

Visiting brethren were invited to take part in the Conference meeting.

Bro. Matthews reports the Squaw Creek Valley church in good spirits, and seeking an eternal home in the kingdom of God through Jesus. Our prayer is that we may grow strong in the grace of God, and let the Christian light so shine that the world may know that we have been with Jesus.

Bro. Ray reports that the Ringgold church is still determined to walk in the way that Christ has pointed out for us. They feel greatly encouraged in the Christian cause; have had some additions and a good prospect for more. May God bless them is my prayer.

The Maryville church got here after the Conference meeting had closed; but if we are allowed to judge by the heart-felt prayers offered to God by some of them, we would infer that there were a good'y number yet determined to serve Jesus. Brethren and sisters, I hope you have been encouraged to induce others to take a renewed step in Christ our Lord.

Bro. Patton reports the Nodaway church in a lively condition, having preaching twice a month.

Bro. Baldwin favored us with a statement from his Conference in Northern Missouri and Southern Iowa, stating that it was encouraging.

It was resolved that, in view of the action of our Annual Conference last September, urging upon all churches the necessity of systematic giving to the Lord as enjoined by the apostle in 1 Cor. 16: 1-3; therefore, we, as a Quarterly Meeting, recommend and urge upon all the members of our churches to at once attend to this matter as a Christian duty, and that the churches apportion at least ten per cent. of the same to be paid over to the Annual Conference.

It was moved that there be a committee appointed to see that this resolution is brought before the churches and carried into effect. Brn. Z. F. Jagger of the Ringgold church, Carman of the Hamburg church, Coplin of the Nodaway church, E. Carman of the Maryville church, and Nelson Matthews of the Squaw Creek Valley church, were appointed to present this resolution to their churches, and see that they act according to its instruction.

Resolved, That there be an epistle of admonition written and sent to the several churches of this Conference.

Resolved, That we hold our next meeting with the Nodaway church, Page Co., Iowa.

Adjourned.

Our meetings proved to be a season of blessing. We truly can say that the Spirit of the Lord was present. Two were added to the little band of Advent believers—one from the Baptist brethren and one from the power of darkness unto light. Our social meetings were seasons of power. Christians of other denominations joined in our worship. Backsliders were induced to again take their stand for Jesus, the living Son of God, through whom only we have everlasting life; while the communion service was a foretaste of the meeting of the saints at the marriage of the Lamb. Oh, may that blessed day soon come; then we can sing the everlasting song. Amen.

Preaching brethren present during the Conference meeting were: Brn. D. O. Hink, and Baldwin, and Patton, and E. Carman. Bro. Hink began meeting on the 9th of December, and preached every evening till Saturday evening, which evening Bro. Baldwin preached. Sunday morning Bro. Patton preached to us; and Sunday evening Bro. Hink again addressed the congregation.

Bro. Hink in his commencement showed from the Scripture that the free gift is offered to all men; and that we could accept or reject it. Also that we did not receive our reward at death; but in the judgment day, according to the Scriptures. Bro. Baldwin showed us of what hope was constituted.

Bro. Patton showed to us that a stream cannot rise above its fountain. Therefore, we could not rise above our first parents, were it not for the Son of God, who has promised to raise us from the dead to everlasting life, if we obey his commandments. May God help us to do them.

JOHN BURGENER, Sec.

Report of Second Quarterly Meeting.

P. W. BOUGH.

This meeting was held at Buffalo, Iowa. We have no organization here, but some brethren and sisters who are holding up the truths we love, by precept and example, and their influence is being felt in all this region. They are very anxious to have preaching every two weeks, and they are worthy. But who will supply them? I should be glad to, but the charge of the Quarterly Meetings, and my other engagements interfere as yet. They are poor, but faithful and worthy.

After the first evening, the congregation was very good, mostly of outsiders. Professors belonging to other denominations mostly chose to stay away. The meeting was productive of much good in strengthening the scattered ones, and in removing prejudice. It is only a matter of time when a church will be organized there with Bible order. Amen.

A Yearly Report.

C. W. PITSOR.

As it is the time of making yearly reports to headquarters, I herewith submit mine. I have supplied two societies during the year, preaching once in four weeks to each. During the year ending Dec. 31, 1877, I preached 165 discourses, traveled 3,600 miles, and baptized 17 persons. I have received from all sources, $281.95. The Lord has been good, and I have lacked nothing.

My time having expired, I thought it best not to engage with any society until spring, so that I might have the whole winter for protracted work, as the way may open; and the calls are numerous. I have been in Madison Co., for two months. The church at Penn Center will live, and are determined to receive the great reward. And now, dear brethren, I wish you all a prosperous year; and may the love of God, and the fellowship of his Son, and the communion of saints, be ours; and when the Master shall come, may we each share with Abraham, Isaac and Jacob, the kingdom of God. I will hold a weeks' meeting in Belle Plaine, and try and strengthen the things that remain.

Brooklyn, Iowa.

Correspondence.

From R. F. Peake, Marmaton, Kansas.

BRO. BURR:—Anciently, those who loved the Lord spake often one to another; and is is written that "the Lord heard....and a book of remembrance was written." Would it not be well for us, in these days of falling away in spirituality and *heart* religion, to help bear each other's burdens. Let us follow the old paths. Jesus is at the helm, and all is well. The apostle tells us "there is none other name under heaven, given among

men, whereby we must be saved." Jesus Christ is "the stone set at nought by the builders." How many of our day are trying to climb up some other way. Vain hope! "I am the door," said Christ. Salvation in *no other name*, says the Word of life.

"Heaven and earth shall pass away," "but the word of the Lord endureth forever." It has never failed; therefore let us here anchor our hope. Paul says such a hope is "sure and steadfast, and entereth into that within the vail." If we would be overcomers, we must be faithful unto the *end*. If we would reign with Christ, we must be his followers.

"Then by thy grace,
When the battle's done,
And the vict'ry won,
We may wear the crown,
Before thy face."

From J. Massey, Plymouth, Iowa.

BRO. BURR:—We have preaching here only occasionally. The TIMES is a good preacher. I think we have the truth; and of all people, we ought to be the most faithful, that are looking for the Lord to soon come in his kingdom, and to reward every man according to his work.

Brethren, let us live the truth we so much love. Christ has taught us that when he comes again, it will be in his kingdom; not out of it, nor at death. He has been here once and given us the gospel, which is the power of God unto salvation, and it must be obeyed in order to enter the kingdom. Know ye not that "as many of you as have been baptized into Christ have put on Christ? And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." What promise? That "the meek shall inherit the earth" when Christ comes and establishes his kingdom "under the whole heaven." Then may it be said unto each one of us, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

From Polly Duryea, Morenci, Michigan.

BRO. BURR:—My welcome visitor, the A. C. TIMES, comes weekly to cheer my lonely heart with the good news of the soon coming of my blessed Savior. It cheers me to know that others are also waiting with patience for his return. Our dear TIMES is the only preaching I have had for four years, and I highly prize what I read there, written by God's dear children. In my youth I knew my Master's will, but did it not; now I am old and confined to my chamber; but Jesus is with me, a present help, and comforts and sustains me in every trial, and sanctifies to me my deepest distress. I shall soon be done with the sufferings of this present time, which are not worthy to be compared with the glory that shall be revealed in us in that day when Jesus comes to reward his followers.

From H. H. Janes, Rolfe, Iowa.

BRO BURR:—I came here recently at the request of a brother in the Lord residing here—an earnest worker, who was anxious that his neighbors should hear God's present truth to this generation. I find a great desire to hear concerning this "blessed hope." Quite a number of copies of the A. C. TIMES are taken here, and read with much pleasure; tracts have also been circulated, and much good is being done, praise the Lord. I think we have a good prospect for a successful meeting, for which we are earnestly praying and laboring. The Lord bless you in your responsible work. You have my sympathies.

From Fred. G. Lindner, Sheffield, Ill.

BRO. BURR:—Last spring I promised to the Lord one-tenth of the poultry which I would raise. The Lord has blessed me. Enclosed please find $——to be used toward publishing the TIMES. In the article of a recent issue, "Lift Up Your Heads," the question was asked, "Shall We Stand Alone? Here in Sheffield we are willing to hold up our heads, and stand for Jesus and his glorious coming; for that day is the consummation of the Christian's hope. I am fully reconciled to God, to go through with Jesus.

From Newcomb S. Ketchum, Ionia, Nebr.

The A. C. TIMES comes every week, and I feel thankful to those who contribute to make it what *it is*, meat in due season, and a medium of communication with and among those of "like precious faith." I would be extremely pleased to hear from many more of them—Brn. Alonzo and Milton R. Miles, S. J. and Ahijah Adams, Hiram Case, Geo. W. Turner, Benoni Stevens, and others with whom I have taken sweet counsel in days gone by; I want them to write to me; it would be like cool water to a thirsty soul. I am much pleased with our paper, the A. C. TIMES, especially in its "new dress," and often wish I was able to assist it more in a financial way; and I hope when I get out among the people, to do something for it, and the cause generally. I have been confined at home a long time with sciatica in my limbs; but I am some better now. I expect, in a few months, to settle in a more thickly inhabited locality, where I can have better access to the people. Our neighbors here are few and far between. Pray for me.

From Jerome Fisher, Rives, Michigan.

BRO. BURR:—There are a few of us here that are still trusting in Jesus, and looking forward to the time when *all* may know the Lord. I believe we will soon hear the Master sounding the glad tidings, "The kingdom is come." Then there will be no more curse, nor sorrow, nor scattering abroad and dividing of God's children, no more weary pilgrims, but all that have been redeemed among men, whose names were found written in the Lamb's "book of life."

From P. W. Hough, Fairbank, Iowa.

To all whom it may concern:—I have closed my pastoral charge of the church at Raymond, Iowa; not by constraint, but of necessity, on account of our cold winters. In justice to the members of the church there I would say, the longer I labored among them the better I loved them. They are princes in financial matters. God bless and preserve them blameless until the Master comes. Amen.

Selected.

Look at Both Sides.

Very few children are so young as not to have noticed the contrasts among men. What poor little boy at school, as he took his plain bread and butter out of his tin pail at noon, has not looked wishfully towards the rich baskets being opened on the other seat? What little boy, shivering on his way home in his thin jacket on a cold winter day, has not felt a little envious at that other boy on the opposite side of the street, warmly wrapped in cloak and mufflers and gloves? Who has not looked from the homely, cold tenement, to the rich, warm mansion across the way? And most boys—and for that matter most men—as they look at such things, feel that matters are not quite even in this world—that hard-working, virtuous men can hardly keep soul and body together, while that lazy, worthless fellow riding in his carriage has everything he can ask for. Here is a poor little boy who wants to make something of himself, and do something in the world. But he has neither money, nor books, nor teachers. He has to work hard every day to help the family to live. The best he can do is to sit down on his stool when his day's work is done, and read by the flickering firelight over and over again, the few old books on his father's shelf. Another boy, who cares for nothing but hunting and fishing, and riding and playing, has all his time to himself; has all the choicest books; has the very best of teachers; and everything possible is done to make a scholar of him. One hundredth part of what he has and wastes would be the making of the other boy. The boy who wants to learn as much as he wants to live, has no chance; while he who despises it all has opportunities heaped upon him. It does not seem fair—does it, boys?

But there is another side to it all, and things are not quite so uneven as they seem. Somehow the poor boy, without books, who studies by the light of the fire, makes the best scholar and the best man, and comes out ahead at last. Surely it is better to come out ahead than to start ahead and then fall behind. And when we get inside the mansion we find that, somehow or other, it is no happier than the cottage. Care and trouble, sorrow and sin, go up with a man, however high he goes. They who have the most, do not have all they want; and however rich and high a man gets, he finds somebody else richer and higher than he is. There is just as much envy and bitterness in silks and broadcloths as in calico and jean.

And things may not be quite so uneven as they look, between the boy in the thin jacket and the other boy in the warm cloak. One has the warmest clothes, and the other has the warmest blood, and it is a great deal better to have warm blood than warm clothes. The boy with the tin pail has a coarser dinner than the boy with the nice basket; but he has the best appetite, and perhaps enjoys his dinner better than the other does, and gets more out of it.

So, boys, whenever you begin to feel envious towards those who have better things than you have, remember there is another side to it. If God does not give you fine houses and fine carriages, perhaps he makes up the difference by giving you better health and stronger limbs, warmer hearts, clearer heads, and more industrious habits; and perhaps he will make up the difference still more by and by, by making better men of you, and making you more useful.

A man in his carriage was riding along,
A gaily dressed wife by his side;
In satins and laces she looked like a queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed;
The carriage and couple he eyed,
And said, as he worked with his saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would give, if I could—
I would give my wealth for the strength and the health
Of that man who is sawing the wood."

—*Dr. Cordley, in Sunday-School World.*

General News.

The principal event of the Turko-Russian war, is the movement to secure a peace. England addressed a note to the Russian Government as an initiative step to such a result Russia's answer to England was courteous, but declining the proffered mediation. She declared a desire for peace, but proposes to treat with Turkey directly. England accepts this answer as an intended affront, and the British Cabinet has decided to inform Russia that no separate negotiations between the belligerents will be sanctioned by Great Britian, and that a statement of the conditions of peace required by Russia will be regarded as necessary before any proposal from Turkey for a truce can be made. The situation at present is very critical. In taking so decided steps England practically assumes the role of Turkey's advocate, and must, therefore, expect to either coerce Russia into peace, or to be prepared to fight for Turkey if the peace proposals are rejected.... Order have been issued by Russia to put the Baltic fleet in readiness for service at the opening of navigation, and a levy of 480,000 men has been officially announced for the coming year....The Turks were severely defeated at Pirot by the Servians, with a loss of 33 Krupp guns and a vast quantity of other arms, ammuntion, provisions, and 600 prisoners....Orders have been issued for 80,000 native troops and 20,000 English regulars to be in readiness to march at short notice from India to Egypt. Great stores of provisions and munitions of war have been accumulating at Malta... The Russians have crossed the Etropol Balkans and the Turks are retreating before them. The probabilities are that the future great battles will be fought on the plains of Roumelia....Sophia has been evacuated by the Turks without a batttle.

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Marriages.

BABCOCK—COMSTOCK.—At Burr Oak, Jewell Co., Kan., Dec. 23, 1877, by Eld. Thos. R. Comstock, Mr. James Ransom Babcock to Miss Sarah Ida Comstock, both of Burr Oak, Kan.

Crisis please copy.

Deaths.

PECK—In Rives, Mich., Dec. 9, 1877, Mabel, daughter of Theodore and Sally Peck, aged two years and eleven months. The bereaved parents have the sympathy of the entire community.

We stood around the little grave;
The sun was shining low,
While Mabel's form was laid to rest
Within the tomb below.

Mabel is sleeping now in death;
All pale and hushed she lies;
But Christ's own voice will bring her forth
To reap th' immortal prize.

Then in the kingdom she shall shine,
Where Christ shall reign forever;
Oh, parents, will you meet her there,
Where death no more shall sever?

Business.

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Chas F Barlow	E S Newton
Sarah E Parsons	J C Sadler
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E E Schieffarth	A C Van Horn
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M M White	D A Dickinson
S H Hough	John Burgener
R F Peake	Philo Hitchcock
C H Ramer	H Pollard
S F Dimock	E B Holmes
A B Huntingdon	John A Brauss
J S Ames	W J Springer
S R Hood	A J Young
S Shearman	Mary Parker
Wm Coss	Fannie F Hudson
Wm Jones	L D Carey
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W H Snyder	W L Bowman
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A S Calkins	J H White
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Wm Patton	Wm G Hickel
O Goodrich	

ARTICLES RECEIVED.

L C Kerr	C Mendenhall
C H Ramer	

BOOKS AND TRACTS SENT.

Philo Hitchcock	T H Girard
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Jos Hamilton	W J Springer
W H Bellows	Wm H Hayden
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FREEWILL OFFERINGS

Received at this Office since June 1, 1877, to assist in publishing this paper.

Previously reported	$117.25
J S Ames	1.00
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TRACT FUND

For free distribution of tracts in Missionary fields.

Previously reported	$6.00
Chas Bacon	.50

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Notices.

Dedication.—The Advent Christian chapel at Burr Oak, Iowa, will be dedicated (if the Lord will) Sunday, Jan. 20, 1878. Meetings will be held the Saturday preceding, and will probably continue through the following week. We invite all the scattered ones in this part of the country who can, both preachers and people, to come and worship with us. We expect a heavenly feast. For the Church.
J. RIDLEY, Pastor.

Conference.—There will be a Conference of believers in the soon coming of our Lord, held with the church at Burlington, Calhoun Co. Mich. beginning on Thursday, Jan. 10, 1878, and holding over Sunday. All lovers of our blessed Master are cordially invited to share in this feast and join with us in offering the sacrifice of praise to our heavenly Father. Come in the spirit of him that so loved the world that he gave his only-begotten Son to save it. Let us have a great feast of fat things.
JAS. FERRIS, Pres.
C. D. BERRY, Sec.

Northern Illinois Conference.—The Advent Christian Conference of Northern Illinois will hold its annual session with the church at White Rock, Ogle county, commencing Thursday evening, Jan. 10, 1878, and hold over the following Lord's day. We hope to see every church represented, and that every preacher will report either in person or by letter. Come, brethren, rally to the rescue. If God ever called us out as a distinct people, there is something for us to do. Come, beloved brethren, "God's own arm hath need of thine." Let us pray that the Lord will meet with us in truth by his Spirit. Bro. Button gives the following notice of railroad connections: Brethren coming on the Chicago and Iowa railroad will exchange at Rochelle for Holcomb, and those coming on the Northwestern will do the same. Those coming by Rockford will take the Rockford Division of the Chicago and Iowa, and stop at Holcomb, where brethren will meet all who come on the 11 and 2 o'clock trains. If any come on the morning or evening trains, please let Bro. John Hayes, of White Rock, Ogle county, Ill., know in time to arrange for you. Time-Table of the Chicago and Iowa railroad—Rockford Division: Freight going north from Rochelle, arrives at Holcomb at 8.50 a. m. Freight going south from Rockford arrives at Holcomb at 5.55. Express going south from Rockford arrives at Holcomb at 2.25. Come at 11 and 2 o'clock on the express trains if convenient. We are in earnest about this meeting. Ample accommodations for all. We most cordially invite you from every place. Come, for Jesus' sake. Come, and my Lord will bless thee great. N. W. SPENCER, Pres.
S. B. MABEY, Clerk.

Quarterly Meeting.—The first Quarterly Meeting of the first district of the Southwestern Iowa and Northwestern Missouri Advent Christian Conference will be held with the Waveland Church, in a schoolhouse, near Wilson P. O., Montgomery county, commencing Friday evening, Jan. 18, 1878. Brethren come! Is it safe in these times to be so overcharged with the cares of this life that you cannot go to meeting once in three months?
E. BLANCHARD, Pres.
B. FORESTER, Sec.

Conference. — The California Advent Christian Conference will convene with the church at Vallejo. The meeting will commence Thursday, Jan. 17, 1878, at 10:30 o'clock a. m., and continue over Sunday. Matters of interest to the entire body of Adventists on this coast, will come before this meeting; therefore, a full representation is desired from all parts of this and adjoining States. Come, brethren, in the name of Jesus, to receive blessings, and pray for and help save the perishing. Provisions will be made to accommodate all who come to work in harmony with Jesus and his truth. A. J. YOUNG, Sec.

Conference.—The next session of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held at Little Marsh, Tioga county, Pa., commencing Friday evening, Jan. 11, 1878, and continue over the following Sunday. Those coming by railroad, should purchase ticket from Corning to Middlebury Station, and write to E. A. Keeler, Keeneyville, Tioga county, Pa., when you will arrive at Middlebury Station, and teams will be there to carry you to the place of meeting. A cordial invitation is given to all. A. H. BRIGGS, Pres.

Wisconsin Conference—The Annual Conference of Wisconsin will hold its next session at Sparta, Monroe county, beginning Thursday evening Feb. 14, 1878, and remain over Sunday. Sparta can be reached either by the Northwestern railroad or by the Milwaukee railroad from east or west. Let ministers and delegates make timely arrangements to attend. In cases where it is impossible for churches to send delegates, or for ministers to attend, let letters be sent to the Secretary a week beforehand, to Brodhead, Wis., but a personal attendance is preferable.
WM. SHELDON, Sec.

Notice.—I purpose to be at Clear Lake, Cero Gordo county, Iowa, on Saturday, Jan. 12, 1878; from thence, I go to the place called Boylan's Grove; thence to New Hartford. Will give notice to churches in time. Address New Hartford. F.H.KENNY.

Union Conference.—The third Union Conference of Michigan will be held in Burlington, Calhoun county, commencing January 10, 1878. All lovers of peace and union, who are looking for the Lord, are solicited to attend this meeting. We hope to see a goodly number of warm hearted Christians full of faith and of the Holy Spirit present to enjoy this meeting. Come to do good. Come to labor for the salvation of the impenitent. Come to glorify God in all things. Burlington is situated on the Air-Line railroad from Jackson to Niles. Brethren coming from the east or west will stop at Burlington Station, whence they will be conveyed to the meeting. The meeting will be held in the Methodist church. The church in Burlington have warm hearts and stand ready to receive you. Brethren coming with teams will call on Bro. Homer Hadsell, who will see that provision is made for them.
O. R L. CROZIER,
J. P. BRISTOL,
A. N. SEYMOUR,
Conference Committee.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM. SHELDON, Sec.

Quarterly Conference.—The first Quarterly Session of the Northwestern Michigan Advent Christian Conference will be held with the church at Hesperia, Newaygo county, commencing Thursday evening, Jan. 17, 1878, and continue over the following Lord's day. This being the first meeting since our organization, and matters of importance is likely to come before it, it is especially desirable that as many of the brethren and sisters of this district should attend as possible. Also all in different parts of the State are cordially invited. We hope that this series of meetings may be characterized by such zeal and spirit as our cause merits. Let all come with their hearts filled with the love of Christ, ready to work as "thus saith the Lord" for the salvation of perishing humanity. Time is short. The night is far spent; the day is at hand. Homes will be provided for all who come. In behalf of the committee.
DANIEL WEAVER, Pres.
T. P. S HAMPSON, Sec.

Appointments.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer meeting Wednesday evening.
N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening at Mindoro chapel and Burnham Valley.

As above until further notice.
PHILO HITCHCOCK.

Fairfield, Sauk county, Wis, July 8, a 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.
P. W. HOUGH.

There will be religious services at the Hickory Grove School-house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
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FRANK BURR, - - - - - EDITOR.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

STIRRING events in the Eastern war are recorded in our "General News" column this week. A great Russian victory is recorded, together with movements for peace. We have no room to speak of them at length editorially.

WE have received a copy of Dr. Ives' new book on "The Bible Doctrine of the Soul," as lately issued by the author. It is a very comprehensive work of 334 pp., and well adapted to inform the reader upon this interesting subject, and will doubtless be the means of convincing many concerning the true teaching of the Bible. We speak for it a large circulation. See Book List for prices. For sale at this office.

THE death of Victor Emmanuel, King of Italy, occurred on the 10th inst. The event was very sudden, preceded by a brief illness, but he received extreme unction from the hands of a papal priest and the Pope's blessing before he died. He was a notable king, inasmuch as Italy became an independent sovereignty under his rule, and religious freedom took the place of papal supremacy in the city of Rome, through his decrees. His death also shows the fallacy of the book on prophecy to which we referred last week. That book foretold for Victor Emmanuel a long career of war with Turkey during a time of trouble yet to come. Those predictions cannot now be fulfilled, and whoever buys the book wastes money. Let it alone.

THE question whether eternal suffering in hell is the destiny of the wicked might be supplemented when discussion upon it is finished, by the following: Is eternal life in heaven the reward of the righteous? That eternal life is to be given to the righteous is Bible truth, but who can bring a passage of Scripture declaring that it shall be enjoyed in heaven as a dwelling place? "We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. 3:13). "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). The place where the saints are to abide when made immortal, is on the renewed earth.

THE churches and especially the ministry of the great city of Chicago, are being somewhat stirred at present upon the subject of a belief in an orthadox hell. Several of the notable ministers have given discourses upon the subject, besides an occasional article in the daily papers. Each writer and speaker seems to have a view peculiar to himself, and if the Lord were to decide the matter according to the various arguments given, it would be difficult to tell how to reach a result. But all the discussion possible will not change the arrangement of the Almighty. He has declared plainly in his word both concerning the condition of the dead, and the destiny of the wicked; the first in Eccl. 19:10, and the other in 2 Thess. 1:9; as also in many other Scriptures of the same import.

AN EDUCATED MINISTRY.

It is very apparent, even to the casual reader of the Bible, that it has been the purpose and design of the Creator from the outset of priestly ministration, to have those who were set apart to the special work of ministering in holy things, to become an educated class. The Almighty has all wisdom, and in him are hidden all the treasures of wisdom and knowledge, and it is in keeping with his own work that those who take of the things of God and shew them unto men should not be ignorant, but be wise in the divine sense of the term wisdom. Such men were Enoch, Noah, Abraham, Joseph, Isaiah, and David. Such in a pre-eminent degree was our Lord Jesus Christ. So also were the apostles, who spake the word "in all wisdom."

The men whom God has sent forth in all ages to bear the tidings of his will to the people, have been men whose education was not by any means neglected, and whose wisdom was marked as of a quality superior to that of the ordinary mind in their day.

But the education that prepares men for the ministry, is far different from that which fits men for worldly employments. Men of intellect and mental culture may instruct their fellowmen in the ways of worldly wisdom, and prepare the mind of the student to enter into occupations which are temporal in their nature, as pertaining to this mortal life; but *no man nor class of men can properly educate or prepare the child of God for his work as a minister of the Gospel of our Lord Jesus Christ.* The education that fits for earthly duties may be taught by earthly beings; but the education that fits for heavenly work comes only from a heavenly source.

A great mistake is made among men, when they think that through an education derived from men, the minister of the gospel can be prepared for his work. Men study Languages, Philosophy, Rhetoric, Mathematics, Elocution, and the like, to become educated for the ministry, and the very study of them in the schools, colleges, and seminaries only tends to develop a dwarfed, biased, sectarian, and formal ministry, whose power lies not in that of divine wisdom and holy unction, but in flowing speech, intellectual productions, and worldly executive ability. And as the majority of educated ministers fail in these three particulars necessary to tickle the itching ears of the people, their education is, after all, a failure to adapt themselves to the requirements of the age, and their ministry is but a feeble effort to run a race in which they are outstripped and crowded back by those who excel them in these attainments.

The ministry has been for many years considered in the light of a secular business, instead of being the work of Christ to bring blessings from heaven for the people. It has become a matter of bargain, giving so much for so much, selling an outward talent for paltry pelf, hiring out to the people to work for a stipulated sum, instead of going forth as educated in heaven's school, and sent by a heavenly mandate, to tell of heavenly things with the power of the "Holy Ghost sent down from heaven," whether men will hear or whether they will forbear.

The kind of education which the man of God needs is such as Christ had—wisdom through the indwelling of the Holy Spirit; education through the experience of a godly heart, a holy life, a constant communion with the glorified Savior, a knowledge of those things which are imperishable, and which are only found in the word of God, and the will of the Lord Jesus Christ.

This is the kind of education of which the ministers of God stand in need. The wisdom and education of this world are good in their places, and may be made to subserve religious interests in an estimable degree, but when found

alone, they are but sounding brass and glittering tinselry. Better to have one baptism of the divine understanding, than all the knowledge of schools on earth.

CHRIST A GOOD MAN.

A system of religion now struggling for popular recognition and endorsement, and which opens its arms wide enough to enclose all creation, especially the carnal part of it, seeks to carry Christ along, but in a *perverted* form, acknowledging him only as a very good man, but nothing higher. Now Christ was not even a good man unless he was just what he claimed to be—"the Son of God." And if he really was the Son of God, he was *more* than a good man. In short, he was either an imposter or he was really what he claimed to be—"the Son of God."

This conclusion cannot be invalidated by the slimsy dodge which some resort to, in saying that he was the Son of God only in the same sense that all men are the sons of God; for Christ is repeatedly pronounced the "ONLY begotten Son of God;" so God has no other Son of that order. If we accept Christ at all, we must accept h for more than a good man. To believe on ni ight, we must believe on him as God's o begotten Son sent to our rescue. Jesus said: I came down from heaven." This was the truth. "God so loved the world that he gave his only-begotten Son." "Christ Jesus *came* into the world to save sinners." As humanity could not save itself, a Divine Mediator came to man's help.

W. S.

BRASS AND BRAINS.

Brass-power is often mistaken for brain-power by honest, unsuspecting brethren. They are unduly impressed with the exterior pomposity of a new message-bearer, as he swells up with something that is taken for wisdom, and which is only *gas*. Thus swollen up, and with a countenance full of brass, they pass themselves off as men of brains, and deceive many. These gas men and brass men greatly stand in need of grace to take bloat out of them, so they will not be quite so big in their own eyes; and if they could exchange some of their brass for brains, it would greatly improve them. This wonderful proclivity to be big before having time to grow, and this ambition to be the originator of some new message, is not of God. It is better to have a big heart than a big head.

Let brethren not be in too big haste to lionize these would-be big men, with new missions and messages. Take time to look at them. Prick them a little with the sword of truth, and they will grow smalier as the gas escapes. If they have come up like a mushroom in a night, you will not find them very solid. Never accept brass for brains. Do not be unsettled by men who have an ambition to be leaders, and promulgators of new theories. Watch them awhile. They will get their growth, and, like the moon, begin to wane, and shine less, till their light is extinct.

W. S.

Church News.

We hear that Eld. R. W. Wilson's health is very poor, and is declining. He lives in Santa Clara, Cal. Pray for him.

Eld. P. S. W. Deyo's address is Rock Falls, Cerro Gordo county, Iowa.

The Editor expects to hold a protracted meeting in Sparta, O., the latter part of this month.

Eld. Wm. Chapman has safely arrived in Salem, Oregon, and thinks to locate near Portland, but friends wish him to tarry at Salem.

Eld. Chas. Koier reports a two weeks' meeting lately held in Minonk, Ill., at which six were baptized, one being an old man of eighty-seven years. The church there are in a healthy condition.

Contributed Articles.

Redemption is Near.

H. POLLARD.

Sing, Christian, sing your sweetest song.
Revive ye faint, ye weak be strong;
Your Master will not tarry long;
  Your heavenly home is nearing.
Let skeptics smile and scoffers jeer;
The budding tree shows spring is near;
The Savior's signs are just as clear,
  And prove his soon appearing.

What though we're poor in worldly gear,
And have but little comfort here;
'Twill soon be o'er, redemption's near—
  Is not the promise cheering?
Then onward urge, though dark the night;
Let every lamp be burning bright;
We walk by faith and not by sight,
  Nor men nor devils fearing.

Soon the last trump shall pierce the skies;
The rocks will rend, the dead arise;
And wicked men, with dreadful cries,
  Will seek in vain a hearing.
Then, sinner, turn, without delay,
Believe, confess, his word obey,
And prove before that awful day
  The Savior's love endearing.

Hesperia, Mich.

Apostolic Injunctions.—No. 4.

D. T. CALL.

"Be kindly affectioned one to another with brotherly love" (Rom. 12: 10).

The subject of love is the one great theme of God's word. In fact the Scriptures tell us that "God is love;" not that we should conclude that the only Deity there is, is the abstract principle called love; but that love is the one great and prominent characteristic of the Divine mind. Wherever we look in God's word we see this love manifested. From the Alpha to the Omega of revelation, it is the theme.

It is love that first devised the plan of salvation. "God so loved the world, that he gave his only-begotton Son, that whosoever believeth on him should not perish, but have everlasting life." And this same love is manifested in Christ, by his offering himself a ransom for us. Here is a love of an unusual kind. It surpasses all we know of love. We try sometimes to illustrate this love by something which occurs in this life; some sacrifice made by some one, or some rare exhibitions of paternal or maternal love; but it all fails of expressing the wonderful love of God.

We give over the task of comparing "great things by small," dissatisfied with our small stock of illustrations. Nothing natural can express that matchless love. John, that arch apostle of love, would not attempt to compare it to anything, but simply calls our attention to it by saying, "Behold, what manner of love." Jesus places it in the superlative degree, when he says, "Greater love than this hath no man." It is a love which is of God, and combines with its other characteristics, as one of its component parts, the principles of the divine nature. The love of Jesus to man was a divine love.

Jesus said to his disciples on one occasion, "This is my commandment, that ye love one another as I have loved you;" not as your father, or mother, or brothers, or sisters, or friends love you, but as, in the same manner, with the same kind of love, that I have loved. This is a love that the worlding knows nothing of; a love that cannot be tasted until we have the "love of God shed abroad in our hearts by the Holy Spirit." Then, when the Spirit of God is pouring into our hearts the comforting love of God, it will beget within our hearts that "brotherly love," of which the apostle speaks.

There is no tie that will so effectually bind individuals together as this. There is no love of earth, but that has been broken away from, that man might give himself to God and the church. It unites us together stronger than all the laws and forms of earthly governments, or discipline of armies. It is a reflection of the love of the "one God." It makes his children one. It is vouchsafed us by the "one Mediator." It makes the subjects of that mediation one. It is the result of the "one faith." It causes its possessors to sing,

"Blest be the tie that binds
  Our hearts in Christian love;
The fellowship of kindred minds
  Is like to that above."

Rockbridge, Ohio.

Spirits.

O. D. GIBSON.

In my article on "Disembodied Spirits," not long since, I showed that the "breath of life" given at creation, or received at birth, is the only spirit disembodied at death. But I promised to show that this was not the only spirit, or thing called spirit about a man. In the first place, then, let me say that man himself is called spirit in a few instances. Look at the disciples when wishing to revenge a slight or indignity given the Savior at a village they were passing—they wished to have fire descend from heaven upon them; but the Savior rebuked them, and said, "Ye know not what spirit ye are of" (Luke 9: 55). John in his epistle says, "Try the spirits whether they are of God," then immediately calls them "false prophets" who do not confess that Christ is come in the flesh." Thus men are called spirits.

But there are three other things connected with men called spirit. One I have already shown is embodied at birth and disembodied at death, called "breath of life," by which we live, and without which we are dead (James 2: 26). So of this I need speak no more here, but come to the other two. And as Paul has coupled them in one verse, I will quote him: "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8: 11). Here is God's spirit given to the believer. It is called Comforter, Spirit of truth, Holy Ghost, Holy Spirit, etc. Of this David prayed: "Take not thy Holy Spirit from me." As this is God's working power, all will understand, although enjoyed by the saint, yet it is no part of him. So we will come to the "our spirit," it witnesseth with. And this we pronounce to be a state of feeling, or sensations, produced by the action of the mind. We read of the "humble in spirit." What is this but a state of feeling—of subdued feeling—brought on by thinking? We read of the haughty and proud in spirit. These are sensations of feeling produced by thinking that I am better, or richer, than others. Hence, a lofty feeling is the result. Jesus says, "Blessed are the poor in spirit." Now as men will act somewhat as they feel, it is somewhat an important matter how one feels; and as feelings are produced by either present circumstances or prospects to come, it is important for us to "think soberly," the which if we do, we shall *feel poor*, or

be "poor in *spirit*." When one reflects how helpless we are, how else can we feel; and this is why such are blessed, for seeing and feeling their own poverty, they will soon begin to look unto him who says, "Come unto me." We read of such expressions as these, "Sighed in spirit," "Groaned in spirit," "Was grieved in spirit," "Pressed in spirit," etc., which all are a sensation of feeling, which was occasioned by looking at the adverse circumstances around them. But God's Spirit witnessing with ours, produces as Peter says, "Joy unspeakable and full of glory." This is "the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isa. 61: 3).

So we might look at every place where the word "spirit" is used in the Bible, and it would come under one of these four usages. 1st. An organized being, such as God, devil, angels, and men. 2nd. An influence or power proceeding from an organized being. 3d. A state of feeling or sensations produced by the action of the organs of an organized being. 4. Breath of life, the vitalizing power of the air, that moves the organs of all organized beings.

Palmer, Ill.

Where is Rest?

D. SEYMOUR.

"There remaineth, therefore, a rest to the people of God."

What cheering words to the care-worn heart. But where shall we find the boon? May we expect it in the present life, in the great contest between moral right and presumptuous or superstitious wrong? Can it be found in the present state of things, when every vicissitude of life, however joyous, brings its accompanying disappointment; when every path through which we tread with weary feet and sore, is lined with pointed thorns that pierce us through with many sorrows, and when, at every step we take, we meet a foe antagonistic to our joy and weal? Experience answers, No. Hope answers, No. Each corroborates the saying of the Lord, "In the world ye shall have tribulation."

Thousands of things of various natures transformed into angels of light with brilliant, charming appearances tempt and allure, all looking fair in the bud, but when unfolded in the full blaze of the sunlight of the righteous character of the Son of God, their brightness fades from view, and leaves a revelation of but a dangerous deception after all. But how these things prey upon the mind of him who strives to love his God. What strife they cause between his holy aspirations, his love of righteousness as inculcated in the divine liturgy, and the debasing, vile, and powerful propensities of his carnal nature.

What sorrows we bring upon ourselves by wrong action, resulting from the imperfecton of our own judgment, in addition to those heaped upon us by the follies of others; and what bitter pangs strike deep into our hearts, caused by bereavements of every kind, and especially by the loss of those we love; and how deeply they become seated in its recesses to be brooded over for years, all tending to keep the mind in disquietude and unrest. Every one has his tale of sorrow and woe. How truly spoke the apostle: "If in this life only we have hope.... we are of all men most miserable."

This life is an ocean bounded by the eternity of the past and the everlasting ages of the future; and upon this boisterous, broad, and tempestuous main, humanity is cast, destined to reach, dead or alive, the distant shore. To save man from utter ruin, the powerful life-boat of the gospel is launched, and, despite the jeers of infidelity concerning its strength, and despising the howling tempests of the circumstances of time, and the uncongenial state of human affairs, it rides the raging billows, destined in the allwise providence of God, to bear its precious burden to a happy home. But he who gets on board must not sleep while the storms rage, nor rest unless it be in death, until safe on the evergreen shore.

This world is not our home, but as strangers and pilgrims we pass through it, wending our weary way to a better country. All here is turbulent, all is blighted by the fall, and poor humanity is doomed to suffer; and, "in the world's broad field of battle," each must contend, nor stop until life shall cease or immortality begins. "Here is no rest." No rest to the weary feet of the Zion-bound pilgrim; no rest from his intellectual pursuits, nor one moment's repose from his intense and earnest desire for the salvation of his fellows. Each hour we live brings its duties; each day its sorrows; and the necessary demands of nature fill the world with toil of which each has a share. But

> "There is a home eternal,
> Beautiful and fair,"

"Where the wicked cease from troubling and the weary shall be at rest." And amidst all this pain and sorrow, toil and care we may

> "Taste e'en here the hallowed bliss
> Of an eternal home."

Though all without is contention and strife, and all within unrest; and though rest in the absolute sense of the word cannot be found and must not be expected in this life, yet there is a calm, a grand repose of confidence in God. "For all things work together for good to them that love and fear him." Then, my brother, my sister, let not your hearts "droop 'mid the darkness," but let us hope and be undismayed; and upon the pinions of faith may we rise and soar and view the lovely landscape of the promised inheritance and the glittering spires of the City of God looming forth in the immediate future; and if we listen with attentive ears, we can hear the voice of the Son of God thundering forth in the signs of the times, "Behold, I come quickly, and my reward is with me." Then let us toil. "Let us watch and pray and labor till the Master comes. Let us stretch our faith's capacity, and rush to the rescue of fallen humanity that the house of God may be filled. Let us fight, our pains unheeding, and if we die in the strife, let us fall trusting in the blood, and we shall go down to our graves crowned with the laurels of victory, and in the morning of the resurrection we will arise welcomed by the grand array, the angels of God, with the holy applause, "Hurrah to the army of ten thousand battles!"

Carlinville, Ill.

What Next!

V. F. HUNT.

The following is what I obtained from a brother residing in Cowley county, Kansas. And he obtained it from Rev. C. K. Jones, of the M. E. church, who informed the brother of whom I obtained it, that it—the document—had been sent around the Conference, and had come to him in its travels. I am sorry that all of the article was not obtained, as I should like to have seen it all, as well as the author's name, although I know by the hand-writing and sentiment who wrote it just as well as if the name was there:

WHO TELLS THE TRUTH?

We have been informed that a Rev. Williams, a minister of the Advent Christian church in this county, who assisted in an Advent meeting in Wellington last year some time, has publicly declared that "the Lord Jesus Christ is to come to earth, and the resurrection of the dead is to occur on the 22d day of September"—just thirty days from the issue of this issue of the *Press*—and that "if he does not then come, Daniel the Prophet has lied, and he will not believe in his teachings farther," or words to that effect.

It is reported that the ministers of the Advent Christian church, now holding a tent-meeting in this village, affirm that heaven is not *above* or *away from* this earth, but that all the heaven the believer ever shall have will be on this earth, and Christ shall come and dwell with them, and reign over them on this earth forever. Christ says in John 14: 2, 3, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." If earth is to be heaven, why did he *go* to prepare a place. Why did he not *stay* and prepare it? If he prepares it before he comes again, how can it be on the earth, which, they tell us, is to be burned up *after* or *when* he comes? Won't the prepared place be burned up, too? If, after preparing a place, he comes again, to *paratheepsomai umas pros emauton*—take, or carry, of you unto myself—how is it possible that he is to come to *stay* with them on earth?

REPLY.

Brn. J. C. Smith, G. G. Godfrey, H. M. Williams, and myself conducted the tent meeting referred to. Now, what good it does for people to falsify I cannot say; but will say that the assertion of Bro. W. ever having made any such statement is utterly false, and, moreover, I believe the writer knew it when he wrote it. I have known Bro. W. ever since he became identified with the Adventists, and personally know him to be *openly opposed to any definite time-setting*. Shame on the minister who circulated what, undoubtedly, he knew had no foundation whatever.

It is a noted fact that certain orthodox ministers, when their creeds are exposed, try to ruin the reputation of those who disagree with them by resorting to some scare-crow, or circulating an idle tale that has no truth in it whatever.

About heaven. I wonder where the author got so many reports of our meeting? and that we teach that "heaven is not *above* or *away from* this earth." We believe heaven is *far away* from this earth—*so far*, I am afraid, that *somebody* won't get there. John's gospel, 14th chapter, teaches that heaven is *away from* this earth. John 20: 17 teaches that heaven is *above* the earth.

But here comes the worst of it. The author did know what we teach regarding heaven and the saints going there. (1st.) We believe there is a heaven where God and angels reside; and (2d) we know of no promise in the Bible that gives saints a home there. But if our brother does, let him produce it.

Yes; we plead guilty to the charge of preaching that the saints with their King (Jesus) will reign eternally upon the earth; and, moreover, we will be so good as to tell you why we so hold and teach: "For the upright shall dwell in the land (not sky-heaven), and the perfect shall remain in it (not go away). But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2: 21, 22). "The righteous shall inherit the land, and dwell therein forever" (Ps. 37: 29; also verses 22 and 24). If they are going to dwell in the land forever, they won't have much time to spend in heaven. Jesus in Matt. 5: 5 says, "Blessed are the meek, for they shall inherit the earth." Why not have said, because they were going to heaven when they die, if heaven is the promised home? "Going to prepare a place," troubles our brother very much, and he seems to think that it should puzzle us. But, brother, it does not all. Look here, if heaven is the home, what preparing did it need, pray tell us? And again, had Abel, Abraham, Isaac, Jacob, and countless myriads of saints all gone to heaven long before Christ went to prepare a place for them? What were they doing without even a place for themselves? Again: if they went off alone, who should Christ say, "I will come again." Moreover, according to your teaching, all of those Christ addressed went, on

the event of Christ's death, to heaven, where Christ is, so he might have said, "If I go away" *you will come too.*

We do not teach that the earth will be *burned up;* but the *wicked* and the *works* that are therein. Jesus has gone to prepare the "*many mansions,*" but soon he'll come again. Then, if faithful, we'll enter in and be hid till the indignation of God's wrath be past. Then the Bridegroom and Bride will take the earth renewed, and dwell therein forever.

Wellington, Kan.

Brightly Beams the Stars of Morning.

JOHN T. REA.

Tune.—"Let the Lower Lights be Burning."

Brightly beams the stars of morning,
Christian pilgrim, o'er thy way,
Lo, prophetic signs fulfilling,
Mark the coming of the day.

Chorus:—Let our lamps be trimmed and burning,
And our bridal garments on;
For the night is quickly waning,
Soon the darkness will be gone.

Jesus comes! O weary brother,
Let not slumber close our eyes,
Lest, perchance, he find us sleeping,
And we lose the golden prize.

Long we've watched with patient waiting,
Through the dark and gloomy night,
Till our eyes grew dull and heavy,
For the breaking of the light.

Soon we'll see our blessed Savior,
Soon his loving smile we'll greet,
Soon we'll hear the angel chorus,
Soon we'll join the anthem sweet.

Hark! methinks I hear the music,
Of the coming angel throng,
Rouse thee, brother, morn is breaking!
Wake, and join redemption's song.

Urbana, Ill.

A One Dollar Letter to Adventists.

MARY A. TIBBETS.

A happy New Year's greeting to all the Advent household of faith. And while I would greet you individually, dear brethren and sisters, I have come to ask you in the beginning of the new year to help me in greeting our good brother Editor with a one dollar present to aid him in paying our remaining debt, and also in bringing up our much-loved paper to its full size; for if your hearts have been pained as much as mine in seeing its emaciated form for want of financial food, you would at once open your coffers and send him the needful aid that would once more give it the appearance of sound, robust, spiritual health.

There is a story given in the 21st chapter of Luke of a certain poor widow who threw into the treasury "two mites," which at that time seemed very small beside the large and splendid offerings of the rich who "threw in of their abundance." But while the persons of those rich ones with all their magnificent gifts have faded away from the earth, and no mention has been made of them since that period, not so with the poor widow; her name has been a matter of precious record, and wherever the blessed Bible has gone, the love, the self-denial, and this example so worthy of imitation has also gone, and her history stands forth to-day as a beacon-light, to all those of the most limited means who wish to honor the Lord with their substance.

It is also told of another humble woman who had a box of "precious ointment." This she brought to the Savior as her only gift, which he received on his head and his feet; and while it is not named that any other gift was bestowed by the lookers on, the rich perfume sent forth by that lowly grateful woman has shed a fragrance throughout the whole world wherever the sacred word has gone; for Jesus said that wherever his gospel should be preached, this noble deed of hers should "be told for a memorial of her." And I wish to add right here that small gifts (and large ones too) are still acceptable to him in the person of his children, and the cause they represent. And thus I thought, How can I help Bro. Burr and our valuable paper in the beginning of the new year; and the thought came quickly as a flash, write a dollar-letter to the brethren and sisters who read the A. C. TIMES, and perhaps many will respond and send in one or half of it, just as they are able. And as it is right always to begin at home to do good, I told my husband what I was going to do, and asked him if he was ready to respond. He at once handed me the dollar, so that, with my own, makes two to start with, and if all who read these humble lines will give the same or just what they can, I think we shall all contribute to give our anxious and careworn Editor a happy new year.

Oh, I trust our blessed Savior will soon come with the rich gift of eternal life to bestow upon all his dear children, and then our little gifts, though perhaps often repeated, will seem very small, and we shall doubtless wonder why we did not make them larger. The sleeping time of the "virgins" is coming, yea, I fear is already upon us. Oh, let us rouse up a vital sense of our duty in every department of life, both in the church and out of it, so that the new year before us may be our best. And now, dear ones of like precious faith, please accept this pleasant little talk about our paper, in which we are all interested, in the love with which it is written, and respond to the same with good, warm, cheering letters of encouragement. Your sister in "the blessed hope."

Volga, Ind., Jan. 1, 1878.

Peace!

C. MENDENHALL.

In the turmoils of the present life, tempest-tossed and assailed as we are by troubles and perplexities, how natural it is to reveal to our fellowmen the cares and anxieties of our mind, thereby hoping to find some comfort or relief.

How consistent with our nature it is to sigh for rest. But the child of God, knowing the uncertainty of human help, turns to the eternal Father as a place of repose, protection, and solid comfort, the Rock of Ages that cannot be washed away by the storms of this world's unrighteousness. For thy blessed Son's sake, help us to place a greater reliance in thee. Help us to be more like Christ Jesus. May we grow in grace, and be strengthened in holy love day by day. Enable us to feel that of ourselves we can do nothing—all depends on Christ.

It is by God's favor we are what we are. Let us then in things great and small be subject to the divine Lawgiver. O for a closer walk with God; then shall we have a foretaste of that joyous peace that awaits the redeemed at his coming, when the Lord God omnipotent shall reign on the new earth.

Richfield, Mich.

Publish It!

GEO. R. KRAMER.

Publish what? "The glad tidings" that Jesus is coming. He is coming literally. "The same Jesus which is taken up from you into heaven shall so come in like manner." Sublime, stupendous truth! Who can be indifferent?

Publish it by pen and voice. Wake up the sleeping virgins; for "the night is far spent and the day is at hand," Jesus is coming. He is coming to reign; to have "dominion from sea to sea, and from the rivers to the ends of the earth." Publish it by sending your papers which tell the good news, to your friends.

Read the yayer; wrap it up, it will only cost a cent or two, and send it to a friend who does not subscribe; let him see that Jesus is coming. Send tracts through the postoffice—glorious resurrection tracts, and Second Advent papers—circulate them.

Publish in every way the glad tidings that Jesus is coming. Yet a little while and the wave which tosses our vessel as we toil in rowing, will glow with his coming. He will walk on the waves to us. He is near. The Morning Star will soon be seen. We shall enter the Bridal Palace. "The Bridegroom cometh!" Cry aloud. Wake up the sleepers! Give the household meat in due season. Soon we shall hear his voice, "Arise my love, my fair one, and come away.' and we shall go away "to meet the Lord in the air."

Publish the glad tidings. "He that shall come will come, and will not tarry." "Unto them that look for him shall he appear."

Wilmington, Del.

Reports.

The Lord's Work.

ELD. M. BECK.

I left home Dec. 7th, with the intention of holding a protracted meeting in Primrose, Ohio. Arrived there Dec. 8th, and lodged with Bro. James Mechan. Held religious services in the "Church of God" chapel on Saturday night, Lord's day, and Monday night; then, according to an arbitrary rule passed by a minority of their Board of Trustees, we had to vacate the house, and hold services in another house not quite so comfortable or convenient. Notwithstanding the exceedingly bad weather and almost impassible condition of the roads, our meetings kept increasing in interest until Dec. 23, when they closed for the present.

I found that Bro. A. N. Seymour had sowed good seed among the people; but as a general thing the heads, hearts, and lives of the people were in a bad shape. My object was to set their heads right in regard to the doctrine; and when a man's faith is correct, his life and habits will be correct also. The truth is, Orthodoxy is played out in this place, as in others; and the Advent Christian people alone, can fill the place of religious instructors to the people. I delivered a regular course of sermons, and I think they were well received and bore some present fruit, and promise more abundant results hereafter. I was importuned by a good many to organize a church; but for reasons I need not name, I did not; but may do so in the near future. I find here, as elsewhere in Ohio, that all that is necessary to raise up churches, is to cultivate the ground; and in order to make them a success afterwards, to conduct and govern them on sound business principles.

By the kindness of Bro. A. Bricker, of Primrose, on Lord's day I went to West Unity, in the same county, and held meetings in the Bethel church. Some of my friends were prejudiced against and afraid of me; but I succeeded in taking it all away by a straightforward course. As I was going out of the house, some one came to me and asked me if I would preach on Monday night if they could get a house. I consented, and on Monday night preached in the M. E. church to a good congregation, on the subject of the resurrection; but the believers in natural immortality did not like it; but the great majority, I have reason to know, liked the doctrine. The leading Universalist in the place said at the close, "We will all have to come to that yet." Men cannot swallow "eternal torture," and the salvation of all in heaven, is not Scriptural; hence it follows logically, that God will destroy in the judgment day, all who are not found *in Christ.*

About the only barrier to the reception of the doctrines held by us, is *prejudice.* So, my minis-

terial brethren, let us be patient with the people, and meet them in love, with our mouths full of facts and arguments; with these I have uniformly succeeded, in spite of my personal enemies.

I returned home on Christmas day, and found all well. On Lord's day, Jan. 6th, I shall commence a protracted meeting at Moorland, six miles south of Wooster, Wayne Co., Ohio, where I have preached regularly for upwards of twelve years.

West Lebanon, Ohio.

Explanation.

O. R. L. CROZIER.

Having heard that some report that, though my preaching among Adventists is unexceptionable, yet that I take advantage in private families to proselyte for Age to Come views, this is say; 1. I preach what I believe to be useful on the occasion. 2. I do not urge Age to Come; do not proselyte for it; seldom speak of it unless introduced by others. That, like the Eastern Question and many other subjects among us is a matter of study. In visiting, I try to exert the wholesome influence of the Christian life, answer questions, give and get information on any Bible subjects, build up by strengthening believers and converting sinners.

Generally, I know but little of the Age to Come; yet perhaps I know about as much about it as some who seem to claim it as patent territory. It has its place in expositions. Our brethren all study it, and hold and express views in regard to it. That is their privilege. It is impudent in any authority to seek to deprive them of it. In any exposition of the future age I ever saw there is more or less conjecture; yet not even the straightest Adventists eschew the subject on that account. It is the next age, and just about to open on us. It would be folly to try to be ignorant about it, and a greater folly to make special views of it a measure of character and fellowship. I don't preach guess for gospel. The conditions for salvation are few, clear, and positive. These we must preach with all authority in the name of Jesus. Special topics and side questions may occasionally be of use to edifying, but woe to who uses them for schism. I visit families where invited and converse freely on subjects agreeable to them; but in such way as to contribute to the unity and harmony of the cause in that locality, not caring whether I am under the espoinage of a "secret service," that would, if it had the power, revive the Inquisition. I know this espoinage is used both for and against the Age to Come. It service is only evil. The words, "backbiters," "busy-bodies," should always stare it in the face. Families that dare not talk at home on any subject without permit of their neighbors, had better not invite me.

The course indicated above for myself I have always pursued, and intend to stick to it, because I believe it right. As I am receiving frequent invitations from abroad to preach, I thought best to make this frank explanation, so that those who choose may withdraw invitations already given or withhold them in the future.

Tale-bearing and lying are inseparable. Truth is too insipid for emmisaries of mischief. The spice of falsehood must be infused into harmless facts to give them zest. These "little foxes" spoil many a pleasant vine. In the fellowship of all who love our Lord and his appearing.

Hudsonville, Mich.

Arkansas and Walnut Valley Association.

V. F. HUNT.

In convention, the 17th of Nov., 1877, it was unanimously voted that each member of the Arkansas and Walnut Valley Association should pay to the Treasurer the sum of 50 cents per year, to be made in two annual payments of 25 cents each, said payments to be made in the months of January and August, 1878. The time has arrived to make the first payment. I hope our members will be prompt in the payment of these dues. The funds will be appropriated for the good of the cause in general. Let me call your attention to the following: I received in last December, a letter from Eld. H. H. Klock, who was appointed at the last special session of the State Conference, to revise our State constitution and bylaws, and have the same published and distributed among the churches, the cost of which will be $25,00. Now we are required to pay a proportionate sum with other churches toward the expense of publication; so I trust all whom this may concern, will pay in their dues immediately.

The time draws near for our next meeting—in February. Let us all endeavor to attend, in order that our young cause may flourish and prosper in doing good.

V. F. HUNT,
President of Association.

Conference Report.

The following are the minutes of a Quarterly Conference hold at Hickory Grove School-house, in Brandon township, Jackson county, Iowa, Dec. 29, 1877:

Conference organized by appointing Eld. P. W. Hough as President and J. B. Miller as Secretary.

On motion, it was resolved to procure the services of Brn. P. Buck and John Said to preach for us each one every fourth week, making preaching every two weeks.

On motion, it was resolved that this church join the Annual Conference.

On motion, it was resolved to hold prayer meetings every two weeks.

We have a membership of fifty in good standing.

Preaching brethren present: Elds. Hough, P. Buck, and John Said. Bro. Hough preached four able sermons.

J. B. MILLER, Sec.

Correspondence.

From Eld. E. B. Scott, Ashland, Mich.

BRO. BURR:—Our "watch meeting" at this place New Year's eve, was a blessed season. As we took a retrospective view of the past year, our hearts were filled with gratitude to the Giver of all good, for his abundant mercy and long-suffering with his children; and we commenced the new year with new resolves to try, by his grace assisting, to do better in time to come. According to prophecy and the signs of the times, the kingdom must be near. Therefore we will watch and wait, and try to live in readiness to meet the Savior in peace, when he comes. "Thy kingdom come," is our prayer.

From Minnie Corbit, Bethlehen, Iowa.

BRO. BURR:—We are at peace here. We have preaching twice a month by Eld. J. F. Adair. We also have a flourishing Union Sabbath School.

I lately visited a neighbor who is a member of the Christian church, but who has heard a good deal of preaching by our ministers. He talks a great deal about the second coming of Christ. Said he, "I am so anxious to see Christ come; there is no promise to any only those who love his appearing. It may be wicked for me to be so anxious." I replied, "No; we are taught by Jesus to pray, 'Thy kingdom come.'" With a smile of joy he said, "It will be so grand—so glorious! I would like to live to see it." I replied, "If we fall asleep in Jesus, the time to us will be but a moment; going to sleep one moment, and the next will be the awaking; and we shall be perfected together." He said he had been talking with an old church member a few days previous, who thought the coming of Christ a dreadful thing. Said she, "I want to be sick a long time, so that I can prepare for death." O Christianity, where is thy consolation? O Spirit of Christ, where is thy power? O professing Christian, where are thy treasures? May God forbid that any of us delay until a dying bed, the preparation to meet him. The sleep of the dead is unpopular. Said a friend to me once, "It is a repulsive doctrine, and I don't want to, nor won't believe it."

From T. H. Girard, Stoughton, Wis.

To whom it may concern:—If there is a small village where a harness maker is needed, and any brother with plenty of this world's goods would furnish two or three hundred dollars to start a good mechanic and an Advent Christian man who is able and willing to speak the truth as it is in Christ Jesus: Or if this comes to the notice of any people who would like to have such a man near or among them, and will try and procure me a situation or employe, I will accept it if the Lord wills. Yours, looking for Jesus. Address as above.

From L. C. Kerr, Scarboro, Ontario.

BRO. BURR:—My faith in the Lord Jesus has not slackened or grown cold by the trials, disappointments, and discouragements which I have had to encounter by the way, but has grown stronger and stronger, so that I can say, "None of these things move me;" they have only caused me to set less estimation upon things present, and more on those to come, as they should do. I feel like pressing the battle to the very gates of the enemy, with the resolution to conquer or die. I am not contented with simply *holding* the ground taken, but wish to advance, and weaken the enemy so that he cannot renew the contest. We are assured of victory; for the Scriptures declare, "We are *more* than conquorors through him that loved us."

I feel impressed that there never was a time when every man was more needed at the front, than *now*, when the contest between the powers of light and darkness is a final one. Every soldier of King Jesus is commanded to gird on his sword and stand for the right. Brethren, the question with us now is one of life or death—eternal salvation: eternal life with all its attendant blessings, or one of eternal death and eternal loss. Who will, therefore, for a few days in the pleasures of sin, and the accumulation of filthy lucre, and the vain comforts of this evil world, forfeit his eternal possessions in the home of the redeemed, where Jesus and angels dwell, with the ineffable glories in store for him? Who will, I ask? *Not I?* By God's assisting grace and guiding Spirit, I am going into the kingdom.

From Eld. P. S. Buck, Ozark, Iowa.

BRO. BURR:—I have just returned home after an absence of five weeks. Assisted in holding meetings at Bethlehem, Carmel, and Brooklyn, Iowa. Had some conversions at Brooklyn. My heart was greatly blessed, and I tried to point to the Lamb of God that takes away the sin of the world. Bro. M. Chandler was with me at those meetings, and he is an able minister of the gospel of Christ; hope he may devote his entire time to the ministry. This Advent movement is of God. It is a holy calling. The day of the Lord is at hand. Holy Spirit, help our infirmities, that we may cast off the world; and having food and raiment, be content. By the grace of God, I will. Dear brethren and sisters, at the beginning of this new year, will you covenant with me to live holier lives than we have the past year? Lord, help us.

The church at Manchester gave me a call to become their pastor, and I accepted the call; but

upon more mature deliberation, being convinced of my call as an evangelist, I asked to be released from my engagement, which they did, promising that their prayers should follow me. They helped me aftera godly sort.

The Lord is blessing us here in Jackson county, where the great revival was last fall. Prayer meetings are held at three places, and good interest manifested. Pray that "the unity of the Spirit in the bonds of peace," may be kept, that Satan hinder not. We need much grace. If there is a people on earth that should be holy, we should be, and live consistent lives. How does it look: claiming to believe the Lord will come in a few years, and buying lands and stocks, and marble tombstones, when in a few years the trump of God will sound! A pine board would compare better with our faith.

From J. S. Ames, Denver, Colorado.

BRO. BURR:—I feel sad that the paper is so poorly sustained. If I had the means you would not call for help, in vain. I have taken the paper ever since it was called the "Voice of the West," and have contributed of my small means from time to time, to help along. I gave up the use of tobacco sixteen years ago, that I might have more to give to the Lord. It was a wicked and filthy habit, to waste my Lord's money for that that did me no good, but harm. Dear brethren, that use the filthy weed, and that profess to love and look for the appearing of the Lord Jesus, to give us immortality and eternal life, quit the habit, and give the money you spend for tobacco, to the Lord, to help sustain the A. C. TIMES, that is giving to the waiting ones and to the world, meat in due season. I believe that tobacco is the handmaid of drunkenness.

The Lord is doing good work in the temperance cause, here in Denver. Many drunkards have been reclaimed, and some converted; and I believe that if some of our Advent brethren would come and preach the truth, they would have just as good success.

Attention!

I wish to call the attention of Bible students and all lovers of the truth, te Prof. C. L. Ives' recent work on the soul. It is much larger than his former treatise, and certainly is a valuable addition to any one's library.

C. MENDENHALL.

Selected.

A Fifty Cent Religion.

In the world's markets a thing is said to be worth the money it will bring. In the economy of divine grace the gospel is without price, because it is beyond all price. But the value which men place upon the free gifts of God, is in some measure indicated by the thank-offerings which they return, and by the sacrifices they make to extend to others the benefit which they themselves have received.

When there are no obligations upon men save those of gratitude, and they are entirely at liberty to determine for themselves the extent of those obligations and their duty in discharging them, then whatever there is of hidden meanness and covetousness within a person, is liable to manifest itself.

All have hesrd of the man who thanked God for the "free salvation" he had enjoyed for ten or twenty years, and which had thus far only cost him a shilling. There are many people who, while they could not quite equal him in this boasting, yet show a very limited appreciation of their individual responsibility to God in view of the blessings which he has conferred upon them; and there are many who are very willing that others should do the duties that properly belong to them, and who seem to evince very little that looks like honor or conscience in the way they discharge these personal obligations.

"Can you say in *conscience* that you have done all you can to raise this money?" said a Christian man to a somewhat well-to-do beggar who came to him for assistance in their church enterprise.

"Why, no, if you put it on the ground of *conscience*, I cannot say that we have done all that we could."

And yet this man was ready to be sent, and his brethren were ready to send him, to ask others to do what, if they would really undertake it, they were able to do themselves. Instances are too numerous where persons will seek help of others to do what they themselves are abundantly able to do. And sometimes wealthy and prosperous men will accept for religious purposes, charities which have been procured by the toil of the weary hands of women, and the mites of widows who have cast their all into the treasury of the Lord. The prevalent "societyism" of the day may in some cases foster this feeling. The society begs money, and the society distributes tracts; and so sometimes a man accepts the benefactions of a society, who would not at all like to be called a beggar, but who is in fact receiving as a gift some poor seamstress' money, while his own cash is safely invested, drawing interest at ten or twelve per cent.

There is a story told of a church in the state of Connecticut, which for many years was partially dependent upon the aid of the Home Missionary Society for funds to meet the expenses of public worship. They raised what they could, or in other words, what they chose to, and then by proper representations of their poverty, they secured the balance needed from the treasury of "the society."

One year an humble laboring man, who carted coal and did other similar work for his living, moved into that neighborhood, He was not wealthy, and so was not especially honored; but he earned his bread by honest labor, and was usually found in his place in the house of prayer. One day not long afterwards, one of the deacons of the church—Deacon ——, a man who had considerable money, and knew how to hold on to it, went around the neighborhood, as was customary, with a subscription paper, to see what funds could be secured to meet the expenses of public worship for the ensuing year. The first person he met was our friend the coal-carter, with his team; and though he had not much to hope from him in the way of pecuniary assistance, yet as "every little helps," he thought he would not pass him by.

"Good morning, Mr. B——, are you willing to give anything toward the support of our pastor?" at the same time handing him the subscription paper.

The man stopped, stood thoughtfully a moment or two, and drawing out his pencil, with his grimy hand wrote his name at the head of the paper, and set against it $50. The deacon took the paper, and looking at it with incredulous surprise, and thinking the man had made a mistake, said, "Do you not mean that for fifty cents?" The carter straightened himself up and emphatically replied, "*I do not value the gospel at fifty cents a year!*"

His subscription was *fifty dollars*; and it was a revelation to the deacon, who went away with a new idea, and calling at once upon his pastor and narrating the circumstance, said, "If that man is able to give fifty dollars, I am able to give two hundred and fifty;" and so he was; and he did it! Others, stimulated by the good example, and shamed out of their littleness and covetousness, gave as the Lord prospered them, and they found that henceforth they had no occasion to call upon missionary societies to do their work, or bear the expenses which they themselves were fully able to meet.

There is a lesson here which many might ponder with profit. This "fifty cent religion" is far too abundant—a religion which transfers a man from the world into some sect, but does not cleanse him of his innate covetousness and greed. A religion that is valued at fifty cents a year by the man who counts his wealth by the thousands, is of very little use to himself or any one else; and the man who, possessing this world's goods, casts such a scanty pittance into the treasury of the Lord, would do well to cease to talk about his "widow's mite" until he, like that widow of old, had "cast in all" his "living" as an offering to God. A religion that has not lifted up a man above this contemptible level, has done very little to profit him in this world, and may do still less to benefit him in the world to come.

God calls for manly men, whose honest, faithful, grateful souls abhor the petty tricks and meannesses of a covetous generation, and who take the gauge of their religious obligations, not from worldly examples of sharp practice and selfish calculation, but from the grace of our Lord Jesus Christ, who was rich, yet for our sakes became poor, that we through his poverty might be rich. There is little room for this "fifty cent religion" among men who know that they are bought with the Redeemer's blood, and that they are not their own, but that all their powers and all their gains are the rightful possession of the Lord to whom they have yielded themselves as servants for time and eternity. How much do *you* value the gospel of Christ? What are you doing to spread it?—*The Christian.*

Charity under divine impulse may relieve suffering: but under divine wisdom it will prevent it.

General News.

Victor Emmanuel, the first king of Italy, died at Rome on the afternoon of January 9, 1878, at the age of 58. He received the consolations of religion from the Catholic priests. His body has been embalmed, and will lie in state until the funeral, Jan. 16. He will be buried in the Basilica of Santa Maria Maggoire on the summit of the Esquiline Hill. Twenty battalions of infantry and a corresponding force of cavalry and artillery have been ordered to Rome to take part in the burial ceromonies. The Italian Parliament has voted 10,000,000 francs to erect a mausoleum in the Pantheon at Rome to commemorate his glorious life and brilliant services. His son, Humbert, was immediately proclaimed King. Letters of condolence and sympathy were sent from all the European Courts.

The occupation of Sophia is of great value to the Russians, as it gives them a base for operations in Roumelia, and helps in supplies for the army....The second-class reserves have been called out in Greece, which raises their army to 35,000 men....The entire Turkish army at Schipka Pass has been captured by the Russians under Gen. Radetsky. Gen. Skobeleff holds possession of the Pass. The prisoners numbered about 13,000. The Quadrilateral is now isolated, and the road open to Constantinople. The Russians are now practicallly masters of the last natural line of Turkish defences, which indicates their weakness and helplessness....On Jan. 11, the Servians captured Nisch, the garrison surrendering unconditionally The trophies are 90 guns, 12,000 muskets, and 8,000 prisoners. The same day Antivari surrendered to the Montenegrins, who are now marching on Scutari....Two Russian columns are marching on Adrianople. They have occupied Yeni-Saghra and Eski Saghra, cutting off the Turkish supplies. The civil population has been ordered to quit Adrianople, and 8,000 have gone....At Schipka Pass the Russians captured 28,000 men, 1,000 horses, 12 mortars, 12 siege-guns, and 80 field-guns....It is reported that Turkey has decided to propose an armistice to the Russian commanders....A dispatch from Pera says that England advised Turkey to open negotiathrough the military commanders....Russia has declared that an armistice must be settled by the commanders of the forces in the field....The *Journal de St. Petersburg* says; "After her immense sacrifices, Russia demands the right to discuss the conditions of peace with her enemy alone, recognizing the right of Europe to make known its appreciation of the same"....The whole Russian army feels the hardness and injustice of armistice proposals coming just when final triumph is near....It is believed Russia's demands will be so severe that an armistice will not be concluded.

Phrenology.

The public are being educated to a better knowledge of Phrenology by the efforts that are constantly being made by the publishers of the "Phrenological Journal," that staunch old monthly which has been published now in New York for forty years, and during all this time has lost none of its vigor, and has attained a much wider circulation than its technical name would indicate. The publishers announce now a great reduction in price—from three dollars to two dollars a year—and in connection with this a Phrenological Bust as premium to each subscriber. This Bust is a model symbolical head, made nearly life-size, of plaster of Paris, so labelled as to show the exact location of all the Phrenological Organs. It is a handsome ornament, well-adapted for the mantel piece, or center-table, library or office. With the aid of this and the key which accompanies it, together with the series of articles commenced in the January number of the "Phrenological Journal" on Practical Phrenology, each person may become quite familiar with the location of the different phrenological organs. It is sent by express, carefully packed, to every subscriber of the Journal who sends, in addition to two dollars, the subscription price, twenty five cents extra for boxing and packing, or No. 2, a smaller size, will be sent by mail, post-paid, on the same terms. Readers who desire a more complete description, together with prospectus of the "Phrenological Journal," should send address on a postal card, or accept the publishers' offer, and send ten cents—half price—for a sample number of the Journal to S. R. Wells & Co., Publishers, 737 Broadway, New York.

Vick's *Illustrated Catalogue* and Vick's *Magazine* for January are received. Vick is the leading Florist and Horticulturist of the country. Whoever wishes first-class and reliable flower and garden seeds, address James Vick, Rochester, N. Y., and you will find what you want.

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Marriages.

SPRY—ROBERTS—At the residence of the bride's parents, in Benton township, Cass county, Iowa, Jan. 1, 1878, by Elder Wm. McCulloch, Mr. Daniel P. Spry to Miss Rachel L. Roberts, both of Cass Co., Iowa.

JOHNSON—BANFILL.—At Grant, Mich., Dec. 30, 1877, by Eld. E. B. Scott, Mr. James Johnson to Miss Mary Banfill, all of Grant.

SLAT—CHESBROE.—At Grant, Mich., Dec. 30, 1877, by Eld. E. B. Scott, Mr. Thomas Slat to Miss Annie Chesbroe, all of Grant.

DUKE—REED—At Ionia, Warren Co., Ill., Jan. 2, 1878, by Eld. M. McCulloch, Mr. Franklin P. Duke to Miss Isabella Reed, all of Warren county, Ill.

Deaths.

PEARSOL—Fell asleep, in Blue Rapids, Kan., on the night of Jan. 5, 1878, the only and beloved daughter of Bro. and Sr. Pearsol, aged 1 year and 8 months.

How comforting the promise, "I will redeem them from death; I will ransom them from the grave."

"She will sleep, but not forever,
There will be glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

J. E. P.

Business.

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LETTERS RECEIVED.

Shelby Hays	C C Southwick
Matthew Smith	S P Hayward
H H Klock	Anson Brown
S J Adams	Joseph Davids
J M Weageant	John Hayes
L Wheeler	Geo R Kramer
R Sturtevant	W L Arnot
C H Ramer	Wm West
C J Ownby	J M Pennell
S P Lowell	S K Pershing
G W Whitney	S Gault
Jas Anderson	W W Gorthy
W W Gorthy	Sarah Abbey
J S Cromwell	Wm Metzler
E R Chandler	T S Battles
F I Prouty	J M Jewett
S D Welsh	L N Bowles
Edwin Priest	J Ober
Mrs J L Baker	R A Miller
W W Joslyn	L H Cook
R Burtwistle	G W Montgomery

BOOKS AND TRACTS SENT.

C H Ramer	Jas L Adams
W W Gorthy 2	M M Norton
F I Prouty	G R Kramer
S D Welsh	S Gault
O R L Crozier	Wm Metzler

FREEWILL OFFERINGS

Received at this Office since June 1, 1877, to assist in publishing this paper.

Previously reported	$121.25
J M Weageant	1.00
S Gault	1.00

TRACT FUND

For free distribution of tracts in Missionary fields.

Previously reported	$6.50
C C Southwick	5.00

Notices.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Dedication.—The Advent Christian chapel at Burr Oak, Iowa, will be dedicated (if the Lord will) Sunday, Jan. 20, 1878. Meetings will be held the Saturday preceding, and will probably continue through the following week. We invite all the scattered ones in this part of the country who can, both preachers and people, to come and worship with us. We expect a heavenly feast. For the Church.

J. RIDLEY, Pastor.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Kansas Quarterly Conference.—The fifth meeting of the Advent Christian Quarterly Conference of Leavenworth and Lawrence will be held with the church at Reno, Leavenworth county, Kan., commencing Friday evening Feb. 15, 1878, and continue over Sunday. We cordially invite all the brethren and friends of our Lord and Savior who are looking for his appearing, and waiting patiently to receive a crown of life when the Chief Shepherd shall appear, and especially Eld. Wm. H. Snyder and the dear brethren at Centropolis, who are now—since last Annual Meeting—joined to this district, to meet with us on this occasion, that we may labor together for the best interests of the church and the salvation of the unconverted.

M. MCGUIRE, Sec.

Quarterly Meeting.—The second Quarterly Meeting of the Christian Conference of Iowa, will be held with the church at Traer, Tama Co., beginning Friday eve. Feb. 1, 1878, and continue over the following Lord's day. All friends of the cause are cordially invited to attend. Come and work for the Lord. Come with your heart filled with the love of Christ, and work for the salvation of perishing humanity. Homes will be provided for all who come. By order of the committee.

M. A. NEWCOMB.

Conference.—The California Advent Christian Conference will convene with the church at Vallejo. The meeting will commence Thursday, Jan. 17, 1878, at 10:30 o'clock a. m., and continue over Sunday. Matters of interest to the entire body of Adventists on this coast, will come before this meeting; therefore, a full representation is desired from all parts of this and adjoining States. Come, brethren, in the name of Jesus, to receive blessings, and pray for and help save the perishing. Provisions will be made to accommodate all who come to work in harmony with Jesus and his truth. A. J. YOUNG, Sec.

Wisconsin Conference.—The Annual Conference of Wisconsin will hold its next session at Sparta, Monroe county, beginning Thursday evening Feb. 14, 1878, and remain over Sunday. Sparta can be reached either by the Northwestern railroad or by the Milwaukee railroad from east or west. Let ministers and delegates make timely arrangements to attend. In cases where it is impossible for churches to send delegates, or for ministers to attend, let letters be sent to the Secretary a week beforehand, to Brodhead, Wis., but a personal attendance is preferable.

WM. SHELDON, Sec.

Quarterly Meeting.—The first Quarterly Meeting of the first district of the Southwestern Iowa and Northwestern Missouri Advent Christian Conference will be held with the Waveland Church, in a schoolhouse, near Wilson P. O., Montgomery county, commencing Friday evening, Jan 18, 1878. Brethren come! Is it safe in these times to be so overcharged with the cares of this life that you cannot go to meeting once in three months?

E. BLANCHARD, Pres.
B. FORESTER, Sec.

Quarterly Conference.—The first Quarterly Session of the Northwestern Michigan Advent Christian Conference will be held with the church at Hesperia, Newaygo county, commencing Thursday evening, Jan. 17, 1878, and continue over the following Lord's day. This being the first meeting since our organization, and matters of importance is likely to come before it, it is especially desirable that as many of the brethren and sisters of this district should attend as possible. Also all in different parts of the State are cordially invited. We hope that this series of meetings may be characterized by such zeal and spirit as our cause merits. Let all come with their hearts filled with the love of Christ, ready to work as "thus saith the Lord" for the salvation of perishing humanity. Time is short. The night is far spent; the day is at hand. Homes will be provided for all who come. In behalf of the committee.

DANIEL WEAVER, Pres.
T. P. S HAMPSON, Sec.

Protracted Meeting.—A Protracted Meeting will be held in Canton, Stark county, Ohio, on the first Lord's day in February, 1877. Bro E. McCulloch has promised to assist, and is confidently expected.

M. BECK

Notice:—As I have had a great desire for a long time to visit the churches where I have preached the word, and see how they do, I have concluded to pay them a visit this winter. I intend to start by the first of January, 1878, or sooner if I can, commencing at Clear Lake, Cerro Gordo county, Iowa; thence east as far as Iron Hill, Jackson county, Iowa. If any of the churches do not wish me to call on them, they need not write to me; but all who do, please drop a card to State Centre, Marshall county, Iowa. My time to stay is not limited. Shall need some means to go from place to place.

F. H. KENNY.

Appointments.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

INDIANA.

Volga Church Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening at Mindoro chapel and Burnham Valley.

As above until further notice.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis, July 8, a 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevailo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

P. W. HOUGH.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Wednesday evening except stormy evenings. Come one, come all. JOHN SCARCE.

KANSAS.

Ottumwa, Coffey county, Ks the first Sunday in each month.

Centropolis, Franklin coun the fourth Sunday in month until further notice.

D. WEBSTER.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M WELLCOME.

Viola, Minn, Town Hall, Saturday evening, Jan. 12, 1878, and Lord's day at 10:30 a. m. and 7 p. m., and longer if thought best. PETER MITSON

NEW YORK.

Secon Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lo d's day at 10 30 a.m. and 7.30 p.m Prayer meeting Wednesday at 7.30 p. m

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45 p. m 246 Bridge street.

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Advent Christian Times.

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EDITOR ADVENT CHRISTIAN TIMES,
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IT is easy to say, in view of Christ's coming, "O, let us be ready." But what is it to be ready? Will talk of the lips make one ready? Will any *deed* of man make one ready? Does not readiness consist in having "Christ in you, the hope of glory?" Does it not mean that "holiness, without which no man shall see the Lord?" Men may talk of Christ's coming, and argue about it, and not be ready for it. Read the 15th and 24th Psalms, and see what it is to be ready for the kingdom.

THE KINGDOM OF GOD.

The Bible, which reveals to us the creation of the world, the history of man in his primal innocence, his sin and subjection to evil, and the plan and power of redemption through the Son of God, also reveals to its readers the fact of a future condition called the Kingdom of God. This is too plainly spoken in the Bible to be unobserved by even the casual reader of Scripture. But some particular items concerning this Kingdom are worthy of note, as a due regard for them will tend to relieve the mind of prevailing mysticism upon the subject.

The first item to which the attention of the reader is called is that the Kingdom of God is a

SUBJECT OF PROPHECY.

That which is a subject of prophecy must necessarily be a condition future to the time when the prophecy is uttered; hence, all will see that as this first is true, it cuts off the idea that the general supervision of the Creator constitutes what is called the Kingdom of God, in the Bible. The rule of the Almighty over the destinies of this earth as an orb has never been removed, nor has he ceased to exercise dominion and sovereignty over all its portions. But the Kingdom of God, as a subject of prophetic writing, has a distinct and appointed time for its commencement, and therefore must not be confounded with the general control which the Lord God has always exercised over the people or nations of this earth.

That which constitutes prophecy is language which speaks of some work future to the time the prophecy is given. In the prophetic portions of the Bible, direct mention is made of the Kingdom of God in a prospective sense. In the writings of the prophet Daniel, the subject of the Kingdom of God is plainly mentioned. In reading the second chapter, which contains the dream of Nebuchadnezzar, after mentioning four successive kingdoms on the earth, and also speaking of the divided condition of the last one, the record gives this prophecy: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2: 44). This kingdom which the God of heaven sets up, must be his own—the Kingdom of God—and none other. Also, in the seventh chapter of this prophecy mention is made of the same subject in other words, as follows: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7: 13, 14). Again, in the closing of this same chapter we read: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7: 27). Many other prophetic passages allude to the same kingdom, as in Ps. 2 and 110; Isa. 9: 6, 7 and 11: 1-9. Thus it is demonstrated that the Kingdom of God was a subject of prophecy, and is, therefore, a specific establishment aside from the general supervision over the earth as held by the Almighty.

ITS LOCALITY.

This Kingdom of God was prophesied to be set up on the Earth. Although the Kingdom of God as mentioned in the New Testament is often called the Kingdom of Heaven, yet its location is never said to be *in* heaven where the Father abides, but it was prophesied to be established on the Earth. The foregoing quotations and references from Daniel's prophecy and the Psalms prove this, as also other language used in the New Testament, in which it is mentioned as an element planted in the Earth (see parables of Jesus in Matt. 13), and as a coming event upon Earth, waited and looked for by God's people. Paul speaks of the judgment of the quick and dead at Christ's "coming and kingdom" (2 Tim. 4: 1). And John in the book of Revelation states that he heard in vision the declaration that the "kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever" (Rev. 11: 15). The song of the redeemed is, "We shall reign on the Earth" (Rev. 5: 9). Jesus said, "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. . . . Blessed are the meek; for they shall inherit the earth" (Matt. 5: 3, 5), showing that the Kingdom of Heaven is to be an inheritance upon the Earth.

The well-known prayer concerning the Kingdom of God is, "Thy Kingdom come. Thy will be done in Earth as it is in Heaven" (Matt. 6: 10), and Jesus said himself that when he should come "in his glory" he would say to those whom he would gather on his right hand, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world" (Matt. 25: 34).

These Scriptures give positive evidence of the Earth being the location of the Kingdom of God; hence, it will be observed that no one goes from the Earth to enter into it—the Kingdom of God—or to inherit it. It is not a Kingdom *in* Heaven, to be entered by the righteous at death, or any other time, but it is a condition which God will establish on the Earth as an inheritance for his saints.

Although Jesus declared to Pilate, "My Kingdom is not of this world," his remark was very evidently not intended to deny the Earth as the territory of the Kingdom, for that would be to dispute his former teachings; but it was spoken for the purpose of showing Pilate that it was not a Kingdom made up of this world's elements. This Kingdom was not to be established in this world in its present state, but in the "world to come;" therefore he supplements the remark with the explanation, "But now is my Kingdom not from hence" (John 18: 36), thus showing that the present time, or dispensation, was not the time in which he purposed to establish his Kingdom.

Having seen that the Kingdom of God is a prophetic expression for the rule of God through Jesus Christ on the Earth, the inquiry now arises,

WHAT CONSTITUTES THE KINGDOM OF GOD

according to the Bible record? It is evident from the Scriptures that the Kingdom of God has two phases; the one, that of a preparation—of a growth of elements—of suffering violence; the

other of a final establishment—of a visible appearance—of glorious victory over all opposing powers. Like the coming of Jesus to Earth in the different phases of the first and second advents, so the Kingdom of God, of which Jesus is King, has its humiliation and its glory.

The plain and simple definition of a kingdom is, a territory and subjects ruled over by a King. This definition will hold as true of the Kingdom of God, as of any other kingdom. Jesus is the King, the people of God are the subjects, and the Earth is the territory of the Kingdom. That Jesus is the King of the Kingdom of God, no one will dispute. That the people of God are the only subjects is plainly seen from Bible passages like the following: "Except a man be born again, he cannot see the Kingdom of God" (John 3: 3); "Flesh and blood (or, a corruptible nature) cannot inherit the Kingdom of God" (1 Cor. 15: 50); "Heirs of the Kingdom which he hath promised to them that love him" (James 2: 5). "The Kingdom . . . . shall be given to the people of the saints of the Most High" (Dan. 7: 27).

As some of the saints are appointed to be kings and priests in the Kingdom, it is supposed by some that the subjects of the Kingdom are to be mortal nations; but this is contrary to the Scriptures just quoted, and is not a necessity, as there may be many people saved through Jesus' power, who will not take the place of kings, and also the kings of God's Kingdom will themselves undoubtedly be subjects to the will of the "King of kings." It is evident from the Bible language that nothing is be permitted to enter the Kingdom of God when it is established in its glory, but that which is impregnated with the Holy Spirit, and made immortal like the Lord Jesus Christ. The inheritance is incorruptible, and those who receive it, or who are permitted to enjoy it, are to be made incorruptible also. Says Paul, "Neither doth corruption inherit incorruption" (1 Cor. 15: 50).

The third constituent element of the Kingdom is its territory. This, as has been shown, is the Earth. But the Earth is to be renewed in order to receive the glory of the eternal Kingdom of God. This is taught in Rom. 8:21; 2 Pet. 3: 13; Rev. 21: 1-5, and elsewhere in the Bible, all the testimony of the word of God being to the same effect.

But some people have an idea that all the territory of the Kingdom, is that of the heart of man, and that there is no other Kingdom of God, except what may be expressed as the spiritual rule of Christ in the heart of his people. This idea will not stand the test of Scripture, as it militates directly against what has already been quoted. The Scripture so often quoted to defend the doctrine that man's heart is the only territory of the Kingdom is that of Luke 17: 21, "The Kingdom of God is within you," but the reader will observe that there is another rendering given to this passage in the margin of the Bibles containing references, which is, "The Kingdom of God is among you." Jesus was talking to the Pharisees, and not to his disciples, as all can see by reading the passage and its context. Did he say to those Pharisees whom he called "hypocrites," and of whom he had before said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven" (Matt. 5 : 20)—did Jesus say to those Pharisees that the Kingdom of God was in their hearts? Impossible! Yet they were the *only* class to whom the sentence was addressed. The marginal reading is evidently the proper one, viz: that the elements of the Kingdom of God were already among the people. The King, the subjects, the power of the Kingdom were all there in their midst, and unless they first accepted these facts, they need not inquire concerning the coming of the Kingdom with any expectation of entering therein. It is very strange that any one will cling to this single Scripture and pervert it from its true force in order to prove the doctrine that all the Kingdom of God there is must be confined to an experience in a person's heart here in this life, when the doctrine is so contrary to all other Scripture, and also when this one text will not bear out such an idea, if considered in the light of the circumstances which called forth the expression from our Lord.

That the Kingdom of God may be in a man's heart in the same sense that this world may be in a person's heart, is all true, but this does not do away with a literal reign of Christ on Earth, any more than the world being in one's heart does away with the literality of the world's wealth, honors and pleasures. When a person has the Kingdom of God in his heart, it only proves that there is such a Kingdom to come in reality. Caleb and Joshua had Canaan in their hands all the forty years of their sojourn in the wilderness, but this did not do away with their literal inheritance in the land of Canaan; in fact, they were the only ones who entered it in reality, and this was because they had it first in their hearts. So with the people of God; if they first have the Kingdom of God in their hearts, instead of having this world there, they will then live for the Kingdom, and at last inherit it according to the words of Jesus, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (Luke 12: 32).

A closing consideration now comes in, viz:

WHEN WILL THE KINGDOM OF GOD COME?

Mark the form of the inquiry. It is not, When do men receive the Kingdom of God in their hearts, nor when do men enter the Kingdom of God by faith, but *when will the Kingdom of God come?* It has been before observed that the Kingdom of God has two phases of its manifestation; the one, in which the elements that constitute it are working invisibly and suffering violence; the other, of outward visibility and manifested glory. The occurrence of the first does not do away with the second; in fact, the first is but a prelude to the second. The first appertains to the first advent of Christ, and to the people of God in their humility and suffering during the the Gospel dispensation, and the earth groaning while it waits for the "redemption of the body." The first may be called the coming of the Kingdom of God in its suffering condition; the second, its coming with power and glory. All the parables of Jesus refer more or less to the suffering condition of the Kingdom. Prophecy refers to its glory yet to come. But the word says, "If so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). The coming of the Kingdom of God in its glory and power are, therefore, yet future. Peter, James, and John saw a representation of it in the Mount of Transfiguration, in vision, as recorded in Matt. 17: 1-9, but the reality is to be brought at the second coming of Jesus to the Earth.

It is very evident that the scene on the Mount of Transfiguration was but a miniature picture or vision of the Kingdom of God in its glory, from the fact that Jesus calls it a vision (Matt. 17: 9), and also that in each gospel record of this event, the verse preceding gives a declaration that certain ones then with Jesus should "see the Kingdom of God come with power" (Mark 9: 1), or words to similar effect, and that the apostle Peter refers to this scene as a representation of the "power and coming of our Lord Jesus Christ" (2 Pet. 1:16). This gives the transfiguration scene its proper force in the experience of the disciples.

Now the elements of the Kingdom of God exist, but they are separated. Jesus is in heaven; his people are on the earth, some fighting the "good fight of faith," and many sleeping in death; the earth is groaning under the curse, while it bears upon its surface and in its bosom the jewels of God. The seed of the Kingdom has been sown, and is spreading in the earth; the net of the Kingdom is being drawn; the leaven of the Kingdom is yet working; the mustard seed is yet growing and spreading its branches, and the earth is yet enduring the scenes of conflict between Satan and God, and the tares and wheat are ripening together. But the spirit of the world is still opposed to the working of the elements of the Kingdom, and every one who receives the Kingdom of God by faith, must separate himself from the world and suffer violence. The time has not yet come for the Kingdom of God to be established upon the earth with power and glory. The things concerning the kingdom that now exist among the people of God, are not meats and drinks, but "righteousness, peace, and joy in the Holy Ghost" (Rom. 14:17). These thoughts give a solution of all that is said in the New Testament about the present existence of the Kingdom of God. Its elements all exist, but in a disintegrated and separate condition. But the time is appointed for a change in the dispensation of God concerning his Kingdom. This will be "when the Son of man shall come in his glory, and all the holy angels with him" (Matt. 25: 31). It will be when, at his second advent, Christ shall come to "judge the quick and the dead, at his appearing and Kingdom" (2 Tim. 4: 1). Then will the elements of the Kingdom be united in their glorious condition. Jesus the King of kings will appear "in his beauty" (Isa. 33: 17); his chosen and redeemed ones shall be gathered from all parts of the Earth, for "he shall send his angels . . . . and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24: 31); the redeemed ones shall all be changed and put on immortality at that time, as it is written, "But we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15: 51, 52). Then will the Earth also, as the territory of the Kingdom of God, be cleansed from the curse, be made new according to the Scriptures heretofore quoted, as also written in Rom. 8: 21, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Then Christ will "gather out of his Kingdom all things that offend, and them which do iniquity. Then shall the righteous shine forth as the Sun in the Kingdom of their Father" (Matt. 13: 41, 43).

Thus will "the God of heaven set up a Kingdom" by first raising his redeemed ones from the dead, and changing all the saved ones to immortality; then cleansing the Earth of all its opposing elements, and making it a new Earth and new heavens; and then will the King of glory, and his glorified people dwell on the renewed and glorified Earth forever, thus constituting the eternal Kingdom of God. This is the condition prayed for in the expression, "Thy Kingdom come; thy will be done in Earth as it is in Heaven." It will not come by a conversion of the world, by the preaching of the gospel, but by a subjection of the world to the power of Jesus at his second coming. It will be the time of judging all men, giving each a reward according to his works; destroying those who are disobedient, but giving everlasting life to all who are in Christ Jesus, those saved through his blood.

Dear reader, when the God of heaven shall set up this Kingdom, will you be found within its membership? If so, you must become a member *now*. You must yield allegiance to him who is the anointed King of glory. He now sits upon a throne of grace, awaiting your decision in the

matter, and pleading with you to come and join yourself to God through him. When he comes to earth again, it will be too late for you to obtain an entrance into his Kingdom, if you have not given him your heart before. The heirs of Kingdom will all have been sealed at that time, and he that is filthy will then be filthy still. God's grace now invites you, "Whosoever will, let him come."

"THE SECOND GENERATION."

That story about Bishop Asbury, reported by Findley in "Heroes of Methodism," is worth repeating, and its lesson worth pondering by others besides Methodists:

"We stopped with a Methodist family. As we passed through the parlor, we saw the daughter and some other young ladies dressed very gaily. The daughter was playing the piano, and as we moved through the room we doubtless elicited from those fashionable young ladies some remarks about the rusticity of our appearance; and the wonder was doubtless excited, Where on earth could those old country codgers could have come from?

"The bishop took his seat, and presently in came the father and mother of the young lady. They spoke to the bishop, and then followed the grandfather and grandmother.

"When the old lady gave the bishop her hand, he held it, and looking in her face, while a tear dropped from his eye, he said, 'I was looking to see if I could see in your face the likeness of your sainted mother. She belonged to the first generation of Methodists. She lived a holy life, and died a most triumphant death'. 'You,' continued the bishop, 'and your husband belong to the second generation of Methodists. Your son and his wife are the third, and that young girl, your grand-daughter, represents the fourth. She has learned to dress and play on the piano, and is versed in all the arts of fashionable life; and, I presume, at this rate of progress, the fifth generation of Methodists will be sent to dancing school.' This was a solem reproof, and it had a powerful effect on the grandparents.

"The first Methodists were a peculiar people in their personal appearance and manners, and could be distinguished at a single glance. Their self-denial led them to the abandonment of all the lusts of the flesh. They were simple-hearted, single-eyed, humble and devoted followers of the Savior. They loved God devotedly, and one another with pure hearts fervently; and though scoffed at by the world, hated and persecuted by the devil, they witnessed a goodly profession of godliness and faith."

Degeneration is not restricted to Methodists—others, too, have deteriorated after the passing away of the first generation. Will it be so with Adventists if the Master remains away much longer? Are there not even now some faint symptoms of it in some localities? It is true that the first generation of Adventists have not yet all passed away—thank God for it—and we firmly believe never will till Jesus comes; but the second generation is already far the most numerous, and certainly some of them are no improvement on the first generation, either in devotion, or earnest work for God which involves personal sacrifice. May the second generation, with the remaining fragment of the first generation, receive a new baptism of primitive zeal that will produce saving activity. W. S.

Church News.

Eld. A P. Moore's address is Linden, Genesee county, N. Y.

The article on the Kingdom of God, in this paper will be issued from this office soon in a tract form.

Eld. D. Matthewson has been called to return to California, and we understand that he purposes to do so in the coming spring.

Notice the call for the Annual Meeting of this Society, Feb. 20. A move is on foot to greatly enlarge our interests, and give more power and results to our work.

Eld. J. Hamenway, of Massachsetts, was with us a few days last week, and labored very acceptably with the Advent Christian church in the city. We think the West would agree with Bro. Hemenway if he would locate therein. Suppose he should try it.

The Sanilac *Jeffersonian*, of Jan. 5, gives an account of a watch-meeting as the closing service of a series of meetings held in the Lake Shore chapel, near Lexington, Mich., by Bro. Geo. W. Wright. Several were converted, and the Lord's blessing is with the people. The next day Eld. Wright's house was invaded by his friends of all denominations who fairly burdened (he says they "pounded") his table with good things, and himself and family with good wishes and substantial aid. May the Lord help him to bear his burdens. Such tokens of love, however, are but the fruits of a consistent ministry, and a devotion to Christ. We rejoice with Bro. Wright in his blessings.

Contributed Articles.

"They That Wait upon the Lord shall Renew their Strength."

MARY A. TIBBETS.

How cheering are the promises of the blessed word to the children of the Lord, as they journey onward toward the Celestial City ready to be revealed at our Savior's coming. Our little church at Volga, have recently experienced this while devoting New Year's day and every evening of that whole week to the service of the Lord. We tried to begin the New Year in humble consecration before him, in "confessing our faults and praying for each other," according to the divine direction, and we all, who were present, felt its healing effects and more than ever prepared to labor for the perishing around us. And, according to the request of our young and energetic evangelist, Eld. T. V. Porter, we met every evening for praise, prayer, and preaching by our brother who nobly and faithfully did his part in presenting the truth to interested listeners. And I rejoice to write that God crowned his efforts and those of the church with signal success, as eight willing souls were added to our number—one by relation and seven by confession and baptism. Five were in one family—a father, two sons, and two daughters. The father said he "never was so happy in his life; that he felt a fresh draw for the kingdom in seeing his children willing to go with him." He once belonged to the Christian Church; but now sees gospel truth as we do. The three others were children of our brethren—one a son of Bro. Bradley, who was ten miles distant teaching school, but who was made glad over the happy news on his return home at the close of the week; another was the son of one of our elders, whose heart is made to rejoice over the youthful profession of his son's faith in Christ; the next was our grandson, Earl E. Tibbets, who most cheerfully gave himself to the Lord, though not quite thirteen years old. Oh, how it comforts our hearts to see them all so happy together as they take a near seat to the stand where they may catch the blessed words of truth and godly counsel, as they fall from the minister's lips.

Our good and worthy pastor would gladly have been with us, but poor health and inclement weather prevented; but his heart has been made glad that the Lord has been with us with showers of refreshing from his divine presence. O how grateful we feel, and how much encouraged to press through any and every new trial that may come upon us as Christians, knowing that we live in the long-foretold "perilous times" that should come upon the world and the church. Our desires as individuals and as a church are, that we may all try to cultivate the Christian graces, more fully striving against every form of sin, "and keeping the unity of the Spirit in the bonds of peace." And if there shall be any in our midst who do not feel this way, and have not fully submitted their hearts to the Lord that he may purge them as a vessel fitted and made meet for the Master's use." Then we will pray for such, and encourage them to lay aside every weight, and to begin this New Year with us to run the Christian race with patience and delight. We are loving the appearing of our blessed Savior, and trust he will soon come and give us the long-promised inheritance. May we all, both reader and writer, be waiting and watching that we may together enter into the Marriage Supper of the Lamb.

Volga, Ind.

Apostolic Injunctions.—No. 5.

D. T. CALL.

"In honor preferring one another" (Rom. 12: 10).

Here is something that we may call a practical test of our Christianity. Can we prefer the honor of our brother before our own. There is no sound so sweet to the natural man, as the voice of fame.

The most cruel waves of war and woe, and dark despair, that have ever been rolled over old earth by the hand of man, have been stirred up upon the calm sea of peace, and sent foaming and dashing on, breeding famine and pestilence, bearing down everything in its course, and spreading ruin and devastation in its way, in order that the world might ring with the praises of one man. Old earth has been soaked with blood, and garnished with pyramids of skulls, and fertilized with the bodies of the most noble of the world, that an Alexander, a Cæsar, or a Napoleon might climb to the apex of the pinnacle of fame, and from the dizzy height, behold the trembling world do homage to their greatness. And even though that honor be but momentary, and they be lifted up only to fall, yet for the sake of this moment of glory they would rob others of the honor justly due them, and robe the earth in habiliments of mourning.

This principle of self-laudation, and envying others honor due them, is one of the most prominent traits of the flesh, and is as old as the world. Cain slew Abel because God honored Abel in accepting his sacrifice, while Cain's was rejected. Cain wished to be honored as much as his brother, and rather than have Abel outstrip him in the race for God's favor, he would take his brother's life, even though that brother was more worthy of being honored of God than himself.

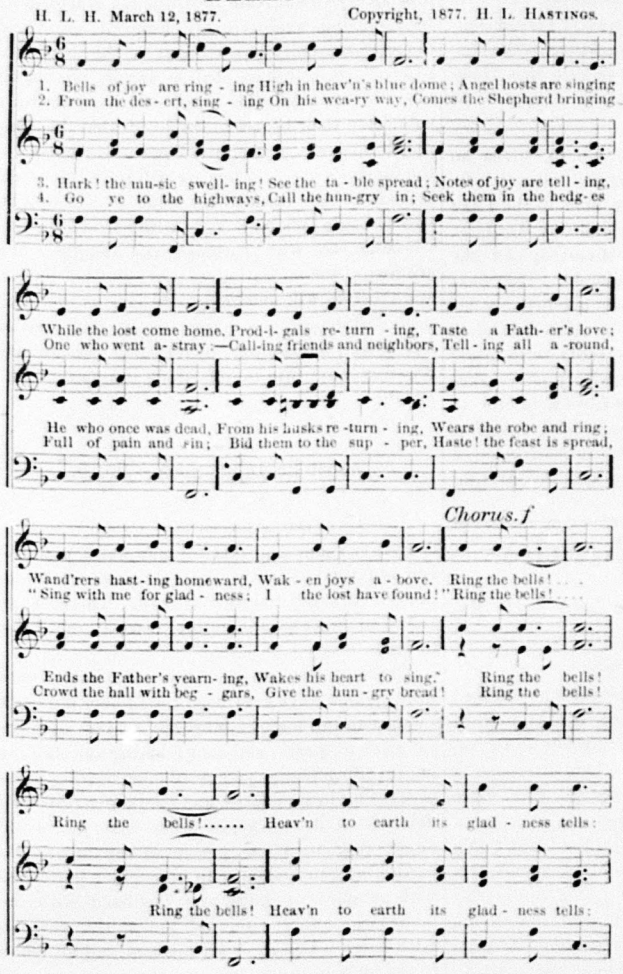
This spirit has been in the hearts of men ever since that sad day when first the angels saw the blood of man shed by the hand of a brother. But when the Spirit of God finds way to the hearts of men, and changes them from the carnal to the divine nature, it supplants that spirit of pride and envy, with a spirit of meekness and humility, that rejoices in the exaltation of those who are worthy. When, in the days of Moses, the Spirit of God fell upon the seventy elders and they all prophesied, one came to Moses and said, "My Lord Moses, forbid them," his reply was, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." All who are the true children of God, will feel this same kind of feeling, when others who are worthy are being honored.

If there is any one thing, that, more than another, will cause an angel's heart to rejoice, it is to see an honored child of God, all unconscious of his own greatness, rejoicing and glorifying in the well-earned honor and exaltation of a brother. Let us all pray for more and more of this spirit.

Rockbridge, Ohio.

BELLS OF JOY.

H. L. H. March 12, 1877. Copyright, 1877. H. L. Hastings.



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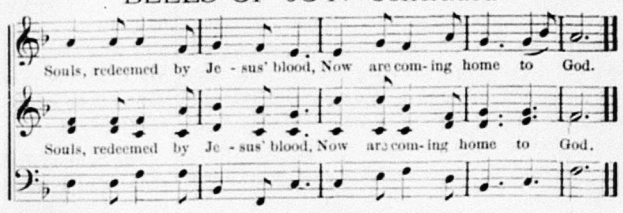
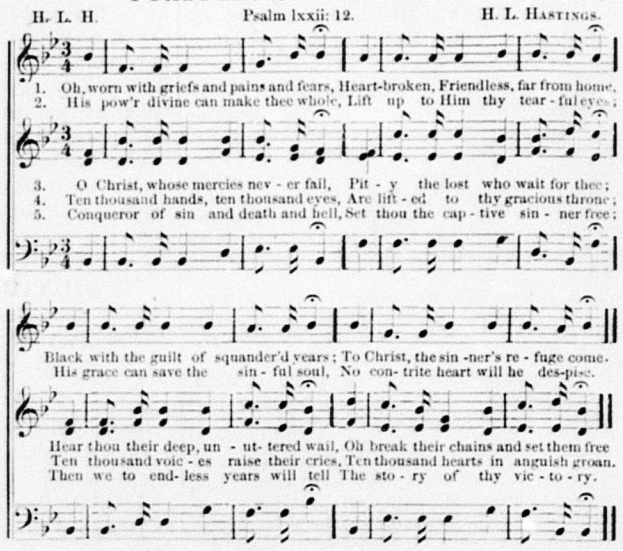


PRAYER OF THE NEEDY.

H. L. H. Psalm lxxii: 12. H. L. Hastings.



The Day-Dawn.

Tossed on the deep by restless storms,
And driven by tempests from afar,
The voyager's heart with gladness warms
To hail the glorious morning star.

So we, who long the wrath have borne
Of heaving surge and wailing wind,
Look out to hail the endless morn,
And watch, its harbingers to find.

Oh, that our Day-Star may arise
Resplendent o'er the gloom of night,
And bless the longing watchers' eyes
With promise of unfading light.

Weary with wanderings, far from home,
Our tears shall thro' the night endure;
But in the morning joy shall come,—
Gladness perpetual, perfect, pure. H.L.H

Scriptural Tract Repository. H. L. Hastings, 342 Washington St., Boston. Price. $1.00 per 100.

The "I Wills" of David.

J. W. THOMAS.

"I will meditate" (Ps. 119: 15).

The Psalms abound with beautiful thoughts, and no experienced Christian can read them carefully without finding many things that harmonizes with his own views and feelings. How rich, and full, and varied, and impartial they are! What rich strains of love and devotion run all through them! They are historical, prophetical, doctrinal, poetical, practical, experimental, and devotional. Nothing seems to be left out that is necessary to instruct the mind or enliven the affections. Their author was indeed the "Sweet Singer of Israel," and his plaintive or joyous utterances have found an echo in thousands of Christian hearts. Perhaps no portion of the entire Bible is read more than the Psalms. Let us select a few thoughts from them and see if we find our hearts running along with the heart of the Shepherd King. Did you ever notice how many times David formed good resolutions? "I will," he says a great many times. 1. "I will confess my transgressions" (Ps. 32: 5). This was a very good resolution to begin with. He had sinned, and realized that he needed forgiveness. He was a great man, a ruler, surrounded with wealth and honor, having at his command a multitude of soldiers, ready to execute his behests, yet he realized that without God's favor he was miserable. Nothing on earth could satisfy him. Sin had darkened his mind and filled him with fearful apprehensions. But he did not despair. There was only one wise course for him to pursue, and he was ready to adopt it. "I acknowledge my sins unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Are we conscious of sin? Here is the way marked out: "Confess unto the Lord."

2. "I will take heed to my ways" (Ps. 39: 1). This is a very important resolve. So David thought. He knew very well that it would have been of little use to confess unless he was careful not to sin again. He was not out of danger; he was surrounded by enemies who were watching for his overthrow. He had a nature like other men; his position exposed him to temptation; he understood his weakness, and knew that he was liable to say or do things that would be wrong; so he purposed to be more on his guard, to watch, to be on the lookout, not to be careless, or sleepy, or indifferent. "I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle." Are we doing this? Are we watching, taking heed that we sin not with our tongue?

3. "I will call upon God" (Ps. 55: 16). He was a man of prayer. His circumstances were indeed unfavorable. The care of a kingdom pressed him. He might have said, "I have no time." But he prayed. He prayed much and often. Prayer was a constant, daily habit. "I will pray," said he; "evening, morning, and at noon will I pray, and cry aloud, and he shall hear my voice." Are we men of prayer? Do we call upon the Lord? Jesus said, "Men ought always to pray and not to faint." Paul tells us to "pray without ceasing." Is prayer a task? or, do we delight to commune with God? Have we restrained prayer before him? What is needed everywhere to-day are men and women who can say with David, "I will call upon God. Evening, morning, and at noon will I pray, and cry aloud, and he shall hear my voice." Does the Lord hear your voice in prayer? Do others hear it? This whispering prayers to ourselves does not amount to a great deal. There is a difference between saying prayers and praying. Do you pray?

4. "I will meditate in thy precepts" (Ps. 119:78). David had great love for the word of God. It was sweeter to his taste than honey or the honeycomb. He did not have the Scriptures printed and adorning his parlor table as we have them. No, he had only a small part of the Bible, and that was written on parchment or scrolls, and kept in the Sanctuary; yet he could say, "How love I thy law; it is my meditation all the day." Is this our mind? Do we love the word of the Lord, and find our chief delight in meditating upon it? Do we love all parts of it? and search it without partiality? Jesus said, "Search the Scriptures." Here we may find all necessary instruction, that we may be "perfect, thoroughly furnished unto every good work."

5. "I will praise thee with my whole heart" (Ps. 138: 1). Praise is an expression of gratitude for benefits received. Some people are forever asking for favors, but never seem grateful for what they have already received. Not so with David. His language was, "What shall I render unto the Lord for all his benefits toward me?" He had exalted views of the divine character, and all his writings are full of praise and thanksgiving. His was no lip service; his whole heart was in his worship. "Bless the Lord, O my soul: and *all* that is within me, bless his holy name." Have we this spirit? Do we praise the Lord with the whole heart? or only with the lips? Let us adopt this "I will," and be in earnest.

6. "I will freely sacrifice unto thee" (Ps. 54: 6). Some people like a cheap religion. They can praise and make a loud noise, but when you come to talk about giving anything to support the gospel, they are among the missing. I heard

of one man who said that he had "been a Christian a great many years, and that it had only cost him twenty-five cents." Poor soul! How lightly he valued a treasure in heaven! There are many I fear who have great treasure laid up on earth, but who have nothing in heaven. What tests a person's interest in any enterprise more than an opportunity to aid it financially? Now if a Christian's heart is in the cause he professes to love he will not withhold means for its advancement when it is in his power to help it. He will consider nothing too costly to give to the Lord; but will gladly and joyfully sieze any opportunity to contribute in support of his Master's cause. The Lord loves a *cheerful* giver, and with this we find the disposition of the Psalmist accords, "I will freely sacrifice unto thee." Do we help sustain worship in our neighborhood? Are we assisting the ministers of Christ who have left all to preach the gospel? Do we give grudgingly, or freely? Where is our treasure? O that we may say, "I will freely sacrifice."

7. "I will hope continually" (Ps. 71: 14). Here is another very precious "I will." It was hope hat kept David cheerful, and lifted his head above the waves that sometimes threatened to overwhelm him. When depressed in spirit and almost discouraged, he would begin to soliloquize with himself, "Why art thou cast down, O my soul? Why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." Yes, it was God that sustained him. He could look back and remember the time when the Lord delivered him from the lion and the bear, and from the hand of Goliath. He knew that he had been protected and guided by a Divine Hand, and he still looked to the same One for help and comfort, when darkness at times gathered around him. "I will hope continually." He kept on hoping through life, and died in hope of a glorious resurrection. For beyond these scenes of mortality, he saw a time when he should "awake" in his Redeemer's "likeness" and be "satisfied." What a blessed hope is ours! Which "hope we have as an anchor to the soul, sure and stedfast." Jesus is the believer's hope. In him there is pardon, peace, comfort, guidance, salvation, wisdom, righteousness, sanctification, redemption, immortality, glory, and life eternal. When he comes, then we shall see him as he is, and be made like him.

8. "That will I seek after" (Ps. 27: 4). What will you seek after David? "One thing." What is it? "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Was not this a blessed resolution? I think David had reference to the "house with many mansions." There he wanted to *dwell;* that would he seek after. O what "beauty" there will be in the New Jerusalem. Shall we be there? Are we making this the aim and object of our lives? Are we seeking after this "one thing." What are all other things compared with this—eternal life and everlasting beauty in the world to come?

Vallejo, Cal.

Ancient and Modern Time.

P. ALLING.

The following article upon this subject I clip from the New York *Evangelist* of Dec. 6, 1877:

"It is not generally known that a little more than a century ago, New Year's was celebrated on the 25th of March throughout the British dominions, including America.

"The following enactments, adopted by Parliament, entitled 'An Act regulating the commencement of the year, and for correcting the calender in use,' were passed in the twenty-fourth year of the reign of George II.:

"'PREAMBLE—Whereas, The legal supputation of the year of our Lord, according to which the year beginneth on the 25th day of March, hath been found by experience to be attended with divers inconveniences, therefore be it

"'*Enacted*, That throughout his Majesty's dominions in Europe, Asia, Africa, and America, the said supputation, according to which the year of our Lord beginning on the 25th of March, shall not be made use of from and after the last day of December, 1751; and that the first day of January next following the said day of December, shall be reckoned, taken, deemed, and accounted to be the first day of the year of our Lord 1752, and so on from time to time. The first day of January in every year which shall happen in time to come, shall be deemed and reckoned the first day of the year,' etc.

The act further corrects the calender thus:

"'And that the natural day next immediately following the second day of September, shall be called and accounted to be the fourteenth day of September, omitting for that time only the eleven intermediate nominal days of the common calender.'

"We believe that in the State of Rhode Island to this day all farm and other leases date from the date of the ancient New Year, the 25th of March.

"The ancient divisions of the day differed widely from the customs of our own time."

With this and other changes that have been made from time to time in the Roman calender, we can readily see the difficulty in fixing definitely upon the termination of chronological events made in anywise dependent upon this basis. Had the Romans and other ancient nations carefully observed God's arrangement established in the beginning, all would have been plain and simple, from creation through all time, past and future. In Gen. 1: 14 we read: "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years." Had those seasons been observed in the beginning and ending of their years, and also the record, there would have no chance for errors to creep in, like these and others that so distract the mind of many honest-hearted ones.

Right here another train of thought is suggested which may be profitable to consider in connection with this subject, with is this; that God in his work of creation did nothing that would invalidate the record he has given in the first chapter of Genesis. The work referred to above was wrought on the fourth day of creation. Of the first day we read: "And God said, Let there be light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day."

Of an intervening day (the third) we read: "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good." I wonder how many of these *evenings* and *mornings*, these *seasons*, these *days* and *years*, it took to make up this third day of creation, as claimed by our modern geological savants? Did God introduce and use in the work of this day, laws that impeach his own testimony as to what he did the first and fourth days? Certainly not! Then as a matter of course there [illegible]me mistake in the deductions and con[illegible] so-called science of Geology.

[illegible] a learned professor in one of our theological institutions delivered a series of geological lectures in our place; and on Sabbath evening he gave one in order to harmonize his theory with the first chapter of Genesis. In the beginning he assumed that the laws of *geology* were *fixed and definite*, but the laws of *revelation* were *indefinite* and *uncertain*. He then proceeded to recapitulate his arguments as established facts, and warped the laws of revelation to tally with his theory; when they were too long to work in, he cut them off; and [illegible] short, he drew them out to the desired [illegible] and made each of the six days of creation [illegible] resent long irregular periods of time, even millions of years. This he did by assuming to have discovered the geological laws established by the Almighty in his work of the third day.

It does appear to me that these wise ones are "willingly ignorant of (the fact) that by the word of God the heavens were of old, and the earth standing out of the water and in the water" (2 Pet. 3: 5) by the fiat of him who "spake and it was done; he commanded and it stood fast" (Ps. 33: 9). This knowledge, according to the testimony of the apostle (Heb. 11: 3), is attained only through faith in the record God has been plaased to give us; thus "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." This testimony, which is clear and positive, is entirely invalidated by the researches and theories of these wise ones, from what little they see of the "things that do appear" of God's creative power. Which shall we believe? "Let God be true," though it makes "every man a liar."

This same class of persons are also willingly and persistently ignorant of another great revealed truth, in this connection, viz: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Their hatred to this impending event is one fruitful source of the promulgation of this so-called science as a quietus to this last doctrine.

A short time previous to the delivery of the above-mentioned geological lectures a professed infidel gave several lectures in our place against the authenticity of the Bible. One of our oldest and best lawyers attended both, who remarked, the day after the attempted harmony of geology with revelation, that "the learned theological lecturer *could and would make ten infidels* where the other *would make one*," which statement was unquestionably true. O how sad the thought! Let all take heed and beware of every theory that in anywise destroys confidence in the good Word.

Norwalk, Ohio.

Scriptural Digest of Man as a Created Benig; His Departure from God by Transgression; His Restitution through the Lord Jesus Christ.

B

God does not love a lost man on the grounds of what man is, but purely for what he is permitted to do for man. Before making man, he ordained and elected that he should be conformed to the image of his Son. God loves the sinner on the ground of his salvation from sin. "For," say the Scriptures, "he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of *good works*." Man was not, in his make-up, intended to occupy the condition of a mere created being. His shape and form had reference to a higher order of beings. He was to be crowned with honor and glory, and have dominion over the works of the creation. Created a little lower than the angels, but crowned with a condition above and beyond them. Man's creation had in it the power to put on, and take in, the nature of God.

The first Adam was Nature's man, or God's natural man. He had the power to yield himself over and become like that which he yielded himself servant to obey; and here lies the distinction so carefully drawn: "He took not on him the nature of angels, but he took on the nature of

Abraham"—man. Why? Simply because man was the only made being having in his design and composition the power to take in the divine nature. Other natures may subserve the divine nature, and man, who is the recipient of the divine nature. For we are informed that all things in heaven and in the earth are to pay homage to the divine, or Christ, nature; it having obtained a more excellent name or character, than all *other names* or *characters*. He stands side by side with the Eternal Father, as "heir" to "an inheritance incorruptible....and that fadeth not away."

It is curious no more attention is paid to a future so pregnant with an "eternal weight of glory," as this "gospel of the kingdom" brings to light. The earthly, or natural man on the one side; the Christ, or God-man onthe other. Who can measure the contrast and the loss to him who neglects this great salvation? Man's intuitions lead him beyond himself. He has a fixed tendency to worship, and to connect himself with an eternity of being; and hence, comes the question so often asked: Why is it that man everywhere on the face of the earth, has a god to worship, on whom he relies for his future destiny? It is because his created powers stop just at the point where he can take part in forming his own character.

Man was not created a fixed, stationary being; but was created just low enough in the scale of being, and with such provisions in his make-up, as would permit him to take into himself that which would link him to an eternity of being, and fit him to occupy a social relationship with his Maker. "Without holiness no man shall see the Lord;" much less enjoy him, for God is holy.

The angels saw man had a salvation in store for him; but being of a higher order in the scale of existence, they also saw that man, in order to come into fellowship with God, must become essentially some other being than the one he appeared to be; and thus they desired to look into the mystery so long hidden. When the fullness of time came, and the Lord's Christ come forth, they then announced, "Peace on earth, and good will to men." The link being formed on the ground of relationship between God and man, all doubt is fully removed as to man's future, and God ultimately becoming all and in all. God in man was the necessity. What man had neglected to do, that, Christ came to accomplish; viz: By faith and obedience to fulfill the purposes of God concerning man, and thus lead him up and into the divine nature.

Man, by negligence and transgression, had fallen from his natural created condition, into a state of being at enmity with God. The power to do this, lay in the fact that God created in him the power to form his own character. Man had no ability to create, but he had power to choose and select, and to become amenable to that he yielded himself *unto*. He is declared to be a "servant to that he yields himself servant to obey." He starts off before the fall dependent upon the provisions made for him in the garden he was to dress and keep it. The conditions of his probation having been broken, he was necessarily left without God and hope in the world. Shame and contempt rested upon him. His person, once covered with innocence and purity, becomes to him shameful and corrupt. He resorts to the fig-leaf to hide his shame, and charges back upon the woman, once so satisfactory to him, the cause of his crime.

Right here comes in the promise: "The seed of the woman shall bruise the serpent's head." Through this same woman deliverance is promised; no grounds for divorce here; no one on this occasion able to cast the first stone.

The "tree of life" produced fruit for food, and to perpetuate natural existence. But man having changed, his character having become shameful, and his loyalty to God and his creation tarnished, his power to govern the works which God had created having been lost, his perpetuity of being was necessitated to cease, in order that life from the dead could be brought forth, and "life and immortality brought to light through the gospel." Sin came, and death entered; from henceforth, man's appointment lay among the thorns and thistles, and upon his brow the sweat of his toil. A system of sacrificial offerings is introduced; not that in themselves a power to save was to be found, but they prefigured the necessity of an offering, having in it the power to lay down life, and take it again.

The created life of Adam was lost because of transgression; that is to say, Adam yielded himself a servant to sin, and death entered the earthly man; in dying he must *die*. The promised "seed" commenced his work at the point where man fell. He starts off in faith and obedience, with no other motive but to do the will of him who sent him. He consults the divine nature, and works in conformity to it. The natural man, which he took upon himself, is made to conform to the divine; so that God is just, and yet the justifier of him who is under the sentence of the law. What God created was satisfactory to himself as a creation; it was conditioned according to his purpose and foreordained will; and, as man was ordained to be conformed to the image of his Son, and the law having pronounced death upon man, it became him for, and by, whom all things consist, to taste death for every man. "But Christ the firstfruits; afterward they that are Christ's at his [second] coming."

Christ being the firstfruit, brings us to the consideration of what the fruit must be, in order to be in conformity to him as the sample. Immortality and eternal life are promised only to those who have become partakers of the divine, or Christ, nature; but to no one of the race can a promise be found having in it life, except it comes through the promised "seed," on the grounds of faith and obedience; and faith and obedience would fail to accomplish the object sought, if they lay simply in the command. The command requires the door of the heart to be opened. This is required in order that the promise may be fulfilled, of Christ being "in him rivers of living waters," and "a well of water springing up into everlasting life."

The effort of the Scriptures is to make man like Christ; and hence, says the Savior, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

It is so strange man will do almost everything in his religious efforts but put on the Lord Jesus Christ. "Come unto me," is the call of the gospel, and I will be unto you "wisdom....and sanctification, and redemption." The motive held out in the creation of the earthly man was, to so connect him with Christ, as that man might become partaker of the divine nature. Man, as a created being, was good. His position toward God was one of reconciliation to God. Through temptation he fell from his simple position or status, as a created being, into a state or condition called in the Scriptures, *carnal*. This carnal state or condition, placed man at enmity with God. A created reconciled nature, is exchanged for a carnal, unreconciled, rebellious nature to God and holiness. "To be carnally minded is death;" and hence the necessity to reinstate man's relationship to God through the Spirit. "For," says the apostle, "to be spiritually minded is life." It is, therefore, clearly defined in the Scriptures the cause why man is lost. Sin came, and death entered.

Scriptural life from the dead is nowhere promised except to them who have put on Christ. Says the Savior, "Except a man be born again he cannot enter the kingdom of God." To be born again, involves a new creation; and in this new creation we happily find the divine, or Christ, nature.

Just how this can be accomplished is a mystery to the carnal, dying, sinful man; but to him who has passed from death to life, he declares it to be "Christ formed in" him, "the hope of glory."

To be Scripturally forgiven, is to be washed, purified, and set apart for the Master's use. No uncleansed vessel is allowed in the house of God; "whose house are ye," says the apostle, "built together for an habitation of God through the Spirit." Hence, man in coming back to God, reaches him in his right mind; no power, within the created universe of God, is able to separate him from "the love of God which is in Christ Jesus" his Lord. Being washed in his precious blood, he declares, "I live, yet not I, but Christ liveth in me."

The Lord declared to them who should pass with him through the regeneration, to sit with them on thrones. This promise involves man's faithfulness down to his death, and also his resurrection from the dead. "If by any means, I may," says Paul, "attain *unto* the resurrection of the dead." The Lord's Christ was made perfect through suffering; and this has been the experience of all the faithful since the fall of man. "If ye suffer with him, ye shall also reign with him." "We know," says John, "we are of God, and that the whole world lieth in wickedness."

O that all the professed ministry in these last days were prepared, by the washing of regeneration, to declare the truth as it in Jesus. Sufferings will come; persecution against Christ and his church may plait its crown of thorns for the weary, devoted head; but God will lead his faithful followers into green pastures and by the side of still waters. Man is nearing his port of entry, soon to give an account for his deeds done in the body. As a "refiner's fire" will Christ sit upon each individual character to whom the judgment of the last day is assigned. Who shall stand when he appeareth? They alone, who have pure hearts and clean hands.

Chicago, Ill.

"Thy Word is Truth."

M. M'OMBER.

We thank thee, O Father,
We praise thee, O Lord,
For the time-tested hopes
Of the blood-purchased word.

In the red blood of prophets,
(Grim heroes of old),
Of Christ and the martyrs,
The story is told.

In their life-blood written,
There's strength in each word;
Each page is a bulwark,
Each line is a sword.

Each book is a mountain,
Each chapter a mine;
Go delve there, poor brother,
Its riches art thine.

The "pride of the forest,"
A rock in the plain,
The storms beat upon it,
But beat all in vain.

Like a strong, mighty river
That carries away
Whate'er would oppose it
And all that would stay,

Majestic and silent,
Its course to the sea.
We thank thee, dear Father,
For truth and for thee.

Algonquin, Ill.

Those who have suffered much are like those who know many languages—they have learned to understand and be understood by all.

Reports.

Report of the New York Advent Christian Conference.

The semi-annual session of this Conference met Dec. 13, 1877, with the church at Martville. The weather was warm and pleasant, and the roads were good for this season of the year. Our congregation was good Thursday evening, and continued to increase until the close. The last meeting was one of the largest ever held in the church. People came in with teams from three to forty miles. Our brethren and sisters came praying for a good meeting, and their prayers were most graciously answered, and we think all went home feeling well paid for coming to our feast of ingathering.

Bro. A. C. Newell, as Bro. C. W. Low's alternate, gave the opening address, which was listened to with good attention.

In the absence of the President, C. W. Low, our worthy Vice President, Sr E. S. Jennings, presided over the business and devotional meetings. The first business session was held Friday morning at 9 o'clock. As sister Jennings was the first woman that ever presided over our Conference, she felt a hesitancy in taking the position; notwithstanding her fears, she presided throughout with grace and dignity.

Preachers present during the Conference—Srs. E. S. Jennings and L. M. Stoddard; Brn. B. P. Stevens, M. R. Miles, W. J. Hobbs, R. H. Bateman, A. C. Newell, Wm. Morrill, Wm. Ingmire, S. C. Gove, A. H. Dunbar, Wm. M. Steele, Jas. E. Wells.

Visitors present—Elds. E. C. Cowles, C. H. Williams, R. C. Brown.

Letters were received from Elds. C. Colegrove, C. W. Low, E. F. Sergission, and J. H. Luttenton.

Delegates—B. S. Crofoot, C. King, E. Baker, N. Palmer, Wm. Rowe, H. Grinnell, C. H. Todd, George E. Waugh. Bro. L. Allen was present from Ontario as a delegate; also Bro. Geo. Shafer, a member of the Christian Church, was requested to act as the delegate for the Advent Christian Conference at Alton.

The minutes of the Annual Meeting were read and adopted. The Business Committee reported in favor of taking up the Chelsea resolution relating to appointments in the *World's Crisis;* and to bring the matter before the Conference for discussion, it was moved that we endorse the Chelsea resolution. After an animated discussion of one hour and a half, the motion was amended and carried that the Chairman appoint a committee of three to draft a resolution expressing the feelings and desires of the New York State Conference concerning the appointment of meetings, etc., in the *World's Crisis.* The committee to draft said resolution, as appointed by the Chair, were: W. J. Hobbs, M. R. Miles, R. H. Bateman.

Voted, That the above resolution be made the special order of business Saturday at 11 a. m.

The Treasurer's report was read and adopted, and was as follows: Balance on hand from last year, $12.91. Received from the churches, $23.05. Rent of tent, $12.00. From Mission subscriptions, $133.04 Total, $181.00. Paid, per order of the President, to Eld. J. E. Wells, $65. He paid out as follows: For tracts, $28. Expressage, $1.90. Tent fixtures, $6.86. Postage, stationery and telegram, $1.20. Tent-master 34 days, $34; Eld. Stevens, $6; Sr. L. M. Stoddard, $17.50; Eld. B. P. Stevens, $21; West Kendall tent-meeting, $18; Lockport Church, $15. For stationery and registering letters, 50 cents. Total, $137. Balance in the treasury, $44.

We have examined the Treasurer's account, and are satisfied that it is correctly rendered.

E. S. Jennings, } Auditing Com.
Jas. E. Wells, }

Adjourned to Saturday.

Saturday morning, 9:30, met for business. On motion, the following article was adopted relative to a Missinary Board:

Voted, That the Chair select a Committee of four, subject to the approval or disapproval of the Conference. Said committee are to choose a fifth person who shall act as their Corresponding Secretary, and to transact business for said committee. Said committee is to be known as the New York State Advent Christian Missionary Board, whose sole duty shall be to attend to the missionary work and tract distribution of this Conference, selecting such help for the work as their judgment shall dictate; and our Treasurer shall be subject to their order in the disbursement of mission funds. Said committee's term of office is to expire at our next annual meeting.

The report of the committee on credentials was taken up. The committee had corresponded with Eld. C. F. Sweet, as directed at the annual meeting, but he had neglected or refused to reply; whereupon the following resolution was passed:

Whereas, Eld. C. F. Sweet, while a member of the New York State A. C. Conference, has failed to comply with the demands of the said Conference at its last annual meeting, as presented to him by the committee on credentials; and,

Whereas, Said Eld C. F. Sweet, while a member of this Conference, has also united with the Southern New York and Northern Pennsylvania Conference; therefore,

Resolved, That the Secretary drop his name from the roll of ministers of the New York State A. C. Conference.

A letter was read from Eld. E. F. Sergisson, who has removed from this Conference to become the pastor of the churches in Norwalk and Fairfield, in Ohio. The Conference voted that the Secretary send him a letter of recommendation.

Voted, That Bro. J. H. Luttenton read a written address on missionary work Thursday afternoon at our next annual meeting.

The Chair selected the following brethren to act as the Missionary Board: Elds. R. H. Bateman, A. C. Newell, B. P. Stevens, M. R. Miles. They selected for the fifth Eld. W. J. Hobbs.

Voted, To elect the above committee as the New York State A. C. Missionary Board.

The Chelsea resolution was called up next. Each member of the committee presented separate resolutions. Only one member in the Conference thought it a wise or politic step to endorse the Chelsea resolution as it stands. After a calm and considerate discussion, the following resolution was passed:

Whereas, The resolution that appears in the *World's Crisis* at the head of the "Preacher's Appointments," which was passed at the Second Advent Christian Association, held in Chelsea, August, 1877, touching the doctrines known as non-resurrection of the wicked dead, trine-immersion, and probation for sinners after the second advent of our Lord Jesus Christ, is to some extent misunderstood in this Conference, and the resolution savors stronlgy of creed; wherefore, we offer the following resolution as a sense of this body upon said subject:

Resolved, That while we have seen with sorrow the evil fruits of the above-named doctrines in this Conference, yet we cannot sustain a principle that prohibits freedom of thought and speech; but we believe that we have a remedy in the Word of God for the evils complained of, which we as a Conference have neglected (see 1 Cor. 8:13; Rom. 14:15-23; John 17:20, 21; Matt. 18); viz., the duty of proceeding against persons who are promulgating an opinion publicly, or from house to house, thereby causing division and death.

Resolved, That we will sustain our periodical, the *World's Crisis*, in withholding all appointment from its columns of those persons who are known to be connected with Conferences or Associations established for the promulgation of said doctrines, or those who by their conduct are known to be disorganizers, division-makers, or contentious.

The Ontario church, being heavily in debt and spiritually in a very low condition, without a pastor and regular preaching, sent in an urgent request for the Conference to send some one to labor in word and doctrine. The matter was turned over to the Missionary Board with the suggestion that that field be visited and assisted before going into a new one.

Voted, That Bro. W. J. Hobbs deliver the next annual address. Bro. C. W. Low was chosen as alternate.

Voted, That the annual meeting commence one day earlier.

Reports of churches were generally encouraging.

Lockport—Occasional preaching.

East Shelby—Regular preaching.

Rochester—Preaching most of the time.

Martville—Regular preaching; cause growing, and all working harmoniously.

Kendall—Regular preaching and steady growth under the pastoral care of Bro. Miles.

Alton—Preaching every other Sunday. Much good has been done by Sr. L. M. Stoddard.

Springwater—Growing in grace and in the knowledge of Christ.

Ontario—Praying. "Come over and help us."

South Butler—Sr. E. S. Jennings is rendering efficient help in the name of the Lord.

Penfield—No regular preaching; the leaven is working.

The reports of preachers were cheering. No evil reports to bring. Multitudes are giving up the devil's lie. Souls are being converted. Signs are ominious that Christ is at the door. "Hold the fort," for Jesus will soon appear.

The preaching was "meat in due season," and many said it was the best feast of fat things we have enjoyed for years. Preaching Friday at 2 p. m. by Bro. Wm. Morrill. At 7.30 p. m. by Bro. R. H. Bateman. Saturday at 11 a. m., by Bro. Wm. M. Steele. At 2 p. m. by Father Ingmire. At 7.30 p. m. by Sr. L. M. Stoddard. Sunday at 11 a. m. by Bro. W. J. Hobbs. At 2 p. m. by Sr. E. S. Jennings. At 7.30 p. m., by Bro. M. R. Miles.

The experience meetings were largely attended and spiritual, and grew in interest and power as the meeting progressed. A call was made for missionary funds, and thirty-seven dollars were raised at this meeeting. In the evening over one hundred gathered about the sacramental board, to commemorate Calvary's tragic scene.

A vote of thanks was given to the friends at Martville for their hospitality, and then we bade good-bye to the scattered flock, and thus ended the semi-annual meeting.

Jas. E. Wells, Sec.

Conference Report.

Report of Conference Meeting held in the M. E. Church at Burlington, Mich., Jan. 10-13, 1878.

Ministers present.—James Ferriss, Buchanan, Mich.; A. N. Seymour, Reading, Mich.; M. A. Seymour, Reading, Mich.; C. D. Berry, Galesburg, Mich.; J. A. Smith, Forreston, Ill.

J. Ferriss was elected President; C. D. Berry was elected Secretary.

Devotional Committee—Homer A. Hadsell, Kirk R. Sheldon, and Levi J. Wilson.

Business Committee—A. N. Seymour, Levi J. Wilson, and H. A. Hadsell.

Letters were received from Brn. J. R. Preston, O. R. L. Crozier, and E. B. Scott.

The appointment of the time and place of the next meeting was left with the President. So, brethren, if you wish the next meeting the last of April or last of May to be at your place, notify the President.

Our meetings were quite largely attended, and much of the prejudice against Advent believers was removed, and the brethren were strengthened as they "exhorted one another." And as we considered the signs that portends the approach of the Heavenly Bridegroom, we felt to renew our diligence and be prepared, that when he shall come we may be found of him without spot, and blameless. C. D. BERRY, Sec.

Conference Report.

The Advent Christian Conference of Northern Illinois held an annual session at White Rock, Ogle county, Jan. 12 and 13, 1878.

Members present—N. W. Spencer, S. E. Mabey, H. G. McCulloch, E. H. Burington, L. H Davis, A. A. Crocker, J. J. Friend, G. W. Button, S. B. Mabey.

Visiting brethren.—G. W. Turner, Lavalle, Wis.; H. Billmire, Ashton, Ill.; U. B. Welton, Ashton, Ill.; M. McOmber, Algonquin, Ill.

Reported by letter.—D. S. Clark, C. W. Smith, A. Armour, J. A. Smith, J. S. Heath, M. McCulloch.

Members received.—H. Billmire, ordained; U. B. Welton and M. McOmber, unordained.

Officers chosen for the ensuing year were:

President—N. W. Spencer.

Vice President—C. W. Smith.

Treasurer—L. H. Davis.

Secretary—S. B. Mabey.

Directors—H. G. McCulloch, S. E. Mabey, M. McCulloch.

Delegates elected to the Publishing Association—N. W. Spencer, S. E. Mabey, E. H. Burington.

Business Committee for the session.—E. H. Burington, A. A. Crocker, G. M. Button.

Devotional Committee.—S. E. Mabey, H. G. McCulloch, J. Haise.

Ordination Commition.—H. G. McCulloch, S. E. Mabey, L. H. Davis.

On Saturday evening, Bro. J. J. Friend was ordained.

Financial report.—Cash received at Campmeeting	$38.81
Cash paid out at Campmeeting	35.20
Balance	2.61
Amount brought forward from last year in treasury	37.14
Donation from Bro. Albee	2.60
Total on hand	$43.35

For lack of space and time, reports of ministers and churches are omitted; this year some did not report; we trust that next year should time continue they will remember and do their duty in this matter, for we desire to learn the condition and wishes of each minister and church in our Conference, annually.

The meetings for preaching were good. Peace and harmony continue among us. Preaching by Elds. L. H. Davis, H G. McCulloch, S. E. Mabey, G. W. Turner, J. J. Friend, N. W. Spencer, A. A. Crocker. The meetings were well attended.

The following miscellaneous resolutions were passed:

Voted, That the Secretary draw from the Treasurer a sum sufficient to pay for stationary, stamps, etc., and to buy a new Secretary's book.

Voted, That the President, N. W. Spencer, prepare and deliver an address at the next Annual Conference. (We trust every minister in the Conference will try to be present the first evening to hear it.)

The subject of locating a camp-ground was talked of, and left for the Board to arrange.

Resolution on the continuation of the Conference organization.—Dear brethren scattered abroad, greeting:

Whereas, Some who have formerly labored with us have left us and united with other religious bodies; and,

Whereas, Their action may have a tendency to produce distrust in the mind of those not acquainted with us as a body. Therefore,

Resolved, That we as a Conference take this opportunity to express to the churches and the world our undivided faith in the great work and mission to which God has called us as a people, and we purpose by his grace to carry it forward to the end. SILAS B. MABEY, Sec.

Correspondence.

From W. H. McCarty, Perryville, Ark.

BRO. BURR:—I am doing all I can to circulate our beloved A. C. TIMES in this part of the country. Many like its teachings and its plain truths. There are several in this vicinity that are convinced of the truths of the Bible regarding the sleep of the dead, and the earth being the home of the saints.

I am trying to get the truth before the people by preaching and by giving them tracts and papers; and I intend to hold up the banner of Bible truth while I live, God being my helper I feel very lonely sometimes, as there is no church here where those of "like precious faith" can meet and comfort one another. But although alone, as far as mortals are concerned, I can hold sweet communion with my blessed Master; his ears are always open to those that call on him. But I thank God that we can speak to each other through our paper, though we are a scattered band of disciples; and I am looking forward to the time when "he that shall come will come" and gather his elect together. Dear brethren, that will be a happy meeting. This is what cheers during this life of sorrows and cares; and I am determined to so live, that when Christ comes to gather his jewels, I may be one of that number. My dear brethren and sisters, let us be faithful; let us live holier lives, and gain higher ground during this new year, than we have ever before attained. I have been in the ranks of King Jesus but two years, but glory to his holy name, I can see that I am gaining ground in the divine life, and still growing. Tnanks be to God who giveth me the victory through Jesus Christ my Lord.

From Eld. G. W. Wright, Lexington, Mich.

BRO. BURR:—Our late Quarterly Conference was a season of blessedness; a real old-fashioned meeting, especially our love-feast Sabbath morning, which will be long remembered by those who attended. We concluded to continue the meeting and engage in a special effort to save the perishing. The dear Lord was pleased to bless us in the salvation of some; at least six gave evidence of the pardoning love of a precious Savior, and many more were deeply moved. We closed these special services by holding a "watch meeting" in the last four hours of the departing year, in which earnest prayers, exhortations, songs of praise, testimonies from the young converts and two sermons by the writer, filled up the closing hours of 1877 in a way to be long remembered by the large audience in attendance. Six have been added to the church by this effort, much prejudice removed, and the church greatly strengthened, for all of which we thank God, and take courage.

Taking a retrospective glance over the past year, I find I have preached at least 300 sermons, traveled thousands of miles in my open buggy to reach my appointments and visit families. Hundreds have called on and prayed with, and at least 50 have given good evidence of having been converted to God under my labors. I have held three protracted meetings, besides having the pastoral care of four, and part of the time five, churches. Have assisted the brethren in finishing two church edifices, involving weeks of hard labor. In all of this I have learned, with Paul, some of life's great lessons, "How to abound and to suffer need." In faith I add, "I can do all things through Christ that strengtheneth me" (Phil. 4: 12, 13). Through all of this my faithful wife has shared, in her care of a large family and her hearty sympathy in my labor of love.

Taking it altogether, we have a sunny field of labor here in Northeast Michigan, having a happy and united people in the great truths we hold dear, and of which we are not ashamed, nor the name which expresses them.

From R. A. Miller, Mount Zion, Iowa.

BRO. BURR:—I prize the A. C. TIMES very much. O that I could do more for the Lord's cause. I hope all will make a great effort to labor for the Master, so as to secure the promises given through him. May every one help so that the A. C. TIMES may become firmly established as a religious paper free from all embarrassment; and that our Editor may be relieved from the burdens he has so long borne. May we all be willing to subscribe a good deal, rather than let our paper go down; for in it we have the true word duly explained, and we can sit by our firesides, and read, compare, and meditate in our leisure moments.

I thank the Lord for this privilege, while I am deprived of Advent preaching. Though we are scattered all over the earth, yet we all have one Father to supplicate at the throne of grace; one Savior, and one table where the Bread of Life is broken, for all. I am hoping we shall all be one family around the throne of God our Father, and our blessed Savior, who will crown us with eternal life throughout all ages, where sickness, sorrow and parting, will be no more.

From E. E. Goff, Hillsdale, Mich.

BRO. BURR:—I have taken the A. C. TIMES for five years. and have been much pleased with it. I prize it next to my Bible. I am sorry to see it reduced to half its size for lack of support to publish it. It is one of the best papers that ever was printed; and I ask, Is it not the duty of every lover of God to help keep it alive. God requires it at our hands, my brethren and sisters. Let us each one do our duty, and we will not only have the best paper printed, but the approving smile of God. Now how many can say that it is more blessed to give than to receive? The Christian that gives the most, is blessed the most, for he feels that he is doing God's will. When we know that God's approving smile is upon us, we know we are in the right path. The Bible tells us that God loves a cheerful giver. Let us give cheerfully, and God will bless in basket and in store. We desire to see the Son of man coming in the clouds of heaven with power and great glory, saying, "Awake, thou that sleepest," and come to judgment. May each one be ready to meet our Lord in peace.

From W. W. Gorthy, Victor, Mich.

BRO. BURR:—We have a church in this place of over 45 members. They can be distinguished from other church members, for they always wear the smile of the Master. We have organized a Sabbath School at the Cedar Lake school-house, prayer-meeting in one part of the town on Tuesday, and in the other part of the town Wednesday, evenings, and every other Sabbath evening at the White Head school-house. Eld. Chester Fox preaches once in two weeks. We are trying to get a minister to take up his abode with us. If there any one with good talent, that would like a good place to live, and plenty of good, warm-hearted friends, let him make it kuown to this church, and we will be pleased to correspond about the matter.

God has taught us that it is better to give than to receive. We have found it to be so. Then let us pray for them that ill-treat us; those that smite on one cheek, let us turn the other also.

Let us win souls to Christ by love; have our lamps trimmed, and oil in our vessels, ready to meet our Lord when he comes. We want to sound out the warning cry of the soon coming of the Master.

The Eastern Question in the Light of Prophecy: The Return of Isreal to Palestine: The Order of the Resurrection: The Coming of the Son of Man. By H. G. McCulloch.

DEAR BRETHREN:—I purpose, as soon as possible, to publish a work on the above subjects. The light of prophecy for this age culminates in the fall of Turkey; the overthrow of Russia on the mountains of Israel; the resurrection of the dead; and the advent and reign of Messiah.

We intend the volume to be a work of about fifty pages, at a probable cost of 10 cents a copy. As soon as $50 are subscribed we shall issue 1,000 copies. In the meantime send orders for the number of copies desired, with your name and postoffice address, enclosing the money, to Eld. H. G. McCulloch, 54 North Peoria street, Chicago, Ill.

Send at once as it will enable us the sooner to sound the alarm.

Selected.

Zeal of Young Converts.

I recollect hearing with some little amusement, the story of a Christian man, who in his early days, after having lived a somewhat dissipated life, was brought at last to see his sins and to find peace through believing on the Son of God. Of course he immediately felt a most natural and laudable desire that his father and mother should be sharers in the same blessing which he had so recently obtained; and nerving himself by a sense of duty he started for their dwelling and rushing into the house, with very little ceremony knelt down and began to pray to God that he would convert and save them, that they too might know the joys which he had experienced. The old lady sat and listed with calmness and patience to his fervent petition, and as he rose remarked:—"You dear soul, many is the night I have lain awake praying for you, when you were off following the ways of wickedness with your sinful companions!" And she expressed her great satisfaction that he at last had come to the knowledge of that Savior to whom she had so long offered up her prayers.

The poor fellow was astonished. It was a new revelation to him; for his mother as yet made no public profession of her faith; but the lesson was not without its value, nor was it soon forgotten.

Young converts are proverbial for a zeal which is not always according to knowledge; and especially is this the case with persons who are led to embrace new views of truth, or enter upon new paths of duty. To some it is given to lay foundations, others are permitted to build upon them; while others still, when the house is finished, move in and take possession, as though they owned the whole and had always lived there.

There are those who advocate unpopular truth when it costs; others do it when it pays. Some begin the work, and struggle through years of conflict and reproach; others enter into their labors and reap what they have sown. And those who have simply taken hold of work made ready for their hands, are very likely to talk much of sacrifices which they have made, and frequently upbraid for their lack of zeal, those who have done a long day's work before they thought of entering the vineyard. The men who have struggled on through years of conflict and reproach, patiently searching for truth, and carefully unfolding it, are left entirely in the shade by those red-hot converts who come hurrying to the fray when the fiercest of the fight is past, and who are as brave in words as others have been in deeds; —they may not fight much, but they cheer splendidly!

Such persons often outdo all ordinary believers in the intensity of their sectarian zeal; and not intrequently abuse others who are not as rash and imprudent as themselves. They seem to think that the work of a life-time may be accomplished in a single day, and they censure others for not accepting in fifteen minutes truths over which they themselves have hesitated for fifteen years.

The men who really work the work of God, learn from Scripture, experience, observation, and the inward teaching of the Holy Ghost, that there is a time for all things: a time to speak, when other voices are silent; and sometimes a time to be silent, when many voices are babbling on every hand; a time to go forward, when multitudes are crouching in the rear; and a time to hold back, when restless spirits are rushing and pushing to the front.

It is good for a man to have "one idea," much better than for him to have none; but no one idea is sufficient for the nourishment and sustenance of the church of God. No truth is of sufficient importance to be allowed to cover the mental vision, and blind our eyes to other truths which stud the sky like stars that gleam above us. No one thought, however important, should be allowed to take the place of that broader view, which recognizes all Scripture, given by inspiration of God, as profitable for doctrine, for reproof, for instruction in righteousness; "that the man of God may be perfect, thoroughly furnished unto all good works."

It is well for converts to be zealous; it is well also for them to be wise. Let them widen their circle of observation, and balance their faith with such works as God shall approve, and then while they may work with more moderation their fruit may yet be more abundant, and far sweeter to the taste.—*The Common People.*

Holy Service.

"In a great house, there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor."

And the various vessels are not all kept in the same closet, nor do they receive the same care. The latter class of vessels is generally left to the charge of the servants. The former from the hands of their owner, receive more choice attention.

It has, however, happened, in some careless households, that "vessels of gold and of silver," and "also, of wood and of earth," have got together in the same closet. Little difference is then made between them, and sometimes, a vessel unto honor has been used for a menial service. To surely escape such humiliation, it must be kept separate from the vessels of dishonor, for the company it is in will frequently determine the use to which it is put.

So it is in the great house of God's visible church. There is this difference, however. The vessels in this house have in themselves the power to choose their place, their company, and their service. They can remain among the common wooden and earthen pots, or, leaving such low fellowship, they can secure a choicer place of honorable service near the Master's hand. For, "If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." It is only by a real separation from the vessels to dishonor that we can get under the care and direction of the dear Master

The secret of holy service is isolation. And to this happy isolation all believers are called. "God hath not called us unto uncleanness, but unto holiness." "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

It hardly seems possible that such plain words need any comment, or that there is room for a single question concerning their meaning. Nor would there be, if a worldly and unbelieving spirit had not got into our ministry and churches. When this spirit has been cast out, and the blessed Holy Spirit fills the emptied place, the simple testimony of God's word will be gladly heard, and unquestioningly obeyed. One will not then hesitate to give up a doubtful though loved thing; nor will any plead the weakness of the flesh, or the infirmity of nature as an excuse for sinful indulgence or unholy companionship. Led by this spirit of holiness, we shall remove out from the region of the world and the flesh, into the realm of a sweet, spiritual life, light and service. "Now, ye have consecrated yourselves unto the Lord, come near, and bring sacrifices and thank offerings into the house of the Lord." —*Words of Faith.*

Secrets of the Liquor Traffic.

I have in hand several copies of a confidential circular intended for liquor dealers, in which some of the secrets of the trade are revealed.

It contains 241 recipes for manufacturing all kinds of spurious drinks and fancy liquors out of corn whiskey; and discloses where the power of the liquor traffic lies—that is, in creating a mint of money out of the traffic.

One bushel of corn, worth in Iowa, some ten cents, will make 3 gallons of alcohol, bringing from $1 to $2 per gallon.

Alcohol is bad enough, but there are more virulent and rapid poisons. By putting strychnine, another name for nux vomica, a rank poison, into the malt, a bushel will make 4 gallons. Then, after distillation, by adding deadly poisons, jimson weed, or deadly night-shade, etc., with 4 gallons more of water, there are 8 gallons of equally intoxicating drink from one bushel of corn, sold at say $2 a gallon, or $10 the product of a bushel of corn.

But that is for the common liquor. Now let us see the delicacies prepared for the gentry and ladies. For this purpose the manufacturer has 61 flavoring extracts, 7 colorings, 24 choice essential oils, and 28 drugs. With these, by a little sleight of hand, he will take a gallon of corn whiskey and convert into French Brandy, Bourbon whiskey, Holland gin, or port, champagne, Madeira, claret or any kind of wine or cordial you choose.

For example: To make French brandy, take brandy flavor a half pint, brandy coloring a half pint, brandy coloring a half pint, age and body preparations 1 pound, corn whisky 40 gallons—and you have 40 gallons of French brandy worth from $7 to $16 per gallon. In the same way a vile compound representing every variety of the choicest liquors is prepared. And this is the common liquor of commerce. Dr. Cox, state chemist of Ohio, states that of six hundred inspections made in two years ninety per cent. were spurious.

The following case was among them: "A druggist in Cincinnati ordered from New York, two hogsheads of the best brands of French brandy, for medicinal purposes. To test them, Dr. Cox poured some in a glass and inserted a steel blade, and in fifteen minutes the brandy turned black as ink, and the steel a bright copper color. The druggist refused to pay, and stood suit, and the doctor analyzed the stuff before the court and jury, and found that it contained nitric acid, sulphuric acid, prussic acid, guano pepper, and fusil oil, and the jury pronounced it worthless."

Such is the declosure. And now there are

five hundred thousand men, makers and venders, entrenched behind this immensely lucrative business, and preying upon the vitals of the community. Will not the nation rise up as one man and burst these shackles, and break up this murderous destruction of life? It seems to me every Christian, every philanthropist, every patriot, must come up to the conflict, with determined energy and overwhelming enthusiasm, till the curse is removed.—*J. U. P., in Christian Reformer.*

Uncle Sam's Clock.

At the Naval Observatory, in Washington, stands the clock that regulates time for the whole country. It is not beautiful, like many lovely French clocks that noisily tick upon the parlor mantel; in fact, it is large and tall, with plain face, and body of dark wood, and without ornamentation. It is much like the old-fashioned clock that stood in our grandmothers' kitchens. It nowhere touches either the floor or walls of the building, but is securely fastened to a stone pier, which rests upon a solid stone foundation, so that it may not be affected by any motion of the building or ground. Rains may descend, floods come, wind blow and beat upon the house, but the clock feels it not, for it is built upon a rock.

It is a splendid time-keeper. At the present time it gains at the rate of .48 of a second per day.

In order that people all over the country may have uniform time, so important for railroads, steamboats, and other public conveyances, at three minutes before twelve each day this clock is connected by means of a galvanic battery, with the wires of the Western Union Telegraph, which extends into the room containing the clock. All other messages, however important, must give way for these three minutes, and in every town and station from Maine to California, where there is a telegraph operator, as the pendulum of the clock ticks, each second a click is recorded by the telegraph, and at the very instant of twelve two clicks are given.

At the same instant a huge black ball which is drawn up a few moments before descends upon the dome of the Observatory, and hundreds all over the city stand, with watch in hand, to see it drop, to keep, as we say, "ball time." Thus, when this drops, a click in every large town in the land tells the hour of twelve.

This clock is also connected with the fire alarm in Boston, and the time is sent to the central office, and then sounded by the three church bells that give the fire alarm.

So while the clerks in Washington are watching the ball, the restless school-boy of Minnesota is waiting to hear the big clock upon the town house sound its merry peal, the signal of dismissal, and the tired factory girl of Lowell listens eagerly for the same sound.

But you must remember that only places on the same meridian with Washington have, after all, exactly the same time. The sun, in passing round the earth, which is divided into three hundred and sixty degrees of longitude, every twenty-four hours, must pass through one degree, which is about sixty-nine miles every four minutes. So, if the sun rises in Boston at seven o'clock, it will not rise in New York, two hundred miles west, till twelve minutes after it has reached Boston. Neither will it be twelve o'clock till twelve minutes later than in Boston.

Take the Pacific railroad and travel west, with your watch correct in Boston, when you reach Omaha you will be an hour and a half ahead of their time, and when you arrive at San Francisco your watch will be three hours and a half fast, because old Sol is still on his way. When in Boston you are going to church at eleven o'clock, the boys in San Francisco are just taking breakfast at half-past seven.

So while I tell you that all the towns receive the click at twelve at the same time, you must remember that in places situated in longitude east or west from Washington, the number of minutes it takes the sun to pass those degrees must be added to or subtracted from twelve, to give them correct time.

Another thing in the rooms where the clock is would interest the boys who are delighted with everything that pertains to a ship. This room may be termed a government depot, for here are some two hundred ship chronometers. These are simply large sized watches, and are furnished to every government sea-going vessel. Here they are kept several months to be regulated, and their accuracy tested by this clock. The officer in charge examines them daily at a certain hour, and he carefully rates the time kept by each.

When a government vessel is ordered to sea, this officer takes them with all possible care to the vessel, protecting them as far as possible from all sudden jars or violent jolting.

When on his cruise, the captain also rates daily the time kept by the chronometer. He marks the time between the moon and some star by his quadrant, which he verifies by his nautical almanac. One was seen at the observatory that had been absent about three years with an eastern squadron, and had varied during the whole time but a few seconds.— *Wide Awake.*

An Open Letter.

My Dear Madam:—It is needless, and it would not be wise to publish your letter. To answer it in detail is beyond our province; to repeat it in detail would perhaps disclose to others the personality of the inquirer. The real question involved, How can a widowed mother control her children, is one that perplexes many besides yourself. That your boy has inherited from his father a resolute will that often degenerates into willfulness and obstinacy adds to the perplexity, but does not materially change the nature of the problem.

The true solution of that problem is to be found in a single aphorism; perhaps a truism; character alone can produce character. Teaching, governing, punishing, are useful chiefly, if not exclusively, because they are methods by which the stronger character impresses itself upon the weaker. The religious press abounds in discussions concerning the elements of pulpit power. The power of the pulpit is the personal power of the preacher. Social science discusses prison reform and methods of prison discipline. The secret of reform is in the teacher, not in his rules. Essays and sermons innumerable have been written in family government. Excellent rules and rules not so excellent have been framed. But the true secret of family government is in the governor; the parents, not their rules, make the child.

For children are in the first place natural imitators. Going into the library the other day we found the youngest member of the household busy with pencil and paper at the desk. "Don't disturb me," said he solemnly, "I am busy editing my paper." A few weeks later we happened in at the shop of a neighbor. He was building a shell. His boy of eight was at work with a knife and a bit of shingle, also boat-building. Principles, sentiments, habits of thought, no less than methods of action, descend from parent to child. The boy is an ardent partisan as soon as he can speak, and hurrahs for Hayes or Tilden, as the case may be, before he can quite pronounce the names. "I'm a 'publican." "And what's a 'publican?" "I don't know; but father's one." How often you may hear that.

It is generally safe to assume that the child reproduces the faults of his parents; or, to speak more generally, those of his older companions. Sometimes it is a nurse, an aunt or a grandmother that the little child mimics. Mirror some one he almost always does; if she be well and strong and capable of doing her maternal duty, it is his mother whom he is most likely to mirror. If, then, in the glass you see faults you do not like, first attend to yourself. If there are blemishes visible in the mirror, attend to the skin, not to the glass. It is worse than idle for the father to deliver temperance lectures and have wine on his table, or admonish his boy against smoking, with a cigar in his own mouth. It is worse than useless for the mother to allow herself the conventional deceptions of society and condemn lying in her boy, or to feed her own vanity in dress, and to rebuke flaunting in her daughter. If the child is a little liar, be very sure that there is somewhere a big liar under the same roof. If he is self-willed, watch for obstinacy in your own life.

In the long run character produces character. Purity, truth, fidelity, courage, love, in the mother's heart, will beget a brood of like virtues in the children. This was the secret of the Puritan's training. It is a marvel that it is still a secret to so many. The Puritan did not spare the rod; and therefore, it is thought, he did not spoil the child. But it was not the rod that drove foolishness out of the Puritan children. Whatever may have been the faults of the Puritans, want of earnestness was not one of them. They were good lovers; they were admirable haters. One text of Scripture they thoroughly believed in: "Abhor that which is evil." They did. They hated a mean, a cowardly, a despicable action with all the strength of stalwart and noble natures. It was this generous hatred of all the vermicular vices that belong to a luxurious age was the potent influence in driving these vices from the hearts and lives of their children. It would have been just as efficacious without the rod as with it; was just as efficacious in hundreds of families where the rod was unknown as in the thousands where it was kept in constant and vigorous exercise.

We answer your inquiry, then, generally, by saying, Be full of the Spirit of Christ; and then pour out of your fullness into your child. Be worthy of his reverence; be worthy of his imitation; keep him sympathetically bound to you; have patience; and be sure that in time he will imbibe your spirit and imitate your ways.—*Christian Union.*

Analysis of Butter Fats.

Hehmer says that all methods for detecting foreign fats in butter, which are based upon the physical properties of butter fat, such as its solubility in alcohol, ether and naphtha, melting point, etc., are useless because it is easy to mix liquid and solid fats in such proportions as to obtain a product totally indistinguishable in its external appearance and physical properties from butter. On the other hand many a sample of genuine butter is considered to be adulterated because its odor and appearance seem to indicate the presence of tallow. All butter, without exception, even the best, by standing a long time in the air acquires a decided odor of tallow and becomes as white as tallow too.

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General News.

The Turks are beginning to fear that the Russians intend to push on to the Capital. The defense of Adrianople will probably not be attempted.... The garrisons of Erzeroum in Asia Minor, and of Widdin on the Danube, have asked for terms of surrender, and will capitulate in a few days. Suleiman Pasha is trying to reach Adrainople with his army....The Turks have been bombarding Russian towns in the southeast of the Crimea; little damage was done....The fortifications of Constantinople are being looked to as the last resource of the Turks, and they are in a bad condition. Everything points to the complete confusion and d ay of the Turks, and the hopelessne their cause .... The Russians are rapid rching upon Adrainople from the north west. Suleiman Pasha gave battle at tar-Bazardjik on Jan. 15, but was defeated and retreated toward Philippopolis. The inhabitants were ordered to leave the town.... The Montenegrins have arrived before Scutari....In anticipation of the conclusion of an armistice, the Turkish fleet has been ordered to remain at Sinope ...It is reported from Constantinople that, should the armistice negotiations fail, the Porte will unfurl the flag of the Prophet, or permit the English fleet to pass the Dardanelles....A dispatch from Athens states that the National Guard of all towns in Greece have been called to arms, and considerable activity is apparent among the land and sea forces. An insurrection is imminent in Thessaly and Epirus, and the Cretan Assembly is about to decree the annexation of the Island of Crete to Greece ....The Turkish Government appointed Server Pasha and Namyk Pasha, envoys to negotiate an armistice w th the Russian Government....The Grand Duke Nicholas has informed the Porte that he is invested with full powers on the question of the conditions of peace....The Turkish Peace Commissioners met the Grand Duke Nicholas and exchanged preliminaries. The Grand Duke announced he should treat only at Adrianople, which should be immediately evacuated. The delegates assenting, orders were telegraphed to Djemil Pasha to evacuate Adrianople, which he did. Upon the arrival of the Russian army, which is very near, negotiations will begin.

Marriages.

SMITH—BRIAN—In Ottumwa, Kansas, Jan. 5, 1878, by Eld. H. H. Klock, Mr. Levi S. Smith to Miss Ella M. Brian, both of Arvonia, Kansas.

ROGERS—HARRIS—In San Francisco, Cal., Dec. 27, 1877, by Eld. H. F. Carpenter, Dr. L. S. Rogers, of Bakersfield, Cal., to Miss Dora B. Harris, formerly of Vallejo, Cal.

DOWNS—CARPENTER—In Vallejo, Cal., Jan. 6, 1872, at the residence of the bride's father, Mr. Geo. W. Downs to Miss Lizzie F. Carpenter, daughter of the officiating clergyman, both of Vallejo, Cal.

Deaths.

MATTS—At Paoli, Wis., on the morning of January 5, 1878, Ella I. Matts, daughter of Peter Matts, aged 22 years and 9 months.

She was converted to Christ in 1869, under the labors of Eld. Geo. Thompson, and ever after lived an exemplary Christian life, never being attracted by the pleasures of this world, but feeling that Christ was sufficient. Her sickness was an affection of the throat which terminated in consumption of the lungs. Her sufferings were borne without a murmur, and she died with the hope of soon seeing Jesus and being made like him. Her friends do not to "sorrow as others which have no hope." Words of comfort from Rev. 21:7.

GEORGE HOWARD.

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Notices.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Quarterly Meeting—The first Quarterly Meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Warsaw church, at the Fair View School house, four miles east of Warsaw, Wayne Co., Iowa, on Friday evening, Feb. 15, 1878. Brethren, let no trivial excuse keep you away from this meeting. This is the Lord's work. Let us be up and doing while probation still lingers, holding all else secondary to the cause of the soon-coming Redeemer.
JOHN NEWLIN, Sec.

Notice.—The Annual Meeting of the Western Advent Christian Publishing Society, will be held in the Office of the Society, No. 91 South Green Street, Chicago, Illinois, on Wednesday, February 20, 1878, at 11 o'clock A. M.

This meeting is called earlier than usual on account of pressing and important matters in which the whole West is interested. Let every Delegate BE SURE to attend.
C. W. SMITH, President.
A. ARMOUR, Secretary.

Kansas Quarterly Conference.—The fifth meeting of the Advent Christian Quarterly Conference of Leavenworth and Lawrence will be held with the church at Reno, Leavenworth county, Kan., commencing Friday evening Feb. 15, 1878, and continue over Sunday. We cordially invite all the brethren and friends of our Lord and Savior who are looking for his appearing, and waiting patiently to receive a crown of life when the Chief Shepherd shall appear, and especially Eld. Wm. H. Snyder and the dear brethren at Centropolis, who are now—since last Annual Meeting—joined to this district, to meet with us on this occosion, that we may labor together for the best interests of the church and the salvation of the unconverted
M. MCGUIRE, Sec.

Quarterly Meeting,—The second Quarterly Meeting of the Christian Conference of Iowa, will be held with the church at Traer, Tama Co., beginning Friday eve. Feb. 1, 1878, and continue over the following Lord's day. All friends of the cause are cordially invited to attend. Come and work for the Lord. Come with your heart filled with the love of Christ, and work for the salvation of perishing humanity. Homes will be provided for all who come. By order of the committee.
M. A. NEWCOMB.

Wisconsin Conference—The Annual Conference of Wisconsin will hold its next session at Sparta, Monroe county, beginning Thursday evening Feb. 14, 1878, and remain over Sunday. Sparta can be reached either by the Northwestern railroad or by the Milwaukee railroad from east or west. Let ministers and delegates make timely arrangements to attend. In cases where it is impossible for churches to send delegates, or for ministers to attend, let letters be sent to the Secretary a week beforehand, to Brodhead, Wis., but a personal attendance is preferable.
WM. SHELDON, Sec.

Protracted Meeting.—A Protracted Meeting will be held in Canton, Stark county, Ohio, on the first Lord's day in February, 1877. Bro. E. McCulloch has promised to assist, and is confidently expected.
M. BECK.

Notice:—As I have had a great desire for a long time to visit the churches where I have preached the word, and see how they do, I have concluded to pay them a visit this winter. I intend to start by the first of January, 1878, or sooner if I can, commencing at Clear Lake, Cerro Gordo county, Iowa; thence east as far as Iron Hill, Jackson county, Iowa. If any of the churches do not wish me to call on them, they need not write to me; but all who do, please drop a card to State Centre, Marshall county, Iowa. My time to stay is not limited. Shall need some means to go from place to place.
F. H. KENNY.

Appointments.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

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N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

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PHILO HITCHCOCK.

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Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
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Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

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CONFERENCES.

It is said by many that the people who are looking for Jesus' second advent are greatly lacking in organization and systematic effort to carry on their work. But when one regards the multiplication of Conferences that exist in some of the western states, we think that the observer will discover an unnecessary increase in organizations rather than a lack. There are Conferences of Second Advent believers in each and all of the western states, but in some of them the number of organizations called Conferences are far more than are actually needed, and these so-called Conferences are often not so harmonious with their neighboring Conferences as they might be, or ought to be. There may be different causes for these multiplied bodies, but we fear that in some instances the cause of them is that of a mistaken idea that they will tend to increase the interest among the people, while also a morbid desire for publicity and official notoriety, or some little dissatisfaction with the proceedings of others, leads men to set themselves apart in a new Conference organization. We see some Conferences in the west, that number only two or three ministers, or one or two churches, and there are barely enough prominent church members to constitute the officers of the Conference. They meet annually semi-annually, or quarterly, and send on a report, getting their names in the paper, as though some great thing was done, when, in fact, the show in the paper is the greatest show they make, and our readers noticing their paucity, make them a laughing stock.

To remedy this, men should not be allowed to go off of their own accord and organize new Conferences, and report them through the paper, unless the matter of the new organization is first presented to the original State Conference, and action taken recognizing the propriety of such a new organization. If the brethren in the different state organizations that appoint delegates to this Society, will take the pains to examine into the condition of their state in respect to these Conferences, and report to this Society what sub-Conferences they recognize as worthy of support, and what are side issues, gotten up by malcontents, we doubt not that the officers of this Society will act in harmony with such resolutions, and reject reports of all the malcontents. Let the State Conferences act on this suggestion as soon as possible.

THE THRONE OF DAVID.

"Thy throne, O God, is forever and ever" (Heb. 1:8).

When sin entered this fair world, bringing its blight of desolation and ruin to the guilty pair and their offspring, in love and mercy to fallen man the Almighty enters, of his own free will, into covenant on his part for a restitution—a redemption, and proposes in that redemption and restitution to bring about and cause to exist such a state of affairs as shall please him, and be in harmony with his character. He covenants to produce a Redeemer who shall bruise the serpent's head. In hope and anticipation of this, Abel offers his lamb, and God's people present their bloody sacrifices on the altar of faith.

Again he meets Abraham, and enters into covenant, promising unto the faithful ones a restituted earth, a heavenly country, a new heaven and earth, as their everlasting home.

Finally, he sends his prophet to Israel's king, to David, and makes known to him the perpetuity of his house and throne in that glorious heavenly land, where the death blight is gone forever, and immortality alone is found.

The subject of the restitution of David's throne and kingdom is vastly interesting to the human race, inasmuch as it is an embodiment of one of the three great promises of the gospel of God. It is intimately connected with the promise of eternal life; so much so that the apostle Paul offers it as a conclusive argument of the immortal resurrection of Christ, saying—"And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David" (Acts 13: 34). This seems to be a strange argument to prove the incorruptibility of Christ in his resurrection; nevertheless it is doubtless one of the strongest that could be offered. Let us investigate the record and note the connection. Turning to the 89th Psalm we read—"I will sing of the mercies of the Lord forever; . . . for I have said, Mercy shall be built up forever; . . . . I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." Here everlasting mercy is coupled with the perpetuity of the seed of David and his throne. The covenant and oath here referred to may be found recorded in 2 Sam. 7: 12-13. Farther on in the Psalm we find the covenant repeated in strong language. "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. . . .My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me" (verses 28, 29-34-36).

We see by these quotations the intimate connection of the "sure mercies of David" with eternal life; for as the seed and throne of David are to be perpetuated forever, he who has the sure or everlasting mercy here promised must of necessity be immortal. But Christ is the one here meant by the "seed;" and so Paul wrote to Timothy: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (2 Tim. 2: 8). Also in writing his epistle to the Romans he says the gospel of God is "concerning Jesus Christ our Lord which was made of the seed of David" (Rom. 1: 3). So also his lineage and genealogy are traced back by both Matthew and Luke to David.

But lest the perpetuity of the throne of David may be yet considered limited in time, the previous quotations being based on the term "forever" for duration, which term is more frequently limited than otherwise, let us quote one or two passages which cannot be ambiguous. In Isaiah's prophecy we read: "For unto us a child is born, unto us a son given: and the government shall be upon his shoulder; . . . . .of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever' (ch. 6: 6-7). Also we have the words of the angel to Mary, saying: "He shall be great,

and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; . . . . and of his kingdom there shall be no end" (Luke 1: 32-33). Here we see the perpetuity of the throne is eternal, it having "*no end.*" Therefore the "seed" who shall occupy it must be made immortal, and thus be also without end of life.

DAVID'S THRONE IN HISTORY.

David succeeded Saul on the throne of Israel being the chosen of God to establish Israel in peace. After the covenant is made with him concerning the eternal condition of his seed and throne, David "fell on sleep and saw corruption." "For David is not ascended into the heavens" (Acts 2: 34). The city of David, the stronghold of Zion, had been taken from the Jebusites, and there David's throne was established; but the king whose strong arm had conquered all his foes and brought peace to Israel must now himself fall a victim to death. His voice which had so often tuned its notes to Israel's sweetest Psalms is hushed in death. He has not gone up on high, but "is both dead and buried" (Acts 2: 29). And thus he sleeps, waiting the sound of the trump which shall awake the dead.

Solomon takes his place as ruler of Israel, and the kingdom passes on. Solomon passes away in death and his sons succeed him, but they are sinful rulers. Iniquity ripens fast until at last the crisis comes. Zedekiah sits upon the throne ruling perversely, when Ezekiel, sent by the Lord, thunders forth this prophetic word in his ears: "And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take of the crown: . . . .I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is: and I will give it him" (Ezek. 21: 25-27).

Mark! he does not say it shall be overturned *forever;* but *"until"* a certain event; and that event is the coming of "him whose right it is," and that is only Christ; for he never forfeited it by disobedience as did Solomon and his successors. Christ has fulfilled all the conditions of the covenant as given in the 89th Psalm, and he is the only one of all David's seed of whom this can be said.

The words of the prophet were fulfilled. The diadem was removed, the crown was taken off, and Zedekiah taken captive by the king of Babylon, left the throne to be continually vacant or "no more" until the King of kings shall come and claim it as his own.

The prophet Micah, seeing the iniquity of the priests and judges in Jerusalem, speaks of the condition of the city during its desolation on this wise: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" [Micah 3: 12]. Three facts are mentioned here, viz.: the plowing of Mt. Zion as a field—the desolation of Jerusalem as a city—and Mt. Moriah where the temple stood, should be a place of idolatrous worship. Surely the occurence of these events would not aid in the restitution of David's throne, but rather add to its desolation. While these things exist, certainly the throne of empire can never find its seat in Zion. But the Psalmist says: "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. There will I make the horn of David to bud" (Ps. 132: 13-14-17). Therefore it is quite evident that a change must come from desolation and ruin to grandeur and glory. Has it come? We may go to-day and stand on that sacred spot within the walls of the "city of the Great King," and we still behold its ruin. Zion is still a field for the plowman's toil, while he annually rears his barley and rye. The city still presents its ruins of ancient walls and palaces to show its glory has departed, while on Moriah's mount, where stood the temple with its Shechinai glory and the altar fires of God's ancient people, stands the Mosque of Omar with its domes and minarets glistening in the sun, an idolatrous shrine for the worship of the False Prophet.

Why should this be so now? How long must Jerusalem be thus desolate? When will its glory return and its desolation be ended? Hear the words of the Great Teacher: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" [Luke 21: 24]. Here is the word "until" again, marking a limit for the treading down, but that limit is only the closing of Gentile times or dominion, and closes with the same scenes that terminate the "until" in Ezekiel's prophecy, viz.: the coming of him whose right it is to rule and reign. In harmony with this the early Christians promulgated the doctrine of Jerusalem's desolation until the end of Gentile rule. Julian, the apostate emperor of Rome, conceived the idea of restoring the Mosaic form of worship in Jerusalem, and thus proving Jesus a false prophet and impostor. Accordingly, in the year 363 he issued a call to all the Jews in his empire to assemble in their holy city and restore its former grandeur. The work commences gloriously, but was suddenly relinquished, as historians relate, because of "horrible balls of fire, breaking out near the foundations, with frequent and reiterated attacks, which rendered the place from time to time inaccessible to the scorched and blasted workmen" [*Student's Gibbon*, p. 171]. Thus God's sacred word has been fulfilled, in spite of the efforts of kings and emperors to overthrow it, and bring it to naught.

On six different occasions has an apostate church sought to wrest the holy city from the Saracenic rule, and make it no more a desolation: but each crusade has been a signal failure, and the reason of Jerusalem's desolation to-day is simply because the "until" that alone can be the limit of the "treading down" has not yet transpired, and will not while Jesus remains above, "whom the heaven must receive *until* the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" [Acts 3: 21].

DAVID'S THRONE RESTORED.

Thus far we have seen that for more than two thousand years the throne of David has been overturned, and yet God, who will not lie, has sworn that it shall be restored, and perpetuated eternally. We find the royal "seed," Christ, has been raised from the dead to immortality, but he does not yet occupy the throne of David. Instead of this we see him far away from earth, sitting on the right hand of God, according to the invitation given: "Sit thou on my right hand until I make thy foes thy footstool" [Acts 2: 34]. Here another "until" marks a limitation of the time of his occupying the Almighty's throne. Therefore, he cannot be occupying the throne of David *now*, as some teach; for he is to leave the throne he *now* occupies: but his occupancy of David's throne is to have "no end."

He says, himself, also, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" [Rev. 3: 21]. We see by this that he is not yet occupying his own throne, which is the throne of David. He refers to the *time* of his taking his own throne in one of his discourses, saying: "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of *his* glory" [Matt. 25: 31]. Then all the periods limited by the word "until," the *overturning*, the *treading down*, the *sitting above*, shall expire, and he shall come to claim his throne.

Three things are to be noticed in this connection, viz.: the *people*, the *throne*, and the *territory*. The people are the "house of Jacob." Jacob was a "supplanter" [Gen. 27: 36], and his name is used for Christ in Ps. 24: 6, and elsewhere. Jacob supplanted Esau, whose name, as Edom, signifies earthy; and in allegory, Esau is the temporal kingdom of mortal Israel, to be supplanted by Christ, the Jacob who inherits the blessing, and becomes the father of the house of Jacob, "whose house are we" [Heb. 3: 6]. Christ does not propose to reign over the house of Esau, or mortal Israel, but "as a son over his own house, whose house are we" [Heb. 3: 6].

"All Israel shall be saved;" but "they are not all Israel who are of Israel," but "in Isaac shall thy seed be called:" and in another place it is written: "Now *we, brethren*, as Isaac was, are the children of promise" [Gal. 4: 28]. When the King comes he will speak and the dead shall hear his voice, and "his people shall be willing in the day of his power," and those sleeping in the dust of the earth shall awake and put on their beautiful garments of immortality, and ascend to meet their glorious King. All God's people changed to immortality will be glorified Israel, subject to Christ in his kingdom.

Then comes the glory of Zion and Jerusalem so long desolate and trodden down in the dust. "When the Lord shall build up Zion he shall appear in his glory" [Ps. 102: 16]. "Then the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" [Isa. 35: 10]. Again: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed" [Isa. 33: 20]. Thus will the Lord remember Zion as he has said, for the New Jerusalem shall come down in all its glory, and "the city of the great King," "the tabernacle of God," shall be established forever, and the Throne of David shall no more be fallen; for, says the prophet, "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof" [Amos 9: 11]. The apostle James declares this prophecy to be for the purpose of saving "all the Gentiles upon whom my name is called, saith the Lord" [Acts 15: 17]. How beautifully does Isaiah speak of the coming glory to Zion in the fortieth, sixtieth, sixty-first, and sixty-second chapters of his prophecy.

Then shall the earth be renewed, purged from sin and pollution by the fires of judgment, and shall come forth a new earth, glorified and eter-

nal, with Jesus sitting on the throne of David—

"There all ages to abide,"

while the eternally redeemed shall praise Zion's King forever and ever.

A groaning earth awaits the coming of her King. A groaning church await with longing hearts the glorious blissful day when her Deliverer shall appear—

"And place her enthroned at his side,
In glory that never shall end."

But "the Lord shall strike through kings in the day of his wrath" [Ps. 110:5]. The Gentile nations shall be swept away like the chaff of the summer threshing-floor, forever gone, but the eternal kingdom shall never pass away. Let the glory come, let Zion be redeemed, is the cry of the saints: for unless the throne of David be restored, God's people have no hope that can ever be realized. Take away the restitution of David's throne in the future, and you take away the future glory, and God has sworn to accomplish it. "The zeal of the Lord of hosts will perform this" [Isa. 9:7]. Yes, the glory *shall come*. Gethsemane's groans and darkness shall pass away. Calvary shall no longer be a "place of skulls." Zion shall shine with the glorious light of the New Jerusalem, the city of our God.

"Hallelujah again,
Hallelujah, Amen!
Shout! for the work of redemption is done."

WELL ENDORSED.

The clergy of this city have, of late, been considerably moved to discuss in their Sunday sermons the subject of future punishment, and the existence of hell. Reports of these sermons in the daily papers have revealed that a great variety of shades of belief on these subjects exist among the so-called orthodox clergy; but none of them seemed to touch the subjects from a Bible standpoint, but instead, each to give his own views. Seeing this to be the case, Bro. Burton W. Holmes, the Business Agent of this Society, wrote an article upon the subject of future punishment which was published in the Chicago daily *Tribune* of Sunday, Jan. 13, 1878. We have not room for Bro Holmes' article in our paper, but suffice it to say that it was clearly expressed in argument, and Biblical in its foundation, and just what we and the patrons of the A. C. TIMES fully believe. But what surprised us most was, that in the daily *Tribune* of Jan. 15, the editor of that paper came out in a strong endorsement of the article and sentiments of Bro. Holmes, and calls upon the clergy to awake to the issue from a new standpoint.

We cannot well refrain from giving to our readers the *Tribune* editorial upon this subject, as it gives evidence that the waters of theology must no longer remain stagnant upon this question, but must flow in a current that will carry off much of the foul doctrines that now roils them, and the truth must be seen clearly so that men may be without excuse, when called upon to stand for the truth. The *Tribune's* article is as follows:

ANOTHER THEORY OF HELL.

In discussing the subject of endless punishment, it would manifestly be as unbecoming for the Chicago *Tribune*, a newspaper devoted to the affairs of the world, to endorse or advocate any particular dogma about hell, as it would be for religious newspapers, devoted to the affairs of a better world, to advocate Government subsidies or Congressional patronage. There is, however, a field which the secular paper can consistently occupy with reference to this question. It may record what is said and done, and suggest new avenues of investigation. This becomes all the more necessary because religious papers, being the champions of peculiar dogmas, cannot go out of their own bailiwicks. In pursuance of this duty, the Chicago *Tribune* yesterday presented its readers the views of sixteen clergymen of various denominations in this city, upon hell. Some of them favored the literal, eternal hell of brimstone; some, a mental hell; some, a hell of limited duration; and some, no hell at all. All degrees of belief were expressed, from the universal, endless punishment theory of Augustine to the universal restoration theory of Origen. Surveying these sermons in the most comprehensive manner, it cannot be said that they solve the great problem. In point of fact, they only open the discussion; and the curious reader, whose own mind is unsettled, who sought for a solution by reading them all, was even more torn up when he got through than when he commenced. If he was in doubt when he commenced, he must have been in despair when he ended.

That this discussion, however, may not be fruitless, and that it may be as comprehensive as possible in its scope, the Chicago *Tribune* now suggests to the clergymen, as an eminently proper theme for their next sermons, a view of the question which not one of them has touched, and yet one which stands in their way more dangerously than Universalism. We refer to the doctrine of the annihilation of the wicked as it was set forth in a communication by Mr. Burton W. Holmes, printed in our last Sunday's issue. Is not this theory worthy of their consideration? Calvinism decrees a portion of mankind to perdition irrespective of their own wills. Universalism saves all mankind sooner or later. Methodism, which Dr. Thomas says, occupies a central position between Calvinism and Universalism, thinks some will be saved and some not. All these three sects assert the eternal existence of all. Now comes a theory that differs from them all, and asserts there is no eternal existence for the wicked. May not our friends in the pulpit be on the wrong track in asserting the endless existence of the wicked, and trying to establish the degree of their misery and its duration?

Solicitous to have this important question investigated, with the hope that it may throw some new light upon the question, the Chicago *Tribune* suggests it to the Calvinistic, Methodist, and Universalist clergymen as a very significant subject for their sermons. It adds to the impressiveness and imperativeness of the theme that the advocates of the theory base their defence, not upon extraneous evidence alone, but upon the declarations of the Scriptures, as well as upon natural and scientific analogies. Without expressing any opinion upon their truth or falsity, we submit to them some of the considerations which the defenders of the theory have advanced.

1. May not the doctrine of Darwin, that only the fittest survive, a doctrine based upon the natural principles of science, apply to the future destiny of man? Of what use is it for the Almighty to keep the refuse and rubbish, which should be burned in Gehenna, merely for the sake of torturing it? Of what use is it for the Almighty to continue souls in existence whom he cannot make into angels and whom he would not make into devils? Would not this theory of annihilation deter men from sin as effectually as the doubt whether one is to be punished forever, or only to endure the pains of purgatory?

2. Is not the infliction of pain throughout an eternity, an unjust punishment for any conceivable amount of sin? Has not the Almighty implicitly promised a time when all things shall be good and iniquity shall end?

3. Is there not evidence to show that the theory of endless punishment in a literal hell originated with Augustine?

4. What is the significance of the word "hell?" The Hebrew "Sheol" and the Greek "Hades" mean that which is in darkness, and have the general meaning of death. "Gehenna," which was used by Christ as a symbol of hell, was the place outside Jerusalem where the refuse of the city wasburned and wholly consumed, and, as Mr. Holmes shows, this is the only word used in connection with the doom of the wicked, to illustrate it.

5. Immortality was lost, through sin, in the Garden. After eating of the fruit of the tree of knowledge, Adam and Eve discovered good and evil; then the Lord banished them from Eden, "lest he put forth his hand and take also of the tree of life *and live forever*."

6. The loss of existence after death is taught in scores of texts in the Old Testament, and was foretold by the prophets. It is taught with equal force in the New Testament, and the apostles preached it. All the illustrations of the Old and New Testaments favor the theory. The wicked are spoken of as being like the beasts that perish; consumed like the fat of lambs in the fire; vanishing away like exhausted waters; like tares consumed; like chaff burned up; like a dry branch reduced to ashes, etc., etc.

It would not be consistent with our purpose to quote all the texts, illustrations, and prophecies that might be cited in favor of this theory, and which tend to disprove both Augustine's and Origen's dogmas. We only present the barest outline of the arguments, which certainly present a case strong enough to warrant our clergymen in investigating it. It is too significant an hypothesis to be omitted, now that the entire subject of hell has come up for review and possible revision. It challenges the doctors of theology, and confronts not one sect, but all.

A NEW TRACT.

"Scriptural Digest of Man as a Created Being—His Departure from God by Transgression—His Restitution through the Lord Jesus Christ." This is a tract of eight pages, written by Bro. A. M. Billings, of this city, and contemplates the work of God in the design of man. It is brief, comprehensive, and treats of those spiritual relations that the natural heart can hardly comprehend. It presents matter for thought, meditation, and deep experience, and needs to be carefully perused by the reader. Send for one or more. Price 3 cents. For sale at this office.

BODILESS MEN.

A correspondent requests us to harmonize our views of man's mortal nature, the statements (1) that "God is not a God of the dead, but of the living; (2) that Moses appeared at the transfiguration long after his body died; (3) that Paul could be either "in the body or out of the body;" and (4) that Paul pronounced himself a Pharisee, while the Pharisees evidently believed in the disembodied existence of the soul.

These points have been repeatedly explained, but as in our work of giving light, we must present "here a little, and there a little," with "line upon line," a brief repetition may be well.

1. Jesus said: "But as *touching the resurrection of the dead*, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the dead, but of the living" (Matt. 23:31, 32.) This was not said touching the disembodied state of the soul, but "*touching the resurrection of the dead*." No matter what else the

Sadducees believed, or disbelieved, they had just approached the Savior with that particular feature of their faith which repudiated the resurrection; and Jesus' reply was to that point of their faith and to that point only—"as touching the resurrection of the dead," and not as touching the state of the soul.

If Abraham, Isaac, and Jacob had souls that could not die, they could not experience a resurrection, and are, therefore, not here alluded to. These patriarchs were asleep, or dead in the ordinary sense of death; but not dead in the Sadducee sense of the word—eternally dead—from the fact that the resurrection will wake them up; hence, in prospect, they all live unto God. It was said of the maid, "She is not dead, but sleepeth." She was not dead in the Sadducee sense of the term, yet in the ordinary sense of the word she was dead. And so with those patriarchs—they were not dead in the sense the Sadducees viewed death, for God would not make himself the God of such dead ones; but in view of a resurrection, "Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9). So while he is not the God of those who are dead in the Sadducee sense of death, he is "Lord both of the dead and the living," in consideration of a coming resurrection. Any other view would make Christ affirm, in substance, "He is not a God of the body, but only of the soul." Then how could this argument of Christ have been "touching the resurrection of the dead?" The argument is simply this: "God is Abraham's God. He is not the God of those who never can live hereafter. Therefore Abraham must live again. He is not dead *permanently*, but must awake."

2. The evangelist thus speaks of the transfiguration: "Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias" (Matt. 17:1-4).

In this record no mention is made of the soul or spirit of Moses, and those *guess* that it is *meant*, though not mentioned, differ from Peter, who said, Let us make a tabernacle "*for Moses;*" and as we cannot charge Peter with such folly as proposing to build a tabernacle for an intangible specter, it is evident that Peter supposed that a physical Moses was there, as really as a physical Elias, or Elijah, who had never died, and therefore could not have been there in a disembodied state. It would have taken a miracle to have placed Elijah there in person, and it would have required nothing more than a miracle to have placed Moses there bodily, even though he had been so long dead. But as Jesus pronounced it a "vision," we are not sure that either Moses or Elijah were there in person, but perhaps only in representation, even though they are said to have talked, for in vision Daniel heard a horn talk which had no real existence, but simply appeared to exist, as a representation of something else, and appeared to talk, and Daniel "heard the words which the horn spake." So in vision both Moses and Elijah might have thus talked, without involving the idea of a personal appearance of either. But we repeat, if the record locates either there *bodily*, then it does both, for it says not a word about the soul of Moses, but speaks of Moses himself.

3. "Whether in the body, or out of the body, I cannot tell" (2 Cor. 12:3), relates not to the history of a dead man, but of a man while alive; so if Paul really means that the soul can live either in the body or out of the body, it simply proves that a body can live without a soul, and fails to prove anything about the condition of dead men. But the term *soul* is not in the record. Paul was "often absent in body, but present in spirit" (1 Cor. 5:3), or "absent in the flesh," while present "in the spirit" (Col. 2:5), on the principle of having his mind transported, being thus mentally "out of the body," while the body was still alive; but on this special occasion the scene was so real that he could not tell whether he was bodily transported, or only taken away in mind. In this sense of mental transportation, a man can be out of the body while living, but not after he is dead; and while the text proves this concerning a living man, it proves nothing about a dead man, whose thoughts have perished.

4. Paul's affirmation, "I am a Pharisee," proves nothing nothing concerning his faith in the general views of the Pharisees; he plainly tells us in what what sense he was a Pharisee: "Touching the *law*, a Pharisee;" but he does not say, Touching *tradition*, a Pharisee. If Paul really meant that he was a Pharisee in theology without limitation, then he must have been a transmigrationist, and a believer in "rewards under ground," and not in the skies, for this was Pharisee tradition. But believing in Christ, who said, "I am come that ye might have *life*," Paul proclaimed: "The gift of God is *eternal life* through Jesus Christ our Lord," thus disclaiming faith in future endless life except through Christ, "who is our life;" and this was a virtual avowal of disbelief in the theory of soul-immortality, for if the theory of soul-immortality is true, we already have eternal life without waiting to get it through Christ. Every argument used by the apostle to prove that we get eternal life through Christ, as strongly proves that we are now *void of it*, which could not be true if the soul were already immortal. Paul believed in angels, and Satanic spirits; but he did not believe with the Pharisees that good men were transformed into angels at death, but rather with Christ, that at the resurrection, saints will be "equal to the angels. If they were previously made angels, Christ's statement would simply mean that they should then be equal to *themselves*. He never talked such nonesense.

W. S.

Church News.

Bro. J. August Smith, who is temporarily laboring at East Gilead, Mich., sends us the following good news under date of Jan. 17, 1878: "I began to labor here Monday the 14th inst., with flattering prospects. The attendance is good, and we hope for a successful meeting. So far, eight have started for the kingdom. The brethren are greatly encouraged. Bro. Preston will labor among them as in former days, all differences being settled satisfactorily. He is beloved by all. We will baptize quite a number to-morrow, if all is well." Under date of Jan. 22, the same brother continues: "The meetings are progressing nicely. Twelve made a start for the kingdom last Sunday, and four more last night, making twenty-four in all so far. Last Saturday we baptized four, and to-day eight more were planted in the likeness of Christ's death, and raised in the likeness of his resurrection. The brethren are united and rejoicing in the Lord. May the Lord give strength and grace, is my prayer."

Eld. C. W. Pitsor writes from Belle Plaine, Jan. 21, 1878: "Our meeting here closed last night. Everything was stirred, but no great breakdown. The church is greatly revived. Several additions are made, and some will be baptized to-day. I go to Ladora from here in good faith of success. O the blessed thought of the immortal, eternal, and glorious kingdom. Let us hasten to it."

Contributed Articles.

The Night is far Spent.

C. W. RUSSELL.

The night is far spent, the day is at hand,
Eternity's morn will soon dawn,
When the glory of God will shine o'er the land,
And the Author of Sin will be gone.
Then we'll joy and rejoice in the home of the blest;
In that glorious home of heavenly rest.

The storm-clouds of war are gathering fast,
And muttering thunders are heard;
The powers will release the wild winds at last,
And all to destruction be hurled.
Then the dark night of sin shall vanish away;
With the King we shall reign in unclouded day.

Though men may cry peace, yet all is in vain;
No peace in this world will be found;
For death and destruction surely will reign
Till the coming of Christ, when peace will abound;
When the toil-worn and weary shall lay down their arms,
And the hearts that are burdened be freed from alarms.

O hail the great day when the King shall descend,
And sit on the throne of his power!
O hail to the King! on him I depend
To save me in that awful hour.
With the saved of the Lord I'll sing and rejoice;
With the angelic hosts lift up my glad voice.

Chicago, Ill.

The Final Welcome.

J. W. THOMAS.

"Come ye blessed" (Matt. 25:25)

There are but two classes in this world—the righteous and the wicked; believers and unbelievers; the "blessed" and the "cursed." Between these, there is no neutral ground. Among men there are a great many grades and classes in society, some higher, some lower, according to their birth, education, or position; but in the eye of him who "seeth not as man seeth," who hath no "respect to persons," but only regards character, there are only two classes—"he that feareth God and he that feareth him not."

So it will be at the last great day when the countless multitudes of earth shall assemble around the great judgment throne. The King shall say to those on his right hand, "Come, ye blessed," and to those on his left hand, "Depart ye cursed." On which side shall we be found? This is the all-important question. If we would be found among the blessed *then* we must be among them *now*. Can we tell who they are? Does the Bible describe their character? Yes, very clearly. Let us turn to the first Psalm and read, "Blessed is the man that walketh not in counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Here we have one feature in the character of the blessed. He is a man who does not chose the wicked as his associates, nor the ungodly as his counsellors; who does not occupy a seat with the scornful, but whose mind is filled with heavenly meditations; he "delights in the law of God night and day."

Is this our character? Do we come out from all unholy alliances, and have no "fellowship

with the unfruitful works of darkness." When alone, which way do cur thoughts and meditations tend? Again: Let us turn to the 32d Psalm and read, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Here is another feature in the character of the blessed. They are those whose transgressions are forgiven, whose sin is covered. They have repented and forsaken their sins. By faith they have turned their eyes toward Calvary and caught a saving view of him who "bore our sins in his own body on the tree," and whose "blood cleanseth from all unrighteousness." Their sins are "covered," not by any pretensions to self-righteousness, or by attempting to conceal them from the gaze of their fellowmen, but by a simple faith in him who is the "end of the law for righteousness to every one that believeth," and who was "made sin for us that we might be made the righteousness of God in him." Blessed are these for they have accepted God's way of salvation, and they are "accepted in the Beloved."

Do we know that our transgressions are forgiven? Are we sure our sins are covered? Have we been cleansed from all unrighteousness? Are we free from deceit and guile? If we can answer these questions in the affirmative, then let us proceed to notice another characteristic of the blessed. In the 41st Psalm we read, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. David doubtless knew by experience something of the blessing that comes as the result of "considering the poor." He had spoken many a kind word to the poor, for he "served his generation according to the will of God." I have read of one instance where he hunted up a poor man, and brought him home, and made bim sit at his table, and he a "lame man" at that, who had "not dressed his feet nor trimmed his his beard, nor washed his clothes." You may read who it was in 2 Samuel. Do you consider the poor? Jesus did. He preached the gospel to the poor, and scattered his blessings freely to the needy. To the rich young man, he said, "Sell that thou hast and give to the poor;" but he loved his possessions better than he did the kingdom of heaven; so he dropped out of sight, and we hear nothing about him afterward.

When that rich little man came down from the sycamore tree and received Christ into his house, he said: "Lord, half of my goods I give to the poor," and if I have "wronged any man I will restore him forefold." When he had squared up all around and had half unto the poor, I suppose he was about cleaned out of this world's goods; but he had found something so much better that he did not grumble at all: for Jesus said, "To-day is salvation come to this house," and he received his Lord "joyfully." Do you want the Lord to come to your house? Then do as Zacheus did. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widow in their affliction, and to keep himself unspotted from the world." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." It is impossible; he is deceived; the love of God is not in him.

Now let us look at some other characteristics of the blessed. In that memorable sermon on the mount, we read, "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

Such are some of the traits of character of the blessed. Can we claim them as ours? Are we poor in spirit, meek, peacemakers? Do we hunger and thirst after righteousness? Are we mourning over sin and its sad consequences in the world? Are we pure in heart? Are we merciful? Do we love the word of God? Are we doing good to all men as we have opportunity, especially to the household of faith? Are we searching the word of prophecy and watching for our Lord's return? "Blessed is that servant whom his Lord when he cometh shall find watching." That will be a day of rapture and unspeakable delight. The King shall say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

What a kingdom that will be!—a kingdom of purity; no sin there, no tempting devil, no evil society, no corrupting influences, no unhallowed associations, for "thy people shall be all righteous." A kingdom of peace! No wars, no bloody battle-fields, no sound of bugle summoning men to scenes of carnage and deadly conflict; no social nor national strifes; for there all will be peace and tranquility forever. Then, indeed, the song will be sung as of old it burst from angel lips, "Peace on earth, good will to men." All over the "new creation," as far as the eye can see or the imagination roam, nothing but sounds of peace will be heard. There

"Peace shall wave her scepter high,
And love's fair banner greet the eye,
Proclaiming victory,
O hail, happy day!"

That will be a kingdom of life and everlasting beauty—no blight, no frost, no decay, no withering of flowers, nor fading away of loved ones. Not a grave will be seen; no slowly moving hearse with mourning procession following loved ones to the tomb.

"No night of death over there,
All grief and pain is o'er;
For they who gain that blessed land,
Shall live forevermore."

"Then the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Who would not go to that beautiful land? Will you be there to roam over those flower-decked plains, those glory-gilt mountains, and to sit beside those sparkling streams that "make glad the city of God."

"Will you go, sinner, go,
To the highlands of Eden,
Where the storms never blow
And the long summer's given,
Where the bright blooming flowers
Are their odors emitting,
And the leaves of the bowers
In the breezes are flitting."

Vallejo, Cal.

The Last Signs.

C. H. WARD.

In forewarning the church what should come to pass in the last days, among other things Jesus said there should "be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the seas and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21: 25, 26).

Do we not see all of these things taking place at the present time. Look at the Old World, and see the distress of those nations—all perplexed to know how things are going to turn. It seems too that the great battle of which Ezekiel prophesied is now being fought. I read the other day of the situation after a battle (the seige of Plevna), where the dogs and the fowls of the air were feeding on the slain, and even upon the wounded who were unable to drive them away, and their cries were heart-rending. Please read the 39th chapter of Ezekiel.

There is a general perplexity in the minds of the people, not only of Europe, but the whole enlightened portion of the world are looking for some singular event to transpire, but what it is few seem to understand. It seems to me that we need not be in the dark on this subject. If we read from the 27th to the 31st verses of the 21st chapter of Luke, we will understond what to look for. "And then shall ye see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh....So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." And yet how few, even of those who profess the religion of the Lord Jesus, understand that this Scripture means what it says. None but those whose eyes have been opened to see these present truths, and are looking for and anxiously desiring to see the King in his beauty, seem to understand these things, though they seem so plain that he who runs may read.

Brethren and sisters who are looking for the speeding coming of the Bridegroom, let these promises cheer your hearts. We believe what the Lord has said is true, and that it means what it says, and will surely come to pass. We rejoice that Jesus is coming soon to earth again, for then we expect to be freed from sin and all its consequences. It fills our hearts with joy to know that we are almost home—almost through with the toils, privations, sorrows, and sufferings of this present life; and will soon behold him who came to redeem us from sin and the grave. Then we can look up with joy and say, "This is our God; we have waited for him, and he will save us." Amen.

Chicago, Ill.

Thoughts on Controversy.

C. P. DOW.

"Earnestly contend for the faith which was once delivered to the saints" (Jude 3).

Paul preached "the gospel of God, with much contention, not as pleasing men, but God." He *disputed* daily in the school of one Tyrannus," and in Athens "he *disputed* in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." As Macauley said of Johnson, "He was both intellectually and morallly of the stuff of which *controversialists* are made," and more, God had called him to this work. Does he call us to a like work? Yes, God's faithful watchmen are "set for the defense of the gospel," called to controvert errors, and proclaim dispensational truth. It may be true that religious controversy is too often carried on in a bitter and unlovely spirit, yet we must say with Hugh McNeill, M. A., that, "whatever spirit in which religious controversy is usually conducted, still it is a recognized fact, that the most prosperous times of the church have been times of controversy. In this deadening world, we have much more to fear, as Christians, from stagnation, than from storms."

The eloquent and experienced Dr. John Cummings, of London, Eng., once said: "The greatest blessings have been achieved by discussions. Error suffers in the ordeal. Truth never does!

The dross only is consumed in the fire, while the gold comes out more brilliant, more precious, more pure."...."Many deprecate controversy—they think it fitted for the battle-field, not for the peaceful pastures of the gospel; but we think differently. "In politics, excitement is the peril, in religion, stagnation is the peril. What we have to fear in religion is not life (activity), but death (formality). Give us life—life with its excess s—rather than the silence, and with it the corruption of death." And let all say, Amen. Upon this subject we have thought maturedly, and also in our varied reading culled many excellent things.

Take the following: "Controversy is good or evil, according to the principles which it upholds, the purpose in which it originates, the object to which it is applied, and the temper with which it is conducted. If it spring from a mere spirit of contention; from desire of victory; not the love of the truth; or from stubbornness that will not be brought into captivity to the obedience of Christ, Christianity will not acknowledge it for her own. If it be employed on questions unbefitting human disputation; questions inaccessible to our finite understanding, unnecessary or unimportant in their issue, and only tending to perpetuate strife, or to unsettle the minds of men, then it is also unworthy of the Christian character. Nor is it void of offense, when, however sound in its principles, however important its subject, however irrefragable its argument, it is made the vehicle of personal malignity; when it is carried on with a spirit that rends asunder the social ties, and exasperates, instead of endeavoring to soften the irritable feelings, which, in its mildest aspects even, it is but too apt to excite. But these evil consequences, which flow from the abuse of controversy, and from causes by no means necessarily connected with religious discussion, ought not to deter us from its proper use, when truth requires its aid. Controversy is worse than useless if it have no better end in view than a display of forensic talent, of mental superiority, or the self-gratification, which, to minds of a certain cast, it affords. For, as in secular disputes, it is the legitimate end of warfare, to produce peace. So, in religious polemics, the attainment of unanimity ought to be the main object. War is waged, because peace cannot be obtained without it. So religious controversy is maintained, because agreement in the truth is not otherwise to be affected." Paradoxical almost! Fight for peace! Surely when this necessity is laid upon us, it is our duty to use "the sword of the spirit," and all the "weapons" God has furnished to conquer a peace, or to "hold forth the word of life," though to do so, we might have to siege and controvert error.

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be,
In the right with two or three."

Discussion, another word for controversy, has been distinguished from unbrotherly disputation thus: "Discussion is a kind, courteous, and gentlemanly comparison of views and arguments, a presentation of reasons, canvassing of opinions, and drawing of conclusions. Disputation, on the contrary (the kind to be avoided), is a denial of facts, a questioning of all established premises, and ignoring of the legitimate and proper use of terms, a discourteous clashing of opinions."

Take an example: It said that a former secretary of the late Wm. N. Prescott, the historian, tells of him that he "skillfully avoided disputation, though he was remarkably fond of good, animated discussion." He also adds: "He liked to have me express my opinions with the utmost freedom; and as they sometimes differed from his own, our discussions would grow animated, and be protracted until they had consumed all the hours of study for the day. We did not object to this; for he said that talking over the subject stimulated his mind, and heightened his interest in his theme. But he was always displeased with himself, when, as sometimes happened, he was led to waste the hours in argument on irrelevant topics."

The native import of the terms employed should be well and correctly understood. There are metaphysical subtleties. The Scotchman's definition was thus stated: "Why, ye see, metaphysics is when two men are talking thegither, and ane of them dinna ken what he is talking aboot, and the ither canna understand him." Drs. Chalmers and Stuart must have discussed the nature of faith in some such a metaphysical way, when Dr. Chalmers, after a long and earnest talk, being compelled to leave his friend for the want of time, said, "I have time to say no more; but you will find my views fully and well put up in a recent tract called, "Difficulties in the Way of Believing.'" "Why," exclaimed the astonished Dr. Stuart, "that is my own tract; I published it myself."

That man was surely wise who prefaced every debate with "Gentlemen, define your terms." Discourse has been defined as the source of every good and every evil. Prof. Park, in some of his writings, speaks of the misunderstanding of the definition of words as one great source of needless controversy among theologians, and gives the following apt illustration: "The jurists of England defined a navigable river to be one in which the tide ebbs and flows." This definition was good enough for England, because all her navigable rivers are also tide-water rivers. But in America, there are a thousand streams in which the tide ebbs and flows, which, however, are so small, that a boy may leap over them, and still according to English law these small fingers of the sea are navigable rivers. We have streams, too, into which all the waters of England might be poured without raising their level a single foot, which, however, are not tide streams, and of course, according to English law, are not navigable; therefore the Mississippi, the Missouri, the Ohio and Connecticut, are not orthodox rivers, so long as they contravene the venerable standards in admitting navigation and excluding tides. Now there are many theological doctrines in which there ought to be plain sailing, but which are made unnavigable by a similar transfer to one thing of terms which were meant for another.

Let the discerning make the proper application, we have not space to do so. How forcibly are right words. Let us hold fast the form of sound words, in faith and love, in Christ Jesus.

Magog, P. Q.

That Day.

S. K. GIBSON.

I observed in the A. C. TIMES an article on the "Day of the Lord," endeavoring to prove that Rev. 20 does not refer to that day, because it does not definitely say that the Lord comes in fire, as Paul affirms. Now by the same parity of reasoning we might show there would be no resurrection or judgment connected with the Lord's coming. Christ, in Matt. 24 talks of his coming in glory, but says nothing of a resurrection or of judgment except by implication. Now shall we say that that coming of the Lord is not the one Paul talks about? Who would think of such a thing? Can we prove a position by such logic? I think not.

Events of future work in the judgment are not always, if ever, given in the exact order to be accomplished, by any one writer. We must be governed by the general teaching of the inspired writer; and I conclude that John, the Seer of Patmos, was one of the inspired ones, and in agreement with the rest. Let us see: Christ talks of his coming in glory, and of a separation of righteous and the wicked; Paul says he comes in flaming fire, and final destruction of the impenitent; but Paul in other places says he is appointed to judge the world, and in another, that it (the judgment) will be at his appearing and kingdom, and in another, that the dead are raised in connection with his coming. He also says that every one will be raised in his own order, or rank, or band, and "they that sleep in Christ will be raised first." "They that are Christ's at his coming" (1 Thess. 4: 16; 1 Cor. 15: 23), clearly making a distinction between the righteous and the wicked in the order of their resurrection.

Peter speaks of the day of the Lord, but says nothing about the resurrection; but he does call that day the day of judgment, and to be the day of judgment it must necessarily be the day of resurrection; for the dead cannot be judged without the resurrection, and then, Paul teaches us that the resurrection and judgment *is* connected with the Lord's coming. So then we conclude that Peter's day of the Lord includes the resurrection of the dead, both of the just and the unjust in their respective order, and covering all the ground inferred by Paul of the "day appointed" to "judge the world," and to "reign till he shall put all enemies under his feet."

While Paul gives us no idea of the time used in the judgment work, he does tell us of the order in the resurrection, and the final work accomplished by Christ in his reign over all his foes. But Paul says nothing of a new heavens and a new earth connected therewith.

Peter, by the same spirit, while he omits to mention the resurrection, he does tell us of that day and the duration of that day, for he is talking about no other day, and says, "I would not have you to be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" With this time given, stands connected with the fact of the dissolution of the present temporary things, and then comes in the new order of things—the new heaven and earth. Does he therefore necessarily disagree with Paul because he mentions some things that Paul does not, and Paul some that Peter does not? Not at all. Is the time given here any the less inspiration than any other part of the prophecy, because Paul does not give it just like Peter? Now how about John's prophecy (Rev. 20)? Are there any features in this day or time given that are in perfect agreement with Paul and with Peter.

1. He does give us the resurrection of the dead, both of the righteous and the wicked, and also the order—the one before the other (and by other Scriptures, this will not occur until the c of the Lord does come).
2. He does tell us of the judgment.
3. He does teach us of a thousand years' reign.
4. He does say that they who have part in the "first resurrection" are the blessed, and shall "reign with Christ."
5. He does teach us that all of the second order in the resurrection will meet a final destruction.
6. He then brings to our view the new heaven and the new earth. Here are at least six definite points that are in perfect agreement with either Paul, Peter or Christ or each of them, and nothing out of harmony with them or with any sacred writer, that I can see. Is it possible then, in the light of these facts that we can say that John in Rev. 20 does not refer to the "Day of the Lord."

Wilton Junction, Iowa.

MY JESUS I LOVE THEE.

W. WILLIAMS. 1868.
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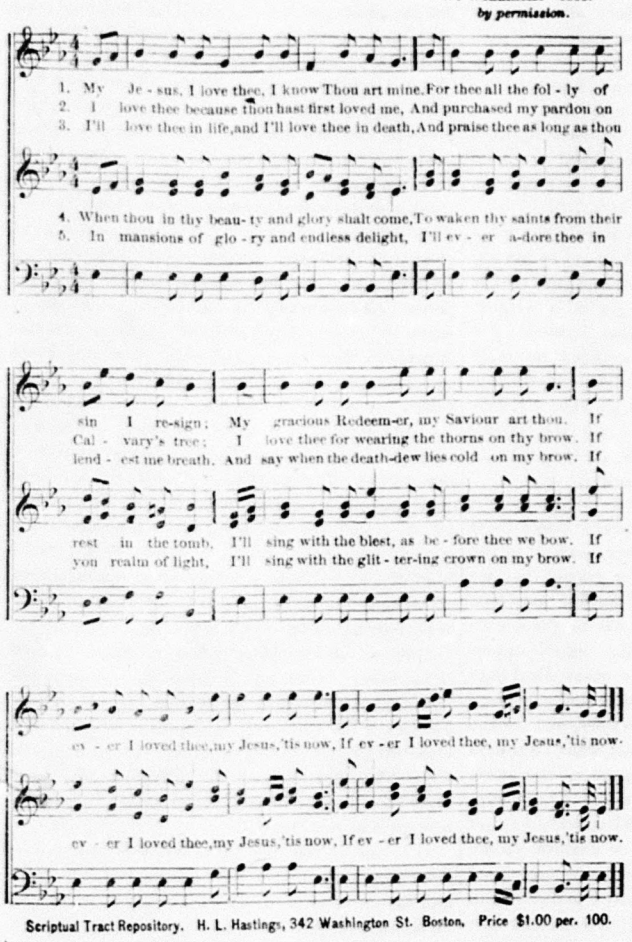

Scriptual Tract Repository. H. L. Hastings, 342 Washington St. Boston, Price $1.00 per. 100.

The Christian Consolation.

MRS. E. E. FISHER.

Christ says, "I will not leave you comfortless." "Let not your heart be troubled, neither let it be afraid," no matter what our circumstances through life may be. "If ye abide in me," says Jesus, "and my words abide in you, ye shall ask what ye will and it shall be done unto you." Are not these words a great consolation to a weary pilgrim when he feels almost discouraged and forsaken, and nearly friendless, and the path he treads looks dark before him? Oh, then he remembers the precious words of the Savior, "I will not leave you comfortless"—"Because I live ye shall live also"—"If ye abide in me;" and if a man abide not in him, he is cast forth as a branch and is withered, and is deprived of the Comforter in his sad and lonely hours, when all earthly friends forsake.

We know that he that walketh in darkness stumbleth, and hath not the bright and morning star to guide his pathway. Again, Jesus says, "I am the vine, ye are the branches"—"He that loveth me, and keepeth my words, the same bringeth forth much fruit, for without me ye can do nothing"—"Abide in me and I in you; as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me"—"As the Father hath loved me, so have I loved you; continue ye in my love"—"Peace I leave with you; peace I give unto you"—"The Comforter, which is the Holy Ghost."

After Jesus speaks these words of consolation to the sad ones, he still points to something of more value way down in the future. He says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." He did not say, that, "When you are dead, I will send the spirit of an angel, or some other thing;" but he said, "I will come again, and receive you unto myself;" and "Because I live, ye shall live also." Furthermore, he says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth." If we are the branches, we must continue in the vine. Christ says, "I am the door, by me if any man enter in, he shall be saved;" "I am the good Shepherd, and know my sheep. My sheep hear my voice, and I know them, and they follow me."

I will close with a few words to those that are afflicted with sickness and other trials, as we often read letters from such ones. You have got the full assurance that, "If you suffer with Christ you shall reign with him." He says: "Because I live, ye shall live also." You have the consolation that he will not leave you comfortless in your afflictions, for he hath said so, and his words are true. He further says, "Lo, I am with you alway, even unto the end of the world." Endure a little while longer. The great inheritance is just before us. If we abide in Christ we shall share in it.

Rives, Mich.

Apostolic Injunctions.—No. 6.

D. T. CALL.

"Not slothful in business."

It is impossible for a man to be a Christian, and at the same time be slothful or lazy. Every precept of the word of God forbids it. In the beginning the decree was, "In the sweat of thy face thou shalt eat bread." In the gospel this law is still enforced; and Paul's commandment was, "That if any would not work neither should he eat." The social conditions and circumstances of life render this imperative. If a man were living upon an island in the sea, isolated from all the rest of mankind, it might not matter so much whether he be diligent or not, from the fact that the whole result of his dilatoriness would fall upon his own head. But when we take into consideration the fact that, even in a social point of view, no man liveth unto himself alone; but, that the interests of every individual in society are inseperably connected together in some way; and, that one man coming short of doing his part in the field of life, must, unquestionably, act against the interest of society; we see at once that no man can be a Christian and live up to the rule given by the Savior, and do unto others as he would have others do unto himself, and at the same time live a lazy, slothful life.

The gospel does not present to the believers an exemption from labor, but on the contrary, exhorts them to work while the day lasts. And the wise man tells us to do whatsoever our hand find to do, with all our might. Paul says, "Let every man wherein he is called, therein abide, with God," "and whatsoever ye do, do it heartily, as to the Lord, and not to men." That is, if you are a blacksmith, you should shoe that horse and mend that broken spring, just as though you were doing it for God, and there was no man interested at all. Or, if you are a farmer, you should plow and plant, sow and reap, as though you were working for the Lord by the month. The great cry of the times in which we are living to-day, is for a consecrated ministry, who can, or will, go out into the gospel fields, and with diligence devote their time and talents to the work of saving souls.

But there is another thing that we very much need, and that is, men whose hands are consecrated to work diligently for Jesus; men whose hammers and anvils are sanctified unto God; men whose plows and hoes, and all other implements of agriculture, are given up to work for Christ; men who, in the counting-room or on the bench, wherever they may be called, will, with an eye to the glory of God, so work with diligence and honesty that they can live above reproach, pay their debts, and help to carry on the work of God.

Brethren, one and all, whether we are tradesmen, or mechanics, or farmers, or ministers of the gospel, let us all, wherein we are called, work a little more diligently for Jesus.

Rockbridge, Ohio.

Positive Faith.

E. F. SERGISSON.

I see a very great need of *positive faith*. There is faith enough, but it is drugged; it is made up of everything—tinctured highly with rationalism. A faith in the things which are seen; a circumstantial faith; a faith that strongly savors of the past, and highly flavored with the future, but nothing in the present. A present faith, if positive, will give a present positive life.

This with me is the essential thing; a faith now acting, acting to-day, and qualifying me for present work as to *light*, *life*, and *power;* a faith that produces works *now;* a faith that now keeps me living and abiding in Christ the *vine;* not a faith that will do something for me sometime in the future, but a faith that does something for me *now*—the ever-present *now*—is where faith is most needed. Not a faith in nature, but a faith in God; not in our good luck or the chances we may run—measuring the present by the past, and the future by the present. This will not do. We must have a positive faith. This will give power, tone, and nerve to action. We act according to our faith. Where there is no faith, there is no life nor action. It is only experimenting, or actions forced on by the circumstances of the day, having no determinations, desires, purposes—no desire to be anybody or anywhere; life a come-by-chance, lot, a mishap, unchanging, is to be, and will be.

What is most needed, is to be fitted thoroughly for present work, temptations, trials, cares, burdens, duties; as to work—active, doing well what we do; in love helping each other on in the good way; stirring up pure minds; lifting up the fallen and desponding; helping to carry burdens, griefs, and sorrows; admonishing each other kindly in love; edifying, building up each other in our most holy faith.

We need "a faith that works by love." There is much faith that works by wrath, hatred, malice, strifes, heresies, seditions. This kind of faith begets its like fruit, a like feeling, and makes people appear very unsocial and unforbearing. It asks for charity, but gives none. It demands liberty but not liberty to love, and be good and kind; but a liberty for me to do as I please; to say all I please, and when I please, without any regards to the thoughts, wishes, and feelings of others; a faith perhaps that will purify a brother's heart and life, but leave my own untouched. A faith seen only in word. A faith

making large pretensions; telling how much light I have, and perhaps how far advanced I am of my brother, but never felt in my earnest prayers, and warm, heartfelt exhortations; nor seen by my spiritual life and their fruits. Never seen at home in kindness, tenderness, and love. Never seen in humility. Never seen in esteeming others better than self. Never seen in our close walk with God, our communion with his Son Jesus. A faith not seen in the melting power of God upon my heart, nor seen in my spiritual life.

Here is where the faith of to-day fails. Not so much in the lack of quantity as the quality. My brother and sister, see to it that you have a faith that now keeps you, and which fills your poor heart with love, and your present life with good works; a faith which helps you now to do all to the glory of God; a faith which fits you for present duties, and keeps you rejoicing in hope of the glory of God—resting, trusting, and abiding in him who is your life.

Norwalk, O.

What Is Truth?

C. H. RAMER.

One J. H. Moore unchristianizes those who do not see just as he does. He makes a great many assertions without a single quotation of Scripture to sustain them. Some may think assertions proof, but they will not go down with those who think for themselves.

1. He says that single immersion is not Christian baptism; yet does not tell us how many times a person must be immersed to constitute Christian baptism.

Again, he says, backward immersion is not Christian baptism, but should be performed in the likeness of the death of Christ, who on the cross bowed his head forward, and gave up the ghost. This is like a drowning man catching at a straw, and has no more reference to baptism than the word death means that a person is dead and alive, both at the same time. As a natural consequence, Christ could not die, and hold his head up erect, consequently he bowed, or dropped his head, no more nor less. Baptism is a figure of the death, burial, and resurrection of Christ. Hence, Paul says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 5). So we are buried with him by baptism into death. The candidate is *dead* to sin, and comes up in newness of life.

We do not bury dead folks on their face, but on their back; neither do we bury them three times. If the bowing of the head means trine immersion, Christ ought to have bowed his head three times, been buried three times on his face, and resurrected three times, or the Father and the Holy Ghost, ought to have died, been buried, and resurrected once each to make the figure correspond with three baptisms. Once immersed, constitute one baptism; three times immersed are three baptisms. Paul says: there is one Lord, one faith, one baptism; not three (Eph. 4: 5).

2. Feet-washing was an ancient custom; and instead of their washing each other's feet, they had water given them and they washed their own feet. As they wore sandals and went barefoot, they were obliged to wash their feet. Christ said to Simon, "I entered into thine house, thou gavest me no water for my feet" (Luke 7: 44). In the 13th chapter of John where Christ washed the disciples' feet, was a new arrangement, and instead of this being a church ordinance, it teaches us that we should wash the feet of those we entertain if necessary, instead of giving them water to wash their own feet. Neither is this all. Christ had reference to the forgiving of sins, and the washing of regeneration. This I think none will claim exists in the church to-day.

Our Dunkard brethren are very precise in following the example of Christ, but they fail right in the start, for they wash feet before supper, Christ washed the disciples feet after supper (John 13: 4). Moore says: if we examine Paul's letter to Timothy, we will find that feet-washing still continued in the Christian church. This rather proves that it existed *out* of the church, for Paul says, "Let not a widow be taken into the number, unless she be well reported for good works: such as lodging strangers, washing feet, relieving the afflicted" (1 Tim. 5: 9, 10).

3. We deny that we have a Lord's supper, a full evening meal to be eaten prior to the eucharist. The supper that Christ and the twelve ate, was the passover. It is called a supper. This as a divine institution has ceased. For even Christ our passover is sacrificed for us (1 Cor. 5: 7). Our Dunkard brethren admit that this has ceased; yet they claim to have a Lord's supper aside from this. It is not the Lord's supper, but a Dunkard's supper, for they will allow no one to eat of it but a Dunkard.

If it is the Lord's supper, then let the Lord's children have access to it. Leave down these sectarian bars, which is an abomination in the sight of the Lord. The Savior prayed that we might be one as he and his Father art one. Moore says this supper they eat is the Lord's supper, and that Paul calls it the Lord's supper. Why does not Moore tell us what Paul says about this Lord's supper. This is the only place where it is called the *Lord's supper*, and for the benefit of many, we will give just what Paul says about it. "When ye come together, therefore, into one place, this is not to eat the Lord's supper (ye cannot eat, *marg.*). What, have ye not houses to eat and drink in, or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. And if any man hunger let him eat at home; that ye come not together unto condemnation" (1 Cor. 11: 20, 22, 34).

As for the kiss of charity, it seems to become a duty, rather than otherwise, and is not much used, exept on stated occasions. "And if ye salute your brethren only, what do ye more than others; do not even publicans so" (Matt. 5: 47)?

In regard to dress, Hoover, one of their writers, says in the *Primitive Christian*, September, 1877, page 574: "Paul followed Christ, and Christ is the head of the church, and the church is the pillar and ground of truth. And the church has the power to determine what that covering shall be. The church has decided years ago that the covering shall be a neat plain cap; and the cap is no ordinary covering. It is an ordinance in the church, which has power to bind and unloose."

If the church has power to unloose this cap business, it proves that it is wholly of human origin; and this Hoover virtually admits. Let us be willing to accept what Paul says about this covering. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering" (1 Cor. 11: 14-15).

As for the church being the pillar on which to build is about as bad as the Catholic catechism where it says: "How shall we know what to believe? By the holy mother, the Catholic church." The Scriptures make Christ the "pillar," the sure fouudation stone, on which to build; and Christ says that he is "the truth, and the life."

Neither Paul nor any other inspired writer ever wrote a word about a cap, or a three-cornered handkerchief to be worn around the neck, or a low-crowned, broad brim hat, the shape of a man's coat, nor the parting of the hair in the middle of the forehead. This is purely pride, in superstition.

We are told that we should not be conformed to this world; so we ought not. Paul tells us to be "transformed by the renewing of our minds," not in oddity of dress. Our Dunkard brethren take more pride in a certain kind of dress than those they say are conformed to this world. When I want a coat I go to the clothier and buy one. My Dunkard brother will go and get a piece of cloth (perhaps the same that my coat is made of), and take it to the tailor, have it cut with the corners rounded: he has been to more trouble and perhaps greater expense than I have. The difference between us is not the kind of cloth, but the shape of the coat. Now which of us have been to the greatest trouble and expense, for the sake of our pride. This pains, taken by others, they call it pride; but if we call it pride in their case, will they own it? It is nevertheless just as much pride in one as the other. A coat with the front all cut away must be uncomfortable in cold weather. Therefore they punish themselves for the sake of pride in a certain cut of a garment. The brethren do not wear caps, but a certain kind of hat, which must be very bad on the ears, in Minnesota, on a wintry day; for the sake of pride in a certain kind of hat. Those who are so strenuous about a certain cut of a garment, should not throw stones at others for the same thing.

I do not believe in extremes or extravagance in anything. I do not believe there is any religion, Christianity, or good sense in these peculiarities. They are only superstitious notions of man, with no Scripture whatever for a support. *The Christian* says: "The church is the 'one body' of Christ, and all Christians are individual members of that body."

It is one of the sins of a self-sufficient age to deny the unity and completeness of Christ's body, and set up tests of unity other than those which he has appointed. Men lay down as the basis of their unity, union with some human leader through the doctrines which he has proclaimed, or forms which he has instituted. They are united by external observances, by laws, forms, rites and bands. Their union is the union of staves in a barrel; Christ's union is the union of branches in a vine. The union which Christ inaugurated embraces the whole family of God. It includes every man who has vital connection with the great Head of the church. Men's schemes are to narrow for this, and include only those persons who coincide in opinions, who agree in forms, who are trimmed according to a certain pattern, or shaped in conformity to certain human standards.

Christ bids us to receive one another as he has received us. Men, however, restrict their fellowship; and hence, while Christ's church is inclusive and wide-reaching, their churches are narrow, and shut out more Christians than they shut in. How often we see churches crippled and helpless for lack of the labor and sympathy of Christian brethren, who stand by their side ready and willing to be helpers in their toils but are excluded by some party "shibboleth," or by some unscriptural name or form. Thus men virtually say to God's children, "You may be members of Christ's body, but we have no need of you or your services."

Lewiston, Minn.

FOR bleeding at the nose, the best remedy, as given by Dr. Gleason. in one of his lectures, is a vigorous motion of the jaws, as if in the act of mastication. In the case of a child, a wad of paper should be placed in its mouth, and the child instructed to chew it hard. It is the motion of the jaws that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in very severe cases.

Remarks on Rev. 3: 3.

JOHN LYLE.

"Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and shalt not know what hour I will come upon thee" (Rev. 3 : 3).

Many of us Adventists, in days gone by, when zealously engaged in prophetic time movements, made a mistaken application of the above Scripture by supposing that the Lord referred to his personal advent, when he therein threatened the almost lifeless Sardis church. We disposed of the verse about as follows: "The Lord is speaking of the definite time of his second advent, by Sardis, to us 'living down here,' and teaches us if we do not watch by the study of prophetic numbers for the time of his coming we will not know it, which language implies that if we do thus watch for the hour, we shall know it, and not be overtaken in our ignorance by the event coming upon us as a thief."

Some also attempted to confirm this interpretation by 1 Thess. 5: 4, "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of the light." The word "light" was supposed to mean light on prophetic time, and the word darkness to indicate ignorance or disbelief in the time calculation based upon prophetic figures. But nearly all among us who still live, and were once honestly engaged in such movements, have been compelled by repeated failures to abandon the task of finding out that which the Master says is not revealed. Let us, therefore, be satisfied to watch the unmistakable signs he has foretold of his approaching kingdom, and stand in readiness to hail him with our loins girded with truth, and our lamps trimmed and burning.

Now, in the absence of any time excitement, when we cannot be accused of opposing any particular person or company, we propose to show by Scripture that the message to Sardis does not refer to the second advent, and that the text in 1 Thess. 5: 4, refers to a state of spiritual mindedness, a sanctified life, and not to an intellectual perception of prophetic time computations. Does Jesus say we cannot know the precise time of his coming? Hear him: "Watch, therefore, for ye know not what hour your Lord doth come" (Matt. 24: 42-44). "Take ye heed, watch and pray; for ye know not when the time is" (Mark 13: 33). "Be ye therefore ready, also; for the Son of man cometh at an hour when ye think not" (Luke 12: 40). Such were the conclusions of Jesus after impressing the subject upon the minds of his hearers by forcible illustrations. Is it wise, in view of such declarations, to put a construction upon our Lord's words that makes him contradict himself by three inspired evangelists? Look at the threat of Christ to the church of Ephesus: "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Here is shown a coming of the Lord that may be averted by repentance. Will repentance avert his second personal advent?

The same kind of punishment is threatened to the impure ones in the Pergamos church. So with Thyatira. The Lord threatens a visitation of chastisement to the seducers in her midst. By the above examples we may know what kind of a coming the Lord means to unwatchful Sardis. It is a figurative expression of the divine displeasure, as we read of in Jer. 9: 9, "Shall I not visit them for these things, saith the Lord." Watchfulness was enjoined upon this church on account of her spiritual destitution. The figure is presented to her of keeping a white garment free from defilement—there were a few that were thus watchful and pure "even in Sardis"—and this same figure is used in Rev. 16: 15. When the Lord means his second Advent in his messages to the seven churches he speaks of it not as a threat but as a blessed promise of encouragement. Thus, to the faithful in Thyatira: "I will put upon you none other burden....hold fast till I come." To Philadelphia he says, "Behold, I come quickly; hold fast that which thou hast, that no man take thy crown." And at the close of the book he exclaims, "Surely I come quickly."

A coming of the Lord entirely different from either of the above if presented to the obedient ones in Laodicea, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What a gracious Savior! We have said that 1 Thess. 5: 4 has been construed to apply to believers in time theories; but we need not go out of the epistle to learn its true meaning. "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light." They had been brought out of the darkness of heathenism into the marvelous light of the gospel, and in that condition of relationship to Christ they were prepared for his coming, whether sleeping or waking, even if they never knew a figure of chronology. Here is an inspired comment on the passage: "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven....which hath delivered us from the wrath to come" (1 Thess. 1: 9, 10).

We recapitulate: Three comings of the Lord are named in his gospel, viz.:

1. By a spiritual manifestation to his people in their experience of his love (John 14:22; Rev. 3: 20).

2. By his Spirit to rebuke and chasten. We have an illustration of this spirit of judgment in Paul's action recorded in 1 Cor. 5: 3-5.

3. By his personal, visible advent at the end of this world (Rev. 1:7; 2 Thess. 1: 7-10; John 14: 3).

Therefore, the watchfulness enjoined upon the Sardis church was concerning her spiritual condition; and the Lord's threat of coming upon her as a thief did not mean his second personal advent, but a total extinction of her light, the same as was threatened upon her sister, the Ephesian church (Rev. 2: 5).

Newark, N. J.

Reports.

Southwest Missouri.

W. W. CATE.

BRO. BURR, and all the household of faith:—We are still holding on to the faith, and striving, in weakness, to overcome the world, the flesh, and the devil. We have had two ministers come among us to labor in the vineyard; but the field is large and white for the harvest, and laborers still are few. Eld. L. J. Rich has returned from Arkansas, and Bro. D. J. Moulden, from Kansas, is laboring here to good acceptance.

Bro. Moulden had a discussion with Rev. C. Ingram, a Baptist minister, on the nature of man, at Virgil City, Cedar Co., Mo., in last December. At the close of the debate, Rev. N. Wolfe (Baptist), evidently not satisfied with the result, and thinking he could better it, proposed to debate the question, "Is man more than mortal," which I accepted. We met on Christmas day, at Montevallo, Mo., and debated two days. He tried very hard to gain by strategy what he lacked in argument. His main effort was to show that man had an undying spirit; and finally claimed that man was a trinity, composed of body, soul, and spirit. Then if his position is correct, these three parts are all there is of man. A trinity is just three parts, no more, no less; and it takes these three parts to make the man, then it follows, that wherever you find a man, you find a body, soul, and a spirit. Now in Luke 7: 12, we read: "Now when he came nigh to the gate of the city, behold, there was a *dead man* carried out," etc. His logic was, that it takes body, soul, and a spirit, to make a man. But here is a *dead man;* does it not then follow that here is a dead body, a dead soul, and a dead spirit.

We showed that man was called man before he lived, in Gen. 2: 7, and after he was dead. We also showed that the whole earth was desolated by the Flood (Gen. 7: 22, 23), and every *living substance* was destroyed, and Noah *only, remained alive*, and them that were with him in the ark. The ark, then, contained all the *life* that remained. Nothing else had life that had lived on the earth; they were *dead*. In Luke 17: 26-30, this is said to be a sample of the future destruction of the ungodly. At the close of the discussion, I read three other questions, embracing the points of difference between us, and left them as a standing challenge for acceptance by any minister in good standing. They remain untaken as yet.

The discussions were well attended, and a good impression made. One has already changed over from the Baptist to the Advent Christian church. Evidences of the progress of truth were made quite apparent during the discussions. Neither Elds. Ingram or Wolfe could be induced to claim the soul was immortal, or that the just went to heaven at death, although they had been preaching it for years. But a few months previous, Eld. Wolfe had preached a sermon in that same house and claimed that he had proved and demonstrated the immortality of the soul.

The time is fast approaching when God's word will be demonstrated; and we feel to rejoice at the multiplying omens of speedy deliverance.

Hudson, Mo.

Report of Labors.

ELD. THOS. B. HICKS.

BRO. BURR:—I started from Galesburg, Ill., on Dec. 7, 1877, for Laporte, Wayne Co., Neb. Arrived there the next day and stopped with Bro. and Sr. Richardson, who live five miles west of Laporte. I found them true and devoted followers of our Savior, who gave me a warm reception, and did all in their power to make me comfortable. Sr. Richardson is one of those true, devoted, working Christians that have no compromising of the Scriptures with the world. She labors in word and doctrine, and is an efficient minister in spreading the glad tidings of our coming Lord.

On Sabbath, Dec. 9th, I preached at Laporte, but did continue the meetings on account of a murder trial which engaged the attention of the people; so on Wednesday, Dec. 12, I went to the forks of the Logan, 12 miles from Laporte, and commenced a series of meetings on the 13th, and continued until the 25th of December. Our labors resulted in an accession of fifteen; baptized nine, with one yet to be baptized. I received a challenge to debate on the nature of man; disposed of it satisfactorily to the congregation. We set a church of 15 members, in order, with Charles Barto, Elder; Henry Hinds, Clerk.

On Dec. 25th, left the Logan and returned to Laporte, where I held some meetings; preached in the Court House; had good attention; and I believe if the weather had been more favorable and a little more time given us, there would have been much good done there.

On Dec. 31st, started for the Elkhorn River, in company with Sr. Richardson; found the church there in no working order; but we began holding meetings in private houses, as we could not get the schoolhouse until the Sabbath at 11 o'clock, when we partook of the sacrament. The church has appointed regular meetings again, and all is in working order now. On the whole, we think our trip was not a failure. Where the Lord assists there is power and influence. All the brethren and sisters treated me very kindly. Sister

Richardson, besides working in the ministry, is doing all she can for the benefit of our paper and Publishing Society.

I expect to remove to Nebraska as soon as the roads will admit, and devote my time and talents to the Master's service. There are many ministers sighing for a field of labor; to such I say, Go to Nebraska, where thousands are starving for want of the gospel. The field is offered you, and if you neglect to sow the good seed of life, what will your harvest be. Go west, and help organize conferences and churches. The Master says, "Behold I come quickly; and my reward is with me." Come, Lord Jesus.

Utah, Ill.

Quarterly Meeting Report.

The Third Quarterly Meeting of the Northeast Advent Christian Conference of Iowa, was held at the Stone Schoolhouse, Jackson Co., Iowa, beginning Dec. 22, 1877, with a full house of earnest listeners, until its close, despite the embargo of mud and the dark nights. Much of the divine Spirit was witnessed at each gathering, and love abounded. It was good to be there.

The people seemed to desire to learn the truth, especially that relating to church order. We were very glad to see it; it is a move in the right direction, because there has been a great waste of labor and moral strength in this, as well as other sections, by a neglect of Christian order, and has, no doubt, tended to cause many to seek a home in other denominations, unfavorable to the truths they love. It is our firm conviction that any church or minister who fails to maintain gospel order in the congregation of the Lord, lays a stumbling block before the work, and causes many to be offended and discouraged, and gives the enemies of religion power to scatter the flock and devour the sheep. Better never call a church together, than after doing so, leave them without proper order and an under-shepherd who will watch for souls.

This place was favored with a revival last fall under the labors of Bros. D. A. Dickinson and P. Buck, and finally took the form of a "union" meeting which eventuated in the hopeful conversion of 150 persons. The Methodist church received 30 additions, the Presbyterian the same, and the Advent church 50; still there are some who have not yet decided to join any.

The season of communion at the close was one to be long remembered; and truly, we think the Master smiled upon us. All in the house that professed religion united with us on this occasion. It was a sweet sitting together in a heavenly place in Christ Jesus.

One item more that may be of value to the brethren and sisters scattered abroad. Directly after the revival meetings closed, a Mormon Elder visited the place and got up a class to learn how to break and jockey horses. I could not learn that any had been led away by him. I would advise any that may be in danger from this source, to read Eld. Wm. Sheldon's book, "Mormonism Examined;" it is a sovereign remedy. I hope it may be scattered broadcast. As the Clerk will report the business of the meeting I have passed it by. P. W. Hough.

Conference Report..

The Conference of the Evangelical District No. 4, met at Ottumwa, Coffey Co., Kansas, Jan. 5, 1878. Conference was called to order by H. H. Klock, who was then chosen Chairman, and F. S. Webster, Secretary, pro tem. Reading of a portion of Scripture, and prayer, then followed.

Officers chosen—President, H. H. Klock; Vice-President, L. S. Smith; Secretary, N. R. Smith; Treasurer, John McCombs. Bro. Klock then remarked that it was his great desire to do the will of God, and accomplish work for the Master's glory. Daniel Webster was chosen Evangelist.

Brn. H. H. Klock, Daniel Webster, and H. Berger were appointed a committee to draft rules for the Quarterly meetings of this District.

John McCombs and L. S. Smith were appointed a committee to solicit funds to aid in printing the new Constitution and By-Laws of the State Conference. The cost of this will be $25.00. The committee obtained $9.00 toward this at this meeting, which was quite liberal, there being only the Arvonia and Ottumwa churches represented.

The following resolution was offered by Bro. D. Webster:

Resolved, That the Advent churches throughout the state be invited to contribute funds for the purpose of helping defray the expense of printing the Constitution and By-Laws of the State Conference, and forward the same to H. H. Klock, Ottumwa, Coffey Co., Kansas. Resolution carried.

Motion made and carried that the minutes of this meeting be sent to the A. C. Times and *World's Crisis* for publication.

We then listened to some cheering church reports. Bro. D. Webster reported the Arvonia church as pressing on toward the kingly home, and were letting their light shine: they were wide awake and looking for the blessed Jesus.

Bro. Berger reported the Ottumwa church as believing the kingdom of God as near at hand, and were living accordingly, that their hopes might be realized and the prize gained.

Bro. H. H. Klock said, "Time is short and every day brings us nearer to our eternal goal. The Advent people have a glorious work to do, and they must be in earnest." He spoke of Bro. Merriam, of Massachusetts, and his noble stand for truth, and closed by saying, "Our God is not a demon, for his love and goodness is ineffable, transcendant and inexhaustible."

The Conference then adjourned. The preaching during the meeting was good, and closed with the Lord's Supper. N. R. Smith, Sec.

Conference Report.

On Dec. 23, 1877, the Northeastern A. C. Quarterly Conference, of Arkansas, met at the Head Stream church, Washington Township, Ark. Conference called to order by the President, S. Rosebrough. The reports of delegates from Ashley, Franklin, and Head Stream churches were favorable. Eld. J. N. A. Billingsley reported having preached about 50 sermons during 1877. Eld. S. Rosebrough reported favorably, also Eld. J. P. Williams. The election of an Evangelist was laid over until the next Quarterly Conference, to be held at Franklin, Izzard Co., Ark., commencing on Saturday, March 9, 1878.

S. Rosebrough, Pres.

W. M. Bonham, Sec.

Correspondence.

From Eld. Thomas. V. Porter, Volga, Ind.

Bro. Burr:—As a church, we have no reason to be discouraged, although we have much to contend with; from within, by careless and lukewarm professors; from without, persecutions. But these are only proclaimers of the truth, "Our deliverance is near." We, then, as earnest Christians, lift up our heads and rejoice, for our redemption draweth nigh.

On the last Lord's day of the old year, we commenced a series of meetings continuing one week, and the Lord added to our number, eight persons; one by relation, and seven whom I buried in baptism, to rise and walk in a new life. It comforts my heart to see a few more fleeing to Christ, ere this world [illegible] men receives its final doom. May [illegible] save many.

From S. P. Hayward, Stevenson, Ala.

Bro. Burr.—I have closed the Bible for a season, and taken up the saw and plane instead. I have learned the religion of Jesus will make and keep a man poor; but, thank God, the promises are to the poor (James 2: 5); and although the perils thicken, and the burden and the woe presses heavily, the prospect just ahead looks glorious; so to be poor in this life is to be rich by and by; and withal, "godliness is profitable." I'd rather be a Lazarus this side the grave, than the rich man on the other.

If the means are withholden to make the Times what it ought be, it is because some of the stewards are keeping back some of their Lord's money. A little while longer, and we shall know what their reward will be. "For with the same measure ye mete shall it be measured to you again," are the words of the Master; and when I take up the Times and find it only one-half or three-fourths of its origanal size, I wonder if it is only one-half or three-fourths of those who should support it that are ready for the Son of man; or whether they have only one-half or three-fourths of a chance for a home in the kingdom. May deliverance soon come.

From J. Roberts, Pontiac, Ill.

Bro. Burr:—I feel very lonely here, as I do not have the society of any Advent friends; nor do I expect to unless the Lord sends some here who are filled with the Spirit, and willing to face all opposition and contend earnestly for the faith once delivered to the saints. The people here are all seeking the accumulation of wealth, and neglecting the pearl of great price. I have not had the privilege of hearing an Advent sermon for two years except what I get from our dear paper, and I cannot do without it. I am very sorry it cannot be better supported. I read my papers and then circulate them among my neighbors; with some they take well.

I am trying to do all I can to get the truth before the people, and by the grace of God, I mean to let my light shine in this dark place, in works and words, regardless of opposition. I know I have but a short time to work, and I want to be useful in the vineyard of the Lord. I am living alone here, and would be pleased to see any of the household of faith. My home is two miles south of the Court House, and one mile south of the Poor House, of Pontiac, Illinois.

From A. and M. E. Main, Minonk, Ill.

Bro. Burr:—We have meetings here every Sabbath; preaching once a month by Eld. Koier, of Chicago; at 11 A. M. in German, and at 7 P. M. in the English language. The Lord has blessed his labors, and still continues to do so. We feel strengthened and encouraged to be diligent in every good word and work. May the Lord help us all to do what we can to "rescue the perishing," realizing that the Judge is at the door, and what we do must be done quickly. Let us lay aside the vain things of the world, and show by our daily walk and conversation that we "love not the world, neither the things that are in the world," and show indeed that we are "a peculiar people, zealous of good works."

We would like to hear from those who started to serve the Lord at our State Campmeeting at Earl. Do your prospects grow brighter and brighter of having an abundant entrance into the everlasting kingdom? Let us not grow weary in well-doing, but press onward for the prize, knowing that in a little while we shall reap if we faint not.

The Eastern Question in the Light of Prophecy: The Return of Isreal to Palestine: The Order of the Resurrection: The Coming of the Son of Man. By H. G. McCulloch.

The above tract on the Eastern Question is now ready for the press, and will make about 50 pp., and will be furnished at 10 cents single copy, or for distribution at $1 per dozen or $6 per hundred, postage paid. We would urge those desiring the tract to send in their orders immediately at the above rates, as it will enable us the sooner to publish the work. Send all orders to Eld. H. G. McCulloch, 91 S. Green street, Chicago, Ill., and not at 54 N. Peoria street, as was before published. H. G. McCulloch.

General News.

The principal item connected with the Eastern war is the movement to secure peace, which, during the week, seem to have reached a definite basis. Russia has made her terms known and the Porte has instructed the Turkish Plenipotentiaries to accept them. They include the autonomy of Bulgaria, within boundaries to be hereafter determined, under a Christian Governor, and the Turkish forces to be withdrawn; the independence of Roumania, with compensation for territory at the mouth of the Danube which she will make over to Russia; local autonomy for Bosnia and Herzegovina, and the independence of Servia, with territorial acquisition to be agreed upon after consultation with Austria and the other Powers; territorial aggrandizement for Montenegro on the basis of the situation as it exists at the close of hostilities, subject to the approval of the Powers; the cession of Batoum to Russia, and the payment of indemnity in money or territory, to be hereafter determined upon; and the obligation on the part of the Sultan to consider how Russia's interests shall be protected in the passage of the Dardanelles ....A Constantinople correspondent says: "The Porte has received a telegram to the effect that the preliminaries of peace have been signed, and that the Turkish delegates and the Grand Duke Nicholas are on their way to Adrianople. The Porte has granted English war vessels the right to enter the Dardanelles....A Berlin correspondent says the Russians do not seem to object to the English squadron anchoring in the Golden Horn, provided no attempt is made to prevent the army of the Grand Duke Nicholas from occupying a portion of the Metropolitan fortifications....A St. Petersburg correspondent telegraphs: "It is generally believed here that danger of foreign intervention has passed, and that a solution has been found which can be accepted by all the Powers. It is said that the Government has given assurances that it has no intention of excluding the neutral Powers from participation in the settlement of questions involving their interests.....Dispatches from Vienna say Russia has taken the fate of Roumania, Servia, and Montenegro into her own hands, and none of them will be represented in negotiations with Turkey. This is causing much ill-feeling at Bucharest, while the Servians are bending their energies to occupying, before the cessation of hostilities is ordered, as much as possible of the territory known as Old Servia, which they intend to claim as their compensation ...A Constantinople correspondent telegraphs that fears prevail there that the Turkish population will rebel and depose the Sultan when the terms of peace are made known, or if the the Russians approach the city.... The general feeling in Turkey is almost as severe against England as against Russia, and there is a strong reason to believe that Turkey will hereafter side with Russia against England, although the question of opening of the Dardanelles is nearly the only one which needs the consent of Europe. It is believed that a direct understanding exists between Russia, Germany, Austria, and perhaps Italy, to consent to the opening of the Dardanelles, and that Turkey will secretly pledge herself to make no opposition.

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Marriages.

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Notices.

Notice.—The Arkansas and Walnut Valley Association will meet at the Diamond Schoolhouse, four miles west of Douglass, Butler county, Kansas, Feb. 15, 1878. We hope brethren that you all will pray that the Lord will bless his work in these parts of the earth. Come and let us commune together in the Spirit of the Lord.

H. M. WILLIAMS, Sec.

Quarterly Meeting.—The first Quarterly Meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Warsaw church, at the Fair View School.house, four miles east of Warsaw, Wayne Co., Iowa, on Friday evening, Feb. 15, 1878. Brethren, let no trivial excuse keep you away from this meeting. This is the Lord's work. Let us be up and doing while probation still lingers, holding all else secondary to the cause of the soon-coming Redeemer.

JOHN NEWLIN, Sec.

Protracted Meeting.—A Protracted Meeting will be held in Canton, Stark county, Ohio, on the first Lord's day in February, 1877. Bro. E. McCulloch has promised to assist, and is confidently expected.

M. BECK.

Notice.—The Annual Meeting of the Western Advent Christian Publishing Society, will be held in the Office of the Society, No. 91 South Green Street, Chicago, Illinois, on Wednesday, February 20, 1878, at 11 o'clock A. M.

This meeting is called earlier than usual on account of pressing and important matters in which the whole West is interested. Let every Delegate BE SURE to attend.

C. W. SMITH, President.
A. ARMOUR, Secretary.

Kansas Quarterly Conference.—The fifth meeting of the Advent Christian Quarterly Conference of Leavenworth and Lawrence will be held with the church at Reno, Leavenworth county, Kan., commencing Friday evening Feb. 15, 1878, and continue over Sunday. We cordially invite all the brethren and friends of our Lord and Savior who are looking for his appearing, and waiting patiently to receive a crown of life when the Chief Shepherd shall appear, and especially Eld. Wm. H. Snyder and the dear brethren at Centropolis, who are now—since last Annual Meeting—joined to this district, to meet with us on this occosion, that we may labor together for the best interests of the church and the salvation of the unconverted.

M. MCGUIRE, Sec.

Quarterly Meeting,—The second Quarterly Meeting of the Christian Conference of Iowa, will be held with the church at Traer, Tama Co., beginning Friday eve. Feb. 1, 1878, and continue over the following Lord's day. All friends of the cause are cordially invited to attend. Come and work for the Lord. Come with your heart filled with the love of Christ, and work for the salvation of perishing humanity. Homes will be provided for all who come. By order of the committee.

M. A. NEWCOMB.

Wisconsin Conference.—The Annual Conference of Wisconsin will hold its next session at Sparta, Monroe county, beginning Thursday evening Feb. 14, 1878, and remain over Sunday. Sparta can be reached either by the Northwestern railroad or by the Milwaukee railroad from east or west. Let ministers and delegates make timely arrangements to attend. In cases where it is impossible for churches to send delegates, or for ministers to attend, let letters be sent to the Secretary a week beforehand, to Brodhead, Wis., but a personal attendance is preferable.

WM. SHELDON, Sec.

Notice:—As I have had a great desire for a long time to visit the churches where I have preached the word, and see how they do, I have concluded to pay them a visit this winter. I intend to start by the first of January, 1878, or sooner if I can, commencing at Clear Lake, Cerro Gordo county, Iowa; thence east as far as Iron Hill, Jackson county, Iowa. If any of the churches do not wish me to call on them, they need not write to me; but all who do, please drop a card to State Centre, Marshall county, Iowa. My time to stay is not limited. Shall need some means to go from place to place.

F. H. KENNY.

Conference.—The A. C. Conference of Southwest Missouri will meet at the Washington Schoolhouse, four miles north of Nevada City, Mo. on Friday night, Feb. 15th, and hold over Sunday. Let every church be well represented, as business of importance will be presented for consideration. Brethren and sisters make an effort to be there, to labor for the Master.

W. W. CATE, Pres.
H. G. SNIDER, Sec.

Quarterly Meeting.—The second Quarterly Meeting of the Northwestern Evangelical District No. 2, of the Advent Christian Conference, of the state of Kansas, composed of the following named counties: Cloud, Clay, Davis, Dickinson, Ellsworth, Jewell, Lincoln, Mitchell, Morris, Ottawa, Republic, Riley, Saline, and Washington, will be held at the Spring Hill Schoolhouse, four miles north of Bellville, in Republic county, Kansas, commencing on the 14th day of February, 1878. Come one, come all. Come with the Spirit of the Lord, and let us be as one family, in Christ.

WM. T. MARTIN, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis,; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec.

Appointments.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening at Mindoro chapel and Burnham Valley.

As above until further notice.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis, July 8, a 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

P. W. HOUGH.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

MINNESOTA

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M WELLCOME.

Viola, Minn., Town Hall, Saturday evening, Jan. 12, 1878, and Lord's day at 10.30 a. m. and 7 p. m., and longer if thought best. PETER MITSON.

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Advent Christian Times.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to
EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

LET all the delegates to the Annual Meeting of this Society take note that the meeting for this year is called much earlier than usual. You will find it in the list of notices, called on February 20. Please be prompt in your attendance.

THE SACRIFICE.

Christ Jesus in his death was *the* sacrifice, not *a* sacrifice. Many sacrifices had been before him, but none of them were of avail to save man. His work in suffering was the one work of sacrifice for all sin forever (Heb. 10: 12). There is none other that answers the demands of sin, nor can there be any other.

Who offered this sacrifice? It was offered by the Father, and by the Lord himself. The Father sent his Son into the world; the Son came into the world, and became a willing sacrifice. (See John 3:16: Heb. 9:26). Men could not make nor offer a sacrifice that would release the world from the power of sin and Satan. Man could offer the blood of beasts, but that did not meet the demands of sin. Man could offer himself, but when that was done there could come no release for the man who was thus sacrificed; much less for his fellow man.

The sacrifice must come from one who, while he offered that which would meet the full demands of sin and Satan, yet would possess a superior force to all that the opposing forces could bring, and rescue man from their power. This the Son of God was able to do.

Christ gave to sin all that sin claimed. He paid to Satan all that man owed to him. He paid it in behalf of man, to release him from the grasp of Satan. He yielded himself a victim, not to God, but to Satan's work, and Satan in crucifying him, accepted the offering and must necessarily release man.

The sacrifice to sin was made; man's debt to the law of sin and death was paid by the Lord Jesus Christ, and the whole human race was released from Satan's grasp. Some one may say, Then all will be saved. Saved from what? From Satan's power. Yes; but they are in the hands of the Lord Jesus Christ, who made the sacrifice and paid the debt, and as he is the Judge, none can have salvation unto eternal life except such as obey him. The judgment will sweep away all those who obey not the gospel.

The sacrifice for sin, and to sin, is complete in Jesus Christ. None can add to it. The power to forgive sins, to save to the uttermost is also in him. Who will receive him through the Holy Spirit and live forever?

BACKSLIDINGS.

When a person is converted to God, and joined to Christ by the Holy Spirit, he has a new nature begotten in him, and the experience of his heart is that of a new creature. The love of God is shed abroad in his heart, and his emotions are such as come from the Spirit of adoption, by which he becomes a child of God. All the outward duties for him to observe, and the privileges for him to enjoy, are but the results of an indwelling Christ. He is now to go on from glory to glory, and preserve the rejoicing of his heart continually. But when in his experience he comes to the time in which the outward observances of a Christian life become forced work, or when his zeal is not a counterpart of a heart filled with the love of God, when his prayers are cold and formal, and his religious work merely a routine of duty, or a result of a mere intellectual principle, then it is that the person is backsliding from God.

It is not essential that a person should cease public prayer in order to be a backslider. A backslidden man may utter a well-worded and sympathetic prayer, or give an earnest exhortation, or even deliver a well-arranged and convincing discourse in the pulpit, and undoubtedly this is too frequently the case in these days.

Israel was accused of going "away backward," even when their new moons, and appointed feasts, their sacrifices and oblations, were continually before God. See Isaiah 1: 11-15. To the church in Ephesus the Lord declared that he knew their works, and labor, and patience, and zeal, but he declares them backslidden; they had left their "first love" (Rev. 2: 4). The Lord Jesus declared that the Father seeks such to worship him as worship him in spirit and in truth.

People think that men backslide when they cease their religious observances, and so it is; but we think, if the truth were known as God knows it, that there are more backsliders within the nominal church membership, than out of it. Not only do we find them among those who take no audible part in the worship of the church, but we find them among those who utter prayers, and who proclaim the gospel. The man or woman may pray, and pray zealously, and yet in that utterance there may be an entire lack of the divine unction, or the prayer of the Holy Spirit. A man may preach, and with all the zeal of a lawyer pleading his cause, or of a lecturer picturing out his subject in mighty eloquence, he may move upon the outward senses of his hearers; but that sermon may be as dry of the Spirit of God as the sands of the desert are of streams of water.

The criterion of a backslidden condition is not in a lack of zeal, intelligence, or work, but in the lack of the divine unction, the first love, the spiritual warmth and life that in an indefinable manner give a demonstration of heaven-born communion, and the witness of the Spirit to attend the word.

The old Methodist's test of a young preacher's call, was, Has he converted any one? We like this test. And in those days conversion meant something. It meant a killing of the old nature and an implanting of the new. It meant the begetting of emotions that were so contrary to nature, that the young convert was known by his entire separation from his worldly associates, and his love and language and deeds were manifest that they were wrought in God.

There are too many backslidden ministers; too many dry and fossilized theorizers; too many who lack the unction of the Holy Spirit, and yet who go about as ministers of the gospel. Seeing this is true—and its truthfulness is too apparent—dear brethren, it should be to us a warning not to backslide, and become like those who have no oil of joy in their hearts—who have no communion with God in their daily lives. It is written, "like priest, like people," and truly if the fountain of supply is dry, will not the bed of the streams be dry also? If the ministers lack the water of life in their own hearts, can they yield a supply to the perishing?

No earthly element can take the place of the divine anointing. Eloquence, knowledge, zeal, all these are as nought when not enriched by the Spirit of the Lord Jesus. Backslidden ministers seek quarrels. They may preach constantly, but when their hearts lack the melting influence of God's love, no sympathy can take its place, to do God's work. Backsliding breeds factions, discord, sectarian work, and all the divisions and disasters in the church, observable by the world, and a reproach among mankind.

Brethren, let us guard against backsliding. Let us continually drink at the fountain of divine love, be ever ready to suffer one for another for Jesus' sake, and thus let the world know, not by our words, but by our *love*, that we are commissioned of God in our work.

MEETINGS IN SPARTA, OHIO.

The town of Sparta, Ohio, is situated in Morrow county, about thirty miles south of Crestline. It is a little off from the line of railroad communication, in as fine a farming section as the state of Ohio presents. The inhabitants are mostly settlers from New England and New York state, or their descendants. The word of God concerning the true nature of man and the second coming of the Lord Jesus began to be preached there some two years ago by Eld. E. McCulloch, of Nevada, O., and created quite a stir among the people. A few discourses had been preached there by others sometime previous to this, but the people had not been stirred to search the Scriptures until Bro. McCulloch began his work there. The truth was opposed with all the power that could be brought to bear against it, nevertheless it gained ground steadily, its Christian advocates constantly showing a kind spirit. A church was organized a little more than a year ago, numbering twenty members, which within the year was doubled, but one convert was taken away by death, leaving a membership of thirty-nine. Bro. Grant visited them last winter, held a discussion on the nature of man, and also a revival meeting, and the church was greatly blessed. They had built a neat house of worship, and for the year past their meetings are reported to have been very spiritual, and the pastoral labors of Bro. McCulloch have knit them together in the Lord. He is highly esteemed by the people, and deeply loved by the church.

Being invited to hold meetings with this people, we commenced on Saturday evening, Jan. 19, and continued on, closing Tuesday evening, Jan. 29. We found the church mostly in good working order, and our meetings were blessed from the beginning with conviction of sinners. Several were converted during the meetings, and five or six more under deep conviction when we left. All the while we were there the roads were bad, and much of the time it was stormy, yet the congregations were fair, with a full house when the weather permitted. Our work was to convict and convert sinners, and God blessed the effort. The day meetings were rich in spiritual power, and the confession of sinners to the saving grace of Christ was deeply affecting.

The church in Sparta are on the right foundation, and their pastor's work is backed up by the membership after a godly sort. Humility, steadfastness, and a seeking of the Holy Spirit, will give the victory to any church of God, however they may be treated by their fellow-men. To worship in spirit and truth is the highest grade of Christian effort, and God seeketh such to worship him. We praise our heavenly Father for the grace revealed in the little Sparta band in Ohio.

TWO NEW TRACTS.

The Kingdom of God: By Frank Burr. 16 pp. 5 cents single; 40 cents per dozen. This is a new tract, just out, and is intended to meet the demand for a cheap work on this important subject.

The Throne of David: By Frank Burr. 16 pp. 5 cents single; 40 cents per dozen. The subject of this tract is one of deep interest to the Scripture student, and has a strong bearing on the second coming of Christ. Let both of these tracts be largely circulated.

"MAKING METHODISTS."

Not long since I listened to the complaints of a Baptist minister who had been laboring in a so-called union effort in a region where Methodism predominated. For a while he wore his self-imposed hand cuffs, by suppressing that part of the gospel that enjoined *baptism*, to prevent spoiling the *union*. But after a while he felt that his duty as a minister of Christ could not be fully discharged without preaching baptism, and accordingly he preached on that topic, when lo, there was war in the camp, and the union stepped out. He said that when he preached the gospel just far enough to make Methodists, and *suppressed the rest*, he could have union; but when he preached it far enough to make Baptists, there the union was spoiled; and he had resolved not to suppress a part of the gospel as a fee to purchase a temporary union. I queried whether, if Adventists should preach the gospel a little farther than the Baptists do, they too would not do likewise. And I wonder if any of our Adventist preachers thus put on hand-cuffs, and preach the gospel just far enough to make Methodists, Baptists, or Presbyterians, and smother the rest of the gospel to purchase a brief and sickly union? Is the word of God bound? Do we try to justify ourselves by the plea that we are not called to preach the *unpopular part* of the gospel? We must preach "*the gospel*" entire, so far as we *know it*, instead of smothering a part to please men.

W. S

Church News.

Eld. O. D. Gibson writes of a good work of grace in Palmer, Ill. Read his letter in another column. We like to hear of deep and thorough conversions.

Eld. C. D. W. Scott, of Ottawa, Minn., suddenly fell asleep Jan. 10. Thus a veteran has gone. Who will fill his place? Are there not some young laborers in that state who will take the sword and go into battle for Jesus?

Eld. J. F. Adair, of Corydon, Iowa, has obtained a hearing in the Corydon *Times* on the second coming of Christ and death. Would it not be well for all who can write to occasionally patronize their county papers by giving them a few articles on the glorious hope? Try it.

That old-fashioned Second Advent meeting held lately at Worcester, Mass., was an excellent meeting according to reports in other papers. Some of the old pioneers assembled, talked over the way the Lord had led them, rejoiced in his mercies, and set their faces firmer than ever to look for the soon-coming of the King. See Bro. M. Batchelder's letter in our Correspondence column.

Bro. H. F. Carpenter writes us the following from Vallejo, Cal., under date of Jan. 21st: "We have just closed at this place, the best Conference ever held on this coast. The Holy Spirit was manifest from the first. The most perfect harmony prevailed throughout. Every heart seemed tender. We got old-fashioned victory on Sunday. Three backsliders were reclaimed and two sinners sought God. The cause of truth is onward on the Pacific slope. We are neither ashamed of the gospel, of its power, nor of the name it give us. Bro. Thomas reached us safely, and throws his whole heart into the work, and is richly blessed. We believe that God sent him to this coast, and wants him to stay. We feel that he is a true yoke-fellow indeed. We propose having a campmeeting next season. We may need you, Bro. Burr, here ere long. My health is good now. God heard prayer and blessed me wonderfully. I will try to write regularly soon."

Contributed Articles.

Apostolic Injunctions.—No. 7.

D. T. CALL.

"Fervent in spirit."

There is no one characteristic of the Christian, more necessary than that of fervency. There can be neither growth nor power, and consequently no success, without fervency. In the various avocations of life, the most successful men are those who go to their work with the most fervency and zeal. The men whose names shine brightest in the literary world, were men who carried to their studies a fire of fervency and energy that would not be put down, and though often cast down, when half way up the ladder of fame, have borrowed additional strength from their reverses, and began anew the struggle, and found their efforts crowned at last by success. And the more worthy the object they had in view, the more we honor their fervent application.

If we need this characteristic in our worldly employments, in order to ensure success, much more do we need it in prosecuting the war against sin and Satan. Just in proportion to the importance of the object which we have in view, and to the strength and obstinacy of the difficulties and foes which we have to overcome, will we need that strength and power that fervency only can give us. When we stop to consider that we war not against flesh and blood, but against principalities and powers, and against spiritual wickedness in high places, we see at once that we will need all the force and strength we can obtain, if we conquer in the fight.

And again, when we think of the glory of that King and kingdom, for which we are battling, we have a subject well calculated to call out all of the latent fervency and energy of our natures. Millions of men have sacrificed their lives in their devotion to some earthly king. But whose king is like our King?—the King of glory. Love of country has so fired the hearts of men with patriotic zeal that they would dare anything for the sake of home and country. But whose land is so fair, or whose home is so glorious as that fair land of Beulah, the home of the redeemed?

Then press on, my beloved brethren, and with a fervency borrowed of the Spirit of Almighty God, that bears down all opposition, say with Caleb of old, "Let us go up at once and possess the land, for we are well able to overcome." And may the strength of the Strong One be ours evermore till he come.

Rockbridge, O.

Come, Lord, and Bring the Day.

JOHN T. REA.

Come, Lord, with all thy saints,
And bring the day,
When earth's dark shadows, all
Shall flee away;
When from their dusty beds
Thy saints shall rise,
To greet thy coming chariot
In the skies.

O glorious morn! when thou,
Our Lord, shall come,
To gather all thy ransomed
Exiles home,
To join the blood-washed throng
Around thy throne,
And claim all earthly kingdoms
As thine own.

Come, for earth's cup is full
Of shame and wrong,
Its cries of pain and woe
Suppress our song.
Our yearning hearts desire
Thy presence sweet;
O come, that we may worship
At thy feet.

Come, for thy weary saints
Have waited long,
Beguiling lonely hours
With prayer and song.
While evil servants smite,
With lips of scorn,
Thy chosen ones who wait
The coming morn.

Come, for the mocking throng
Deny thy word;
While scoffing lips deride
Thy coming, Lord;
While perils thicken 'round us
On each hand,
And error's darkness covers
All the land.

Come, for our foes are strong,
And faith is weak.
The earth is filled with strife,
And sorrow's shriek.
"How long, O Lord, how long,"
Wilt thou forbear!
How long thy righteous judgment
Wilt thou spare!

Come, for our weary eyes
Grow faint for sleep,
While still we wait and pray,
And vigils keep.
We know thy promise true
Thou wilt fulfill,
And soon thy light shall shine
On Zion's hill.

O come, and o'er the earth
Thy power display,
And break its darkness with
Millennial day.
O come, and bring with power
Thine exiles home.
O grant our earnest prayer,
"Thy kingdom come!"

Urbana, Ill.

Beecher and Hell.

M. M'OMBER.

The time has arrived when people will think for themselves. Popes and priests have too long undertaken the work of expounding (or more properly confounding) the truth to the people.

Henry Ward Beecher, in his present public departure from the "tradition of the elders," will perhaps set the public mind at work, to discover how much of actual fact there is in the once popular, but now fast decaying dogma of "never ending torment." That the acceptance of this doctrine violates every better feeling of man's nature, transforming the God of Love, "whose mercy endureth forever," into an idea of fiendish barbarity, whom no man can understandingly reverence and love, is a fact entirely beyond possibility of dispute. Hence, men who study for themselves, depending not upon the say-so of self-styled infallibility for their religious faith, are surprised that any intelligent Bible-reader, in this age of enlightenment, can deduce so monstrous an idea from its plain, straightforward doctrines. Men who humbly accept the simple, literal, Scriptural (not theological), story of man's creation to a conditional life, of his violation of those conditions and consequent banishment from the "tree of life" (lest he should "eat of it and live forever"), of a promised resurrection from the dust (from which he was originally taken, and whence, through his disobedience, he must needs return), a literal re-living, upon the new condition of believing in a literal Christ (who "has the keys of death and hades"); those who receive these truths, void as they are of the allegorical speculations of men, have no need to sacrifice common sense in order to justify hell.

The Bible certainly teaches that the "end of the wicked is destruction," not to be preserved. That they shall be "burned up root and branch," not (like the bush of Moses) burn and yet not consume. That "they shall be as though they had not been," not that they shall be worse off to all eternity than had they never lived. The Scriptures are not "hard to be understood" upon this and kindred points, save by those who "wrest them to their own destruction." The parable of the rich man is supposed to afford material for a hell of never-ending torment, and being a "forlorn hope" to those who endeavor to believe the dogma, is tenaciously clung to regardless of the fact that it is only a parable, and that all parables are simply figurative, frequently using the most highly-wrought imagery to convey true moral lessons. If a historical fact, as some claim it teaches that beggars will be saved, and rich men will be damned! It is assumed that the poor man was righteous, and the rich man unrighteous; but Scriptural testimony seems to indicate that the beggar was not even a righteous man! One of the inspired writers says, "I have been young and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Lazarus, however, was forsaken, and he was begging bread! To be a literal history—as some maintain—heaven and hell must needs be in sight and hearing of each other, and the wailings and groanings of the myriad lost, if they fail to drown out affectually the hallelujahs of the saved, must still meet the ears of parents and children, husbands and wives, brothers and sisters, themselves redeemed, and as they recognize the voices of the once loved and cared for on earth, now giving agonized utterance to their untold wretchedness, would they strike the glad harp with a lighter hand, or thank God more joyfully for this convincing evidence of his great love and enduring mercy? Think you they would enjoy the sickening panorama? Do you imagine that such a nefarious side-show would be a popular amusement there, to those who could not here, in all their lives, look upon suffering without dropping sympathetic tears? Would this grand spectacle be more entertaining to them than than the bloody bull-fight to the Spanish peasantry?

Observation teaches us that "tortures" and "torments" are the legitimate fruit of barbarism. The very savages cease to delight in these things as they become civilized, and just in proportion as man loses his malignant and devilish nature, just in that proportion does he cease to delight in the suffering of those about him. The greatest hell that God could inflict upon his own children, would be to compel them thus forever to look upon suffering which they were powerless to alleviate. No amount of selfish pleasure could ever compensate an unselfish soul for such conditions as these. As the child of God, even here, would disdain to gorge himself with food in sight and view of a starving fellow creature, even so would he there scorn to enjoy himself in full view of the longing, imploring eyes of abject wretchedness. Must it, then, be necessary that the tender hearts of the saints be turned to adamant, that they may look upon suffering without compassion? Must they become so hardened and selfish as to rejoice, regardless of the woes of others, caring for no one's happiness but their own? Accept either horn of the dilemma you prefer, but for ourselves we choose to consider it a parable. A more God-dishonoring thought it were hard to conceive than that the All-wise Author of all things deliberately created millions of men to writhe in an everlasting hell. Neither can it be maintained that such an action would contain the first elements of justice, mercy, or even common humanity. Better "let God be true and every man a liar."

Peter says of the wicked, they "shall utterly perish in their own corruption." David says, "Into smoke shall they consume away." Paul says, "The wages of sin is death;" and Solomon says, "The dead know not anything." He also says, "There is no word, nor device, nor knowledge, nor wisdom, in Sheol (the Hebrew word for 'hell,' and so translated thirty times in the Old Testament Scriptures), whither thou goest."

Those then, who are accounted worthy of life when Christ comes to resurrect the dead, will receive "the gift of God," which is "eternal life." All others must reap the "wages of sin," which is "death." "These shall go away into everlasting punishment." Some say that death is not punishment; but all mankind agree, and all the nations of earth concur in voting death the greatest known punishment for the transgression of their civil laws.

Algonquin, Ill.

The Last Day.

S. K. GIBSON.

BRO. BURR:—I am very glad Bro. O. D. Gibson so freely invites us to "reason together out of the Scriptures," and come "to the law and to the testimony." This done in the spirit of love and of Christ will do good. He says in No. 2, on "The Day of the Lord," "Many have supposed and taught that the day of the Lord is in the age to come; but this is a mistake." Well, I am one that does thus believe, and if it is all a mistake, I would gladly be corrected; and I will abide by the word of the Lord in this matter. Bro. Gibson claims that the "last day," which he admits to be the day of the Lord and the day of judgment, is all in this age, and not at all in the world to come, or, is no part of another age.

Now, we agree with him in regard to the "last day," being a day of reckoning and squaring of the accounts of this age; but to me it does not seem likely to occur until this age is past. If the Lord comes in this age, and the dead are raised and judgment occurs, and all completed, then rewards and punishments are due in this age also, and the saints would receive the gift of eternal life here; but Christ says, "In the *world to come* eternal life" (Mark 10: 30; Luke 18: 30). Then it is not given in this age.

Again, Christ says, "They that are accounted worthy to attain unto that world and the resurrection from the dead....can die no more ...are equal to the angels; and are the children of God, being the children of the resurrection" (Luke 20: 35). Here Christ teaches us that by a resurrection, the dead are introduced into "that world," "the world to come," and it is at this epoch, the "first resurrection," that they are made "equal unto the angels," or immortal. But Bro. Gibson's theory would introduce the dead saints back into this world of sin and death, by the resurrection! Hence, he would have, here in this the gospel age, *mortals* and *immortals!* This conclusion is unavoidable from his standpoint, and does not harmonize with Christ's declaration, "In the world to come eternal life."

Again, he says, "The last day cannot mean the first day of another age." No, neither must it necessarily mean the last day of this age. The term, without doubt, has a broader and more extended meaning than simply to apply to the last *twenty-four hours* of this age. This is the gospel age. It must end. The next is *the day of judgment—the day of the Lord;* and the introduction of this must end that; or else *probation will continue through the judgment* period, which is not in harmony with Christ or the apostles. They teach us that there will be a final separation of the righteous and the wicked then and there, at his appearing, which is the introduction of that day, and of judgment work. "My word shall judge them in the last day," applies not to the closing twenty-four hours of the gospel day, but to the judgment day; and there is a clear distinction drawn between this age and that, marked by the end of probation and judgment, introduced by the coming of the Lord and the resurrection of the dead in Christ, and in changing the living saints, both receiving the "power of an endless life."

At this time, Christ no longer pleads at God's right hand for perishing man, for "he that is filthy let him be filthy still," says Christ, and also, rewards are given to every man, "in the end of this world." Does this mean *before* the end, or *after* the end of this age? It is "harvest time," and this implies a wonderful change. Christ comes in glory, the angels come with him to do the harvesting, the tares are bound in bundles to be burned, and they *are* burned; the wheat is gathered into the garner. "The righteous shine forth as the sun in the kingdom of their Father." "Who hath ears to hear let him hear." It is "harvest time." It is "the end of the world," or age. And no change yet! What in the name of reason would bring a change, if this would not?

Wilton Junction, Iowa.

Origin of the Soul.

C. P. DOW.

As it relates to the first human soul, we have the following very direct testimony with reference to its *origin:* "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus was the dust man, or Adam the first, made. The next one made was a part of the first, and this first human pair were to propagate their kind, and all derive sustenance from the earth, and so be related thereto, and of similar composition as the first.

Thus a law was established that has continued until now, and man at death, returns to the dust, and from thence, *if good*, at the resurrection "awakes and sings" the song of holy triumph, "O, death, where is thy sting; O, grave, where is thy victory." This is all plain and manifest; the intelligence of the dust man being a power given by God, and his recovery from death being accomplished by the will and power of God.

The celebrated John Wesley wrote a journal, which was published in six volumes, in 1825, a few volumes of which I have in my library. In Vol. 5, on page 10, we find the following: "Wednesday, 7th, I read, and abridged an old treatise on 'The Origin of the Soul.' I never before saw anything on the subject so satisfactory. I think he proves to a demonstration, that God has enabled man, as all other creatures, to propagate *his whole species*, consisting of *soul and body*." Thus some rays of light seemed to break upon Wesley's mind, upon this subject of man's origin and nature, it would almost appear, and he took such an interest in this "old treatise," that he abridged it, not a bad idea certainly. He knew how to read and study properly. Other readers would do well to abridge, re-write, consider, and thoroughly digest important articles.

In a large religious Encyclopedia, I find the following, looking in the same direction: "*Traduciani;* those who hold that the souls of children, as well as their bodies, are propagated from their parents. According to *Jerome*, both *Tertullian* and *Appolinaris* were advocates of this opinion; and the opponents of Pelagianism in general, have been inclined to it. Since the Reformation it has been more approved than any other in the Lutheran church, and that not by philosophers and naturalists merely, but also by divines. Luther himself, though he did not declare distinctly in its favor, was also inclined towards this theory; and in the '*Formula Concordiæ*' it is distinctly taught that both *soul* and *body* are propagated by the parents in ordinary generation.

"What has rendered the hypothesis more acceptable to theologians. is its affording the easiest solution of the doctrine of native depravity; and it seems to receive confirmation from the psychological facts, that the natural disposition of children not unfrequently resembles that of their parents; and that the mental excellencies and imperfections of parents are inherited nearly as often by their children as any bodily attributes."

But after all, the writer says, "We must be content to remain *in uncertainty* respecting the subject." Wesley, however, thought it a demonstration "proved," etc., etc. Thinkers will question: Is the soul pre-existent? Is there an immense depository of souls from which one is taken at the birth of every child? or does our Creator make them to order? In that case, or in either case, how about *illegitimate* children? It would be most correct and respectful not to take such a view as to make the "high and holy one" responsible for, or a party to, adultery! Let us ponder.

Magog, P. Q.

"The Bible Doctrine of the Soul; or, Man's Nature and Destiny, as Revealed."

J. RIDLEY.

Such is the title of a work of 334 pages, which has just been issued from the press, by "Charles L. Ives, M. D., late Professor of the Theory and Practice of Medicine in Yale College." I have just finished reading it, and am so well pleased with it that I desire to call the attention of the readers of the TIMES to it, believing that it will do much towards spreading the truth of the Bible concerning "man's nature and destiny." I would like to have a copy placed in the hands of every minister and theological student in the land. I do not see how any one can read it through without seeing the difference between popular theology and the Bible. Those who have read his small work bearing the same title, published four years ago, are aware that he is clear and pointed in his expositions.

There is a mine of useful knowledge in the first chapter, and the others are equally valuable. We copy part of what he says concerning the figurative use of words. He refers to the plan used by religious teachers, "by which a writer is made to say just what we want him to" which is to "declare that *the passage is figurative*, that it is not to be taken in its natural sense. Then we are at liberty to give it the meaning we judge most desirable." The author then goes on to say:

"But still the thoughtful Christian will inquire: What right have our religious teachers to declare the passage figurative—to take the words in a sense so far from the apparent and natural meaning? Is the Bible so ambiguously written that it needs human help to make its sentences inteligible? Is there no rule about this, no law of the literal and the figurative, by which for ourselves we may judge whether language be literal or figurative, and so may be able to exercise the Protestant's right of private judgment? Certainly, there is. We find for speaker and hearer, for writer and reader, one simple, invariable rule, governing the verbal expression of ideas. It is that the literal, or natural, meaning of every word holds good till that is proved impossible, then, but not till then, does a figurative meaning come into consideration.

Let us clearly understand so important a point. When we analyze this working of our mind, in determining the meaning of any sentence or word, we observe that necessarily, though perhaps unconsciously, we consider first the literal meaning; if sufficient cause is found to reject it, we then look about for a figurative meaning, i. e., we always pass through the literal to the figurative. Ergo, Isa. 55: 12; 'All of the trees of the field shall clap their hands;' we mentally first inquire, Is this literal? Impossible! trees literaly have no hands to clap; therefore we are justified in turning to the figurative. So Isa. 44: 20, 'Is there not a lie in my right hand?' That is also figurative, because a lie cannot be thus holden. And so our equivalent English phrase, 'Holding on to a lie,' is figurative, as 'strictly' are all expressions transferred from physical to mental action; e. g., the mind reflects. But in all such cases no possible difficulty arises, for the figurative intent is evident beyond all question. If not, the writer or speaker must add some qualifying clause to show the natural, or literal meaning is not intended. To illustrate, look at some examples of the word 'dead,' in the Bible. Eph. 2: 1, 'And you hath he quickened (made alive), who were dead;' had the statement ended there, 'dead' must have been taken literally, especially in connection with 'made alive.' But the passage itself declares for the figurative, not literal, meaning of 'dead' by *the added clause*, 'dead in trespasses and sins.' 1 Tim. 5: 6, 'She is dead, while she liveth.' Had the statement 'she is dead,' stood alone, it could have but one, the literal meaning. But here the qualifying clause, *while* she liveth, shows that the one dead must be so in some figurative sense, to be determined by the context. Observe the verb liveth, qualifying the other, is itself used absolutely, and therefore must be literal. Luke 11: 60, 'Let the dead bury their dead.' Here the same rule applies. The physical act of burying, predicated of 'the dead,' impossible to the literaly dead, necessitates a figurative intent to the word. But when next the word dead is used, since it is without any qualification, the literal meaning takes precedence and must be the one adopted. We have thus analyzed and illustrated what we now present as *the Law of the Literal and the Figurative. The literal meaning takes precedence in all cases, so that the possibility of its being intended must be exhausted before a figurative meaning can be considered.*" Page 20-22.

The author also makes a very magnanimous offer to any one who will write a successful reply to his work. He says, in his introduction, page 14:

"To remove any difficulty in the way of a reply that possibly may suggest itself, the writer, for the truth's sake, makes the following offer: If a reply shall be written within two years from Jan. 1, 1878, which, by a majority of three arbitrators, shall be adjudged to have refuted the argument from the Bible, of the work, the writer of this hereby pledges himself, at his own expense, to publish, and to place at the disposal of their author, five thousand copies of such reply."

The author's address is New Haven, Conn., from whom the work may be obtained. It will also probably be kept for sale by our Publication Societies.

Burr Oak, Iowa.

"The Earth Shall Cast Out Her Dead."

B. J. GOODWIN.

So says the Lord by Isaiah the prophet. When speaking of the consummation of the Christian's hope, he exultingly exclaims, "Awake and sing, ye that dwell in dust....the earth shall no more cover her slain." But Isaiah is not the only prophet of the Lord who believed in the doctrine of the resurrection, and looked forward to that time for their future reward. Says Job, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25, 27). And

David, "the sweet Psalmist of Israel," says, "But God will redeem my soul from the power of the grave; for he shall receive me" (Ps. 49: 15). Again he says, "Thou, which hast shown me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth" (Ps. 71: 20).

Ezekiel very confidently uses the following plain language, "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and I shall put my Spirit in you, and ye shall live" (Ezek. 37: 12-14).

Daniel, too, a prophet highly favored of the Lord, in that the Lord revealed to his people through Daniel a chain of events which were to show to them their whereabouts on the stream of time, says that "at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But some may ask, If God's people are all rewarded at the same time, why did he not say they would *all* be raised from the dead; simply because some would be "alive and remain unto the coming of the Lord," and, therefore, cannot be raised from the dead, having never died. So when Paul's "we which are alive and remain unto the coming of the Lord" are joined by Daniel's "many of them that sleep in the dust of the earth," we have all whose names are written in the Book of Life, ready for translation.

Now, if the Old Testament saints were so much interested in the doctrine of the resurrection while that event was so far in the future, how much more should we, "upon whom the ends of the world are come," feel in the event, for we have great reason to think that we may escape falling into the hands of that dread monster Death, and being for a time locked in his dreamless prison-house; yea, more, we have reason to indulge the hope of being eye-witnesses to the bursting of the prison-doors of the dead, some of which have held their victims securely for many years; but now in our day the strong bars are to be broken, and "many of them that sleep in the dust of the earth shall awake," yes, "awake and sing," "sing praises to God, sing praises; sing praises unto our King, sing praises," and shout victory over death and the grave, for their Deliver, even Jesus, will destroy death at his coming. Yes, glory be to his holy name, he will destroy "him that hath the power of death, that is, the devil" (Heb. 2: 14). "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not vain in the Lord."

Nashua, Iowa.

Reports.

Conference Report.

D. L. WEAVER.

EDITOR ADVENT CHRISTIAN TIMES:—The N. W. Michigan Christian Conference met pursuant to notice on Jan. 17th, with able corps of ministers and brethren to work for the Lord, with three *services and Conference* each day. One soul was buried on Sunday in likeness of the burial and resurrection of our blessed Lord. The house was crowded to its utmost throughout, and the Spirit of the Lord was with his children. Elds. Ferris and J. Bower kept up the meetings until Friday, the 25th, with a prayer-meeting at 2:30 P. M., and service at 7 P. M. each day. There was a goodly number who made a start to serve their Lord, and it was truly cheering to see precious souls arise and ask for prayer, with the tears streaming from their eyes. Nearly twenty made a start, and others who were on the background came out to serve God anew, your humble servant, and George Seymour, among others. May the Spirit of God continue, is your humble servant's prayer.

Hesperia, Mich.

Mormonism.

F. G. WILLIAMS.

BRO. BURR:—As many of the brethren are interested in finding out the teachings of the so-called Latter-Day Saints, I will give you a few items which will probably be new to many. In the early part of the present winter, one of the aforesaid "saints" came into this neighborhood, preaching, as he said, the everlasting gospel, with signs following. He tells marvelous stories about miracles performed (?) somewhere else; but since he has been in this place he finds so little faith that he can do no signs, except that he frequently breaks out in what he calls tongues. Then he interprets it. This happens sometime while he is in orthodox meetings. Leaving out his Mormon ideas, he appears to be a genuine, honest, meek Christian. He soon succeeded in winning the sympathy of non-professors and the wrath of church-members generally. He had a debate with a Methodist (I think) minister. But the orthodox believers were entirely unable to refute his arguments. He was highly elated with his success. Being requested by some of the Methodists to meet him in public, I posted myself as far as possible, procured one of Bro. Sheldon's books, and gave out an appointment, inviting said saint to be present; but he failed to put in an appearance.

I satisfied the audience concerning his false doctrines. The general verdict was that I could use him up. Two of the Methodists requested him to meet me in public discussion, giving him the privilege of making all the preliminary arrangements, and stating the questions himself. This he also declined to do, saying that he had only to deliver his message in love and good will; that his church did not endorse discussions.

This backing down has well nigh settled him, since which he does not do much preaching, some doors being closed against him. He is not a polygamist. He is not what is termed a Josephite. His theory is that some time before Joseph's apostacy, the Holy Spirit was conferred upon one Bickerton. He stood aside and the rest went off into apostacy; and now this Bickerton receives revelations, etc. The nucleus of this branch is now out in Western Kansas, whither they have all been called as they suppose by the Lord. They do not hold to the stakes set by Joseph. But a short time ago a revelation came to Bickerton, in these words, "Assemble, O my people to Kansas." I have this from the saint himself. He says that all the saints will shortly gather themselves in Kansas; that this will be the beginning of the kingdom. From this it will spread, sweeping all before it until "the saints possess the kingdom under the whole heaven."

He tells me that some of the Saints in Pennsylvania, when they heard the message as above, sent two men to "spy out the land," that is, Kansas. They came here, and, not liking the country, went back and made an "adverse report," saying that they knew by the appearance of the country that "the Lord never called them to such a land." And because of their wickedness in making this false report, the Spirit followed them with punishment, until they had to run away from their homes and had not since been heard from. This suggests to me the idea of "Brigham's destroying angels.

I learned these facts by holding my peace until he supposed that I was about converted to his belief. I find by him that they are preparing for a mighty effort in some direction, and I am satisfied that the Adventists are about the only people that can successfully refute their pernicious doctrines. Bro. Sheldon's book is the best out with which to meet them.

Ochletree, Kan.

Quarterly Meeting Report.

The first Quarterly Meeting of the A. C. Conference of Northwestern Michigan was held with the church at Hesperia, Jan. 17-20, 1878.

Conference called to order by singing and prayer; the Chairman, D. Weaver, present; the Secretary, T. P. S. Hampson, being absent, E. B. Scott was chosen Secretary pro tem. *Voted*, that the Committees be appointed by the Chairman.

Committee on Credentials—L. F. Bower, H. H. Fellows, and A. W. Lambson.

On Business—J. Bower, H. Pollard and A. T. Squier.

Devotional Committee—T. C. Grundey, R. Burtenshaw, and W. Noble.

Reports and Reception of Churches.—Church at Winn, Isabella county, organized Dec. 20, 1877, by Eld. John Bower; 30 members; Jacob Crumb, ruling Elder; received into this Conference. Church at Big Prairie, Newaygo county; 20 members; organized by Chester Church; received. Church at Hesperia, reported by H. Pollard, in a prospering condition; regular meetings and a good Sunday-school. Churches at Sylvester, Millbrook, and Moffitts, reported by J. Bower, Ashland church by L. F. Bower; two added since last Conference. Dayton church by A. Amos; prospering; two baptized since last Conference. Several other churches in this Conference were not reported. *Voted*, That hereafter the Delegates from the several churches to this Conference be requested to bring credentials with them, signed by the Elder and Secretary of the church, and churches that do not send Delegates should report by letter.

REPORT OF MINISTERS.

D. Weaver—Have not done much by way of preaching, but my heart is in the work.

J. Bower—Since last Conference have been engaged in missionary work; held a protracted meeting in Isabella county; about 50 started in the service of the Master; 17 baptized; also held a meeting in the village of Millbrook; 10 started to serve the Lord; 3 were baptized.

T. C. Grundey—Of late have been tied at home most of the time; would love to get out in the field and work for the Master.

Wm. Wheeler—My strength is failing, but my mind is stayed on God.

L. F. Bower—Preaching every Sunday; determined to press on.

Chester Church—Have been laboring at Big Prairie of late with good success.

James Ferris—I belong to the same family, where I have been laboring; the cause is on the gain; let us go on in the name of the Lord.

The Missionary Committee report progress, and ask an extension of time. Granted; The following By-Laws were adopted: By Laws No. 3.—Funds.—Recognizing the absolute necessity of concerted and systematic giving unto the Lord, that our Master's cause may not suffer for means through our neglect, we recommend the following plan, to the churches compromising this Conference.

1. Let the officers of each church provide a suitable box with lock and key, and place the same in some conspicuous place in their house of worship as often as they shall publicly assemble.

2. Let the members of the congregation be re-

quested each one to set aside something be it ever so little," every Lord's day, as an offering unto the Lord, in compliance with the injunction of the apostle, 1 Cor. 16: 2, and as often as opportunity permits deposit the same in the church treasury box, remembering the caution of our Savior, to do it not to be seen of men (Matt. 6: 1-4).

3. Let an officer, selected by the church, take charge of such collection, and let each church set apart by vote a certain portion of the fund, as a contribution to the general Conference, and send the same to the Quarterly Meeting by their authorized delegate.

4. The parties and ruling elders of this Conference are respectfully reminded, that as the duty of individual systematic giving is plainly taught in the Word, it is incumbent upon all under shepherds of the flock, to frequently put the brethren in remembrance of this duty. Remember that covetousness, which is idolatry, is the bane of spirituality, and it is to those who give of their substance, the promise is, "Give, and it shall be given unto you."

E. B. SCOTT, Sec. pro tem.

This meeting was largely attended. One sister was baptized; six started in the service of the Lord. The meeting is to be continued as the interest may demand. We hope for good results.

E. B. S.

Dedication.

J. RIDLEY.

BRO. BURR:—Our chapel here was dedicated according to notice, Jan. 20. The Methodists gave up their meeting and attended our meeting, and as the Congregational preacher had an appointment out of town, there was no meeting in that place, and our chapel was filled to overflowing, and some went away who could not get in. We have a neat, well-finished house 26x44 feet, seated with chairs. It cost about $2,000, and is all paid for, with the exception of about $150. Bro. Bursell is with us to help in preaching the word. We have continued the meeting evenings since the dedication, and shall continue them as long as it may seem to be duty. The house has been well filled every night, and the interest is increasing. The church is getting the harness on, wanderers have been reclaimed, and sinners have started for the kingdom.

Brn. Smith and Wiley, the Methodist and Congregationalist pators, have manifested a kind spirit, and have each preached for us. But little prejudice is manifested as yet against us. Last evening I spoke on the eleventh of Daniel, and more particularly the last part of it. The house was crowded, and excellent attention was given. We are trusting in the Lord, and we hope to see many brought to a saving knowledge of Jesus Christ. What is to be done must be done quickly. The coming of the Lord draweth nigh.

I am watching with eagerness the progress of the Eastern war. Thus far they have moved in the line of prophecy, but there is more to be done. I think the "green flag" will be unfurled, and "go forth with great fury, to destroy," and then there is not a nation in Europe that can by any possible means "help him" for the Turks will be against them all as they are in the sight of the Mahommedan, all heretics. Will they unfurl it during the present war? I cannot say; but we shall soon find out.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

My earnest daily prayer is that God will enable me to be faithful to my calling, and so speak the truth in love from the heart that sinners may be won from the way of death to walk in the way of life, and be delivered with all of Daniel's people from the time of trouble which shall come on the world powers when the "Great Prince" shall stand up.

Burr Oak, Iowa.

Correspondence.

From Eld. Geo. W. Wright, Lexington, Mich.

BRO. BURR:—I am in health and good cheer, and am now engaged with the powers of darkness, in a new field, six and a half miles north and two and a half miles west of Lexington. It is in a thickly-settled district. I am holding meeting under favorable circumstances. Having the use of a large school-house with a bell, and being invited here by some of the principal citizens, we have a full house and the best of attention; we hope to accomplish great good here in the name of the Master.

From Eld. O. D. Gibson, Palmer, Ill.

BRO. BURR:—The Lord has gloriously revived his work in Palmer. We commenced a series of meetings on Jan. 3, and closed on Jan. 20. Sister Prescott, of St. Louis, assisted me. The immediate results was over forty converted and reclaimed. On Jan. 20 I baptized twenty-one, and several more are to follow in baptism on Sabbath, Feb. 3d. One young man started last night (Jan. 27); thirty-three put their names to our covenant, and more are to follow. The Cumberland Presbyterians, and some of the Methodists are on very friendly terms; there never was such union of feeling here before. Some of the convictions and conversions were as deep and thorough as I have seen for many years.

From E. A. Smith, Orland, Ind.

BRO. BURR:—We are glad you still continue to speak the Bible truth without fear. We like the paper on account of its plainness, and also are glad to hear from so many who are striving to serve the Lord and are watching for his second appearing. May we all be ready, and have our lamps trimmed. May the Lord bless your every effort to make the A. C. TIMES still a better paper. It is our wish that every family would take a copy. As for us we would not be without it. We are sorry that we are not able to do something more for the benefit of the Society. But you will have to take the will for the deed this time. It is hard work to make people believe the Bible, or that Satan told a lie.

From W. E. VanBurger, Victor, Mich.

BRO. BURR:—As I see many cheering letters in our paper, and interesting accounts of ministerial labor, and some sketches from Sunday-schools, I thought that a few words from the "First Advent Sunday-school of Cedar Lake School-house" might be of some interest to your readers. Our school was first organized in 1874 as a Union Sunday-school, and was run as such till the 1st of January, 1877, when, on a vote of parents and scholars, it was called by its present name. It seems that last year was our best year, in which we had forty-seven sessions. We have had many useful lessons, which, I trust, will be treasured up into good and honest hearts. We have had one thousand three hundred and ten Scripture verses recited correctly, of which Miss Eliza Holden has recited five hundred. She is a small scholar only eleven years old. The scholars have been very prompt while we have been trying to instruct them in the ways of life and salvation; and to encourage them, we gave them a concert which passed off to the satisfaction of all. We had good music, and much good reading and speaking. Among our singing, we had that beautiful hymn written lately for the A. C. TIMES by Bro. John T. Rea, of Urbana, Ill., "Brightly Beams the Stars of Morning," which was played on the organ in an able manner by Mrs. Minnie Rowley, and assisted by Mr. Wm. Rowley and Mr. Frank Linton, which was received by the audience with great applause. Our closing hymn was from the Minstrel, entitled, "Jesus is Coming Again."

And before closing, I would say that many around here believe that Jesus is coming again; and "Unto them that look for him will he appear the second time without a sin offering unto salvation." So let us all be looking for him that that day shall not overtake us as a thief in the night, that in all things we may have holy boldness towards God, looking forward and hastening on to the coming of the Lord; for Peter says in 2 Pet. 3:10, "But the day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for or hasting [marg.—hasting the coming] unto the day of God." So then let us be looking for that time, that he may appear unto us without a sin offering. Then shall we hear the welcome saying of the King, "Well done!" and be permitted to set down at his table with the good of all ages, and delight ourselves in the abundance of peace.

Come, dear brethren and sisters, let us be faithful to the grace that is already given. "For yet a little while, and he that is to come will come and will not tarry." I will try to meet you all at his coming and kingdom.

From S. K. Gibson, Wilton, Iowa.

BRO. BURR:—I am at home again, after an absence of five weeks. We had some good meetings, but the worst roads I most ever saw, and of course it interfered greatly with the prosperity of our meetings. I was at Greenfield, Holliday's, and Penn Center. Preached about 24 sermons in six houses of worship; baptized four, and received five into church fellowship at Greenfield. Sr. Hattie Plank is laboring with the church at Greenfield, and in the vicinity. Times here are the closest I have ever seen. Corn, the principal crop, is worth at the railroad, 20 miles distant, 12 to 14 cents per bushel; and thousands of bushels are rotting on the ground. It is hoped a change for the better will occur soon. I obtained some pledges for the A. C. TIMES, when they can get the money to pay for it.

From Thomas L. Atwood, Bridgport, Ind.

BRO. BURR:—I write to you, thinking some of "like precious faith" would like to hear from this part of the Lord's vineyard. We have a little church here at Bridgport. Eld. G. W. Green is our pastor, and preaches for us on the second and fourth Lord's days in every month; and social and prayer meeting every Wednesday night, and Bible class Friday nights. We have had preaching occasionally on the first and third Sundays of the nonth, by Bro. J. L. Warman; but he is about to leave to attend school to qualify himself for the duty which he feels is laid upon him by God; and may the assistance of the Lord be granted to him in his efforts to do good. I am sorry to lose his presence, for we will miss him very much in our social meetings. Bro. Green will preach for us every Sabbath for some time, at 10.30 A. M. Our church is in a healthy condition at present, and I trust it may continue so until the Lord comes, and also, that the interest may increase until sinners shall all see the error of their ways and turn to the Lord, who will abundantly pardon.

From Eld. M. Wellcome, Monticello, Minn.

BRO. BURR:—I have been trying to get subscribers sufficient to pay for my paper. I know the people are having hard times by the grasshoppers and drouth, but I shall still endeavor to obtain all the subscribers I can, hoping times may be better next year. If the people loved the reading of the A. C. TIMES as well as I do, I believe no excuse would be made. O how I love the many precious truths it brings to us. You may count me as a subscriber as long as I can raise the money to pay, or get subscribers; so you may expect from me all I am able to do. When times get better among farmers, they promise to become subscribers; but we have been having the hardest time for means this people ever saw; but we hope for the best.

From Eld. M. Batchder, New Bedford, Mass.

BRO BURR:—We have had an old-fashioned meeting at Worcester, Mass., and a better one for the saints I never attended. We had sixteen meetings. I was present at all of them, and began nearly all of them. All was harmony and peace; not a jarring note was heard, or a hard word spoken against any one, present or absent; not a conflicting view presented of any account; love pervaded all. A deep sense of the soon coming of our blessed Lord was manifest in all that took part in all the exercises. Sinners wept and saints rejoiced. I pitied those that could have been there but were not; but felt more for those who would gladly have been there but could not. I thought of you and many of our dear brethren at the West. The Lord is soon coming, I believe. Peace be with you.

The Eastern Question in the Light of Prophecy: The Return of Isreal to Palestine: The Order of the Resurrection: The Coming of the Son of Man. By H. G. McCulloch.

The above tract on the Eastern Question is now ready for the press, and will make about 50 pp., and will be furnished at 10 cents single copy, or for distribution at $1 per dozen or $6 per hundred, postage paid. We would urge those desiring the tract to send in their orders immediately at the above rates, as it will enable us the sooner to publish the work. Send all orders to Eld. H. G. McCulloch, 91 S. Green street, Chicago, Ill., and not at 54 N. Peoria street, as was before published. H. G. MCCULLOCH.

Selected.

Azazel, or Scapegoat.

"And Aaron shall cast lots upon the two goats: one lot for the Lord, and the other lot for the scape goat" (margin, Heb. *Azazel*): (Lev. 16: 8).

Azazel, here translated scape-goat, is an uncommon word, found nowhere else in the Bible. I have discussed its probable meaning extensively in the manuscript of my proposed "History of Satan," which I might here present, but will only give at this time an extract from Rev. Charles Beecher, as follows:

"One opinion is, that Azazel is a proper name of Satan. In support of this, the following points are urged: The use of the preposition implies it. The same preposition is used on both lots—La-Yehovah, La-Azazel; and if one indicates a person, it seems natural that the other should; especially, considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah and the other for the goat itself. What goes to confirm this is, that the most ancient paraphrase and the Targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name; but they do not. The Septuagint, or oldest Greek version, renders it by *apopompaios*, a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices.

"Another confirmation is found in the Book of Enoch, where the name Azalzel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day. Still another evidence is found in the Arabic, where Azazel is employed as the name of the Evil Spirit.

"In addition to these, we have the evidence of the Jewish work, Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of Atonement, a gift to Sammael' (i. e., the Devil). Hence Moses Gerundinensis feels called upon to say it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Says Origen, 'He who is called in the Septuagint, *apopompaios*, and in the Hebrew, Azazel, is no other than the Devil.' Lastly, a circumstance is mentioned of the emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the Evil Spirit—an objection he never could have thought of had not Azazel been regarded as a proper name. Hengstenberg therefore affirms with great confidence, that Azazel cannot be anything else but another name for Satan. So, too, believed Professor Bush."

It is further shown that a sacrifice implies the taking of life: that Azazel was not sacrificed, but sent away into the desert. All the sins of the Israelites were loaded on the head of Azazel; he was so unclean with his burden of evil that the man who led him away was polluted by touching him, and had to wash himself. Azazel stands as a type of Satan who, when atonement by Christ is finished and the day of judgment comes, goes away into the dismal abyss, bearing the crimes of the whole world.

In further explanation of this type I will here quote Eld. John N. Andrews: "The next event of that day, after the sanctuary was cleansed, was the putting the iniquities and transgressions of the children of Israel upon the scape-goat, and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first advent.

"From this opinion I must differ, because (1), the goat was not sent away till after the high priest had made an end of cleansing the sanctuary (Lev. 16: 20, 21). Hence that event cannot meet its antitype till after the 2300 days. (2) It was sent away from Israel into the wilderness, a land not inhabited. If our Savior is its antitype, he also must be sent away, not his body alone, but soul and body (for the goat was sent away *alive*) from, not to, nor into, his people; neither into heaven, for that is not an uninhabited wilderness. (3) Azazel received and retained all the iniquities of Israel; but when Christ appears the second time, he will be without sin. (4) The goat received the iniquities from the hand of the priest, and he sent it away. As Christ is the priest, the goat Azazel must be something else besides himself which he can send away. (5) This was one of the two goats chosen for that day, of which one was the Lord's, and was offered for a sin-offering; but the other was not the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the sanctuary from them, and bear them away into a land not inhabited, leaving the sanctuary, priest, and people behind, and free from their iniquities (Lev. 16th chapter). (6) The goat is for Azazel. Rev. Wm. Jenks, in his Comprehensive Commentary, has the following: 'Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the Devil, and so does Rosenmire. The Syriac has Azzail, the angel (strong one) who revolted.' (7) At the appearing of Christ as taught in Rev. 20, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by sending Azazel into the lonely desert. We must regard Azazel as meaning Satan."—*Bible Banner.*

Jerusalem.

Thy queenly name, Jerusalem!
  Goes journeying down the years,
Still wearing on its front a crown
  Of glory and of tears;
The songs that sounded on thy hills
  When Adam's race was young,
These lofty hymns to Israel's God,
  Shall never be unsung.

Around thy walls old empires prowled
  Like hungry beasts of prey;
Or, hovering on thy mountain paths,
  In cunning ambush lay;
From age to age thy captive sons
  Went forth in weeping bands,
To toil beneath the bloody rod,
  In lonely tyrant's lands.

Those empires now are ground to dust,
  While thine undying race
Still finds in God—its father's God—
  Some secret hiding place.
The seed of Abraham's not lost;
  The tribe of wondrous birth
Still wanders as a scattered host
  In all the lands of earth.

Thy temple, O Jerusalem!
  On Zion's lordly height,
Has shed on nations, near and far,
  A strange and holy light;
The watchmen on thy towers beheld
  The glad, unnumbered throngs,
The gathering tribes that filled thy courts
  With thy great festal songs.

From year to year—from age to age,
  The long processions flowed
Through all thy vales, and o'er thy hills,
  To Zion's blest abode;
Their white tents glistened on the slopes,
  While they with one accord,
Told the old legends o'er, and sung
  High praises to the Lord.

Along thy streets, Jerusalem!
  The Man of Sorrows trod,
And thou, didst nail upon the cross
  The loving Son of God.
That record of thy sin and shame
  Was washed in thine own blood,
When war and storm swept o'er thy walls
  A wild devouring flood.

But over all thy shame and guilt,
  Thy stubborness and pride,
The works that thou hast wrought for God
  Shall evermore abide.
Thy name shall still go sounding on,
  To every race and clime,
A glorious and immortal name,
  That feels no touch of time.

Jerusalem! thine ancient grace
  Has passed beyond the sky,
To image forth that city fair,
  The saintly home on high.
We read the prophet's burning words,
  And wait the mandate, when
The New Jerusalem shall come
  From heaven down to men.

—*J. N. Tarbox, in the Congregationalist.*

The Foolish Virgins.

There were ten waiting virgins. They all slumbered lightly and expectantly; at last slept soundly until the cry—"Behold the Bridegroom cometh" aroused them all. In their slumbering and sleeping they were alike; alike also in their awaking. They all had lamps, and all had oil in their lamps, and all were trimmed and burning. Yet five of them were characterized as foolish. Wherein? In this: that knowing that the exact time of the Bridegroom's approach was uncertain, and that the capacity of their lamps was small, they took no precautions against a too great de-

lay; made no provisions for a fresh supply when their oil would be exhausted.

"Our lamps are gone out;" but even this is not apparently a fatal disaster. It only necessitates an undesirable groping through the unlighted streets to the store of the oil merchant for a fresh supply, and the money is in hand. Why fear? Because groping takes time, and the wedding procession must not be delayed. Nevertheless, it is the only thing that can be done, and it is done and well done. The oil is procured, the lamps are in perfect order. Now for the wedding festivities. They have reached the house. How charmingly they are attired? How brightly glows their lamps? Only one—the last—seems hurried. But they look anxious, and the foremost is evidently explaining the cause of the unpleasant delay.

"I know you not." Alas, how strange! He would have known them had they come twenty minutes sooner. Why the sad lapse in memory now? "The door was shut." Ah! that explains the mystery. His memory was official only, and the law of custom forbade the opening of the door when once the procession had passed within.

Poor virgins. What a disappointment, and what mortification!

"Then shall the kingdom of heaven be likened unto ten virgins." Then this is not a mere by-play of Eastern fancy, nor yet a mere sketch of Eastern social life, but it is a record with a meaning. It is a prophecy, a photograph revealing principles. The first is startling: Men may make much positive preparation for the kingdom of heaven, yet fail at last for the want of some provision, the need of which will be very likely to occur. There may be linkings of the soul to the old life of self, in admitted indulgences, that will prove disastrous.

The second is confounding: Men may make earnest effort to supply defects, and may succeed only to find it too late. "The door was shut."

The third is amazing: The Lord from heaven will descend with a shout and with the voice of the archangel, and will gather his saints from the four corners of the earth, and the great procession of the Redeemed Bride, to meet their coming Lord in the air, will pass upward, and blessed are they who are ready with lamps trimmed and burning. In such an hour as ye think not, behold, he cometh!—*Union in Christ.*

"His Appearing."

NATIONAL HISTORY UNTIL HIS APPEARING.

"The world is ever evil,
The times are waxing late;
Be sober and keep vigil,
The Judge is at the gate—
The Judge that comes in mercy,
The Judge that comes in might,
To terminate the evil,
To diadem the right."

God gives us a clearly defined outline of national history from the rejection of the Jews until their restoration at the second coming of Christ, in Nebuchadnezzar's dream of the great image.

Gibbon confesses that the four empires are clearly delineated, and the invincible armies of the Romans described with as much clearness in the prophecies of Daniel as in the histories of Justin and Diodorus.

Four times since the Hebrew captive interpreted the prophetic dream, has the world been conquered and bound in fealty to the throne of one monarch. Four times have the principal nations of the earth been consolidated in a universal and godless empire. Four times has human wisdom boasted and human ambition exulted in the hope of perfecting and perpetuating a kingdom in which all mankind might find the chief good without God. Four times has man set up a proud Utopia and four times failed to meet the wants of sinful and suffering humanity, or to perpetuate his empire.

Babylon was the kingdom of gold, Medo-Persia of silver, Macedonia of brass, and Rome of iron and clay.

The first experiment was the most brilliant. Babylon was a "golden city, the beauty of the Chaldees' excellency, the glory of kingdoms." Nebuchadnezzar was indeed a "king o. kings," enthroned in unparalleled power and glory. Kings and princes were tributary to him. The beauty and royalty of all kingdoms swelled the pageant of his court. In the worldly elements of empire, Babylon was peerless. The spoils of India, Tyre, and Egypt lay at her feet. The beauty, magnificence, and strength of Babylon the Great, the City of Shinar, was the wonder of the world.

Historical accounts of her lofty walls, her brazen gates, her hanging gardens, her palaces and temples appear fabulous. No wonder that the haughty monarch, gazing from the terrace of his palace upon this magnificent and mighty city at his feet, exclaimed, "I will exalt my throne amid the stars of God!"

But her day of doom arrived, and the astonished world exclaimed, "Babylon the Great is fallen, fallen, fallen!" They had as soon expected the stars of heaven or the solid pillars of the universe to fall. And wherefore fallen? Daniel gives the answer to Belshazzar on the night of her doom; "The God in whose hand is thy breath, and whose are all thy ways, hast thou not honored." It was a period of man's godless sway; the first grand effort of man to rule the world; the first section of "the times of the Gentiles."

Next followed the Medo-Persian empire under Cyrus, with a similar but briefer career. Here government assumed a kind of infallibility, declaring its laws to be perfect, and therefore immutable. Man was magnified and God unhonored. It was still the sway of earth and not of heaven. The kingdom of heaven was inferior to its predecessor. Her finest cities are now "heaps," as the prophet declared they should be—heaps from which neighboring tribes quarry materials for their rude dwellings.

This kingdom showed some favor to God's people, allowing them to return and partially restore their city and temple, but it was still the kingdom of this world, and not the kingdom of heaven.

The "Brazen-Coated Greeks" next arise and establish the "kingdom of brass." Alexander the Great, the mad man of Macedonia, the winged leopard of prophecy, appears on the stage.

His career was swift, meteoric, fearful. As the prophet predicted, he "beat and bruised all nations." In twelve years he conquered Persia, Syria, Palestine, and Egypt, and commanded his subjects to call him "king of the world." At the age of thirty-two, beholding the world at his feet, he wept for more worlds to conquer, set a city on fire, and died at Babylon in a scene of debauch.

This third kingdom wrought wonders. Athens, the chief city, "the eye of Greece," was illustrious for literature, art, taste, refined culture, and statesmanship. Some of her arts, now lost, are irrecoverable. Her excellent culture in painting and sculpture has never been equalled. Why could not this empire continue its wonderful career? The world expected its perpetuity. Says the historian, "When statesmen like Pericles, poets like Æschylus, orators like Demosthenes, or philosophers like Plato, gathered under the shadow of the Parthenon, how startling would have appeared the suggestion that in a few brief generations the same streets and pavements would be trodden by barbarians, or by descendants of Greeks scarcely less barbarous than they."

But to-day Greece is inhabited by a timid, servile, degraded race, unable even to appreciate the relics of her former culture and magnificence. And what fatal spell destroyed this kingdom of brass? Her ungodliness was her ruin. Her sway was that of man and not of God. It inherited the imperfections, weaknesses, follies, and sins of man. It inherited the mortality of its creator. The gods of all nation were gathered at Athens, and the "whole city was given to idolatry," so that a witty philosopher said it was easier to find a god than a man.

Next appears the proud mistress of the world, seated on her seven hills and christened "The Eternal City."

This incongruous kingdom of iron and clay, partly weak and partly strong, made the fourth conquest of the world. Military enthusiasm like a demon of destruction, possessed the nation for five hundred years. Military science, with the armaments possessed, was brought to absolute perfection. The spoils of all nations contributed to her wealth, pomp and pride. This peerless city is said to have contained at one time nearly six millions of people, and most of its citizens for a long time, like the citizens of Germany to-day, were trained to war, and transformed into

"Pagod things of saber sway
With front of brass and feet of clay."

This fourth grand effort of man to govern and exalt the world was tried under the most favorable circumstances. It was tried by the wisest legislators that ever lived—legislators whose codes are the basis of all the laws in Christendom. It was tried both in the form of a republic and a monarchy, and it failed under both. A splendid intellectual and material civilization was indeed attained, but even this could not be maintained. It was human sway. There was no supernatural and salutary principle in the empire. There was no God to save the state. The marble structures and wise statutes of human genius could not long survive the decay of public morals. "The people sat down to eat and drink and rose up to play." "Give me bread and the theatre," was the cry of the people.

When the process of decay set in, delusion was almost universal. The few wise men, who saw the danger and lifted up the warning cry, were generally denounced as croakers or evil-minded persons. "In vain did M. Porcius Cato, the most remarkable man who adorned this degenerate age, lift up his voice against increasing corruption. In vain were his eloquence, his simple manners, his rustic garb and his patriotic warnings. 'An age of progress' had set in, of Grecian arts, culture, material wealth, of sumptuous banquets, of splendid palaces, of rich temples, of theatrical shows, of circus games, of female gallantries, of effeminate manners—all the usual accompaniments of civilization when it is most proud of its triumphs—and there was no resisting its march. To the eye of many this was a great improvement; to the eye of the honest old Cato, the *decensus averni*."

The empire soon became an easy prey to the northern spoiler. Divided first into two parts, the Eastern and Western Empires, the two feet of the Image, and again into ten parts, she now exists only in the crumbling remnants of these ten toes.

The world will never see this experiment of universal sway repeated. Men of boundless ambition and great military genius, like Charlemagne and Napoleon, may arise and aspire to universal sway, but God has decreed their failure. Young men may see visions of universal progress and a golden age; old men may dream gorgeous day-dreams of a universal Communistic Republic of liberty, fraternity and equality, riches, pleasures and honors, boundless and free to all. But all these visions and dreams will vanish like air-castles, before the stern realities that are coming fast upon us. "Then was the iron, the clay the brass, the silver and the gold, broken to pieces,

and became like the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them."

All human governments contain the elements of corruption and death. Man's sway on earth, independent of God, has proved a wretched failure. Some governments, indeed, like our own, are better than others, but none attain the perfection and perpetuity needed by humanity.

"There is the moral in all human tales,
'Tis but the same rehearsal of the past:
First freedom, and then glory; when that fails,
Wealth, pride, corruption, barbarism at last:
And history, with all her volumes vast,
Hath but one tale."

Human governments are, to a large extent, efforts to do without God in the world, or organized forms of apostacy against him. But this sway of the nations will doubtless soon close. The prophetic times of the Gentiles are nearly fulfilled. We should now pray, and watch, and wait for the "kingdom" of the Mighty Stone—the glorious kingdom of the Son of God. The stone cut out of the mountain without hands, must smite the image to powder, and become a great mountain and fill the whole earth, for God has spoken it. The scene ends in tragedy.

"The first four acts already past,
The fifth shall close the drama, and the day."

—*From "His Appearing," by Rev. E. P. Marvin.*

Christian Life.

"They Comfort Me."

After a day in the shadows,
A day in the depths of pain,
How sweet in the dusk of evening,
To hear God's promise again.

The voice that hushes the tempest,
And quiets the raging sea,
Is never too grand for whispers,
To mighty to comfort me.

It speaks in the breath of evening,
And gladdens the river's hymn:
"Be trustful, my child; my watchful care
Shall live when the stars grow dim.

"Heaven may fade as the sunset,
The earth may vanish like mist,
But never a child of my kingdom
Lives shelterless, lost, or unblest."

And hearing his word so tender,
I rest in his arm of might;
Trials and tears are forgotten,
All peacefully cometh the night.

—*Selected.*

"Show Me Thy Ways."

Most people have ways of their own, and whenever they employ persons to assist them in their work they are particular to have it done in their way. It may not be the only way, it may not be the easiest way, it may not even be the best way; but it is their way, and those who do their work must do it in their way, or fail to satisfy their employers.

God has a way in which he desires things to be done, and his way we may know is the right way, the safe way, the sure way, the best way that can possibly be conceived; hence, those who come to this service untutored and untrained, need at the very outset to pray, "Teach me thy ways!"—for unless they learn the ways of God and conform themselves to his wishes, their service will be in vain and will have no reward.

God has many methods of showing us his ways. He teaches by his Word, which is as a lamp to our feet and a light to our path, and by which the man of God may be so taught as to be "perfect, thoroughly furnished unto all good works." In that Word we find the fullest and most careful instruction. It meets us at every point in our existence, and by general and comprehensive direction shows us the way in which we should go. He shows also by his Holy Spirit, which guides us into all truth, which shows us things to come, which instructs us in the very wisdom of the Lord, which takes the things of God and shows them to us.

He shows us by his providence, hedging the wrong path, opening the right way before us, warning us off from dangerous places, and opening before us ways that are pleasantness and paths that are peace. He shows us sometimes by affliction. If we refuse to hear instruction he makes us to "bear the rod," to know what he would have us do, and do it from the heart.

Let us, beset as we are with snares and dangers, and liable to go astray like lost sheep—continually realize our dependance upon the Lord, and cry to him, "Show me thy ways, O Lord, teach me thy paths."—*Selected.*

In the Name of Christ.

An illiterate countryman sold a lot of firewood to a gentleman in a city. When it was delivered, the gentleman gave him a check upon a certain bank. The countryman looked at it for a while, and then said. "This is not money." "But if you take it to the bank," replied the gentleman, "it will get you the money." "I have no money in the bank," remarked the countryman. "Very true," answered the gentleman, "but go with that piece of paper to the bank, hand it to the man behind the counter, and when he sees my name upon it, he will instantly give you the money."

When the countryman went to the bank authorized to use the name of the gentleman, it was the same as if the gentleman himself had gone, for the name stood for the person, and the two were for the time and the purpose to be accomplished, but one. If it had not been for the name, the countryman might have begged and entreated, and prayed for the money, until handed over to the police; but the name, the name alone, secured him audience and acceptance.

When we pray in the name of Jesus, we go to God conscious of the fact that we deserve nothing on our own account, that we have no personal worthiness to plead, that our applications for the sake of anything in us, or anything done by us, would be utterly unavailing, but equally conscious of the blessed fact that through infinite riches of grace we are one with Christ.—*Banner of Holiness.*

Slumbering Christians.

Some somnambulists have been able to walk on places where, had they been awake, they never would have been able to endure the dizzy height; and I see some Christians, if, indeed, they be Christians, running awful risks, which I think they would never venture upon unless they had fallen into a deep sleep of carnal security. Speak of a man slumbering at the mast-head; it is nothing to a professor of religion at ease, while covetousness is his master, or worldly company his delight. If professors were awake they would see their danger, and avoid sinful amusements and ungodly associations, as men fly from fierce tigers or deadly cobras.—*Spurgeon.*

Don't Scold.

Scolding is a poor way of telling anything to people, and especially of proclaiming the gospel of Christ. In proportion as we approach more nearly to Christ, the great pattern, we shall lay aside the spirit of fault-finding, murmuring, and complaint, and instead of seeking to scold the gospel at people, as shall tell it as a message of unutterable gladness, yet of great and grave importance, that they who hear our words may turn to Christ and live.—*The Christian.*

Solid Joy.

There are those who seek relief by driving the heart to the vanities and pleasures of the world. Comfort and joy thus secured can endure only a short season. It is in vain that the soul picks about here and there for a little comfort. Solid joy is not found in little spots and fragments scattered abroad. The soul needs to strike the great vein where it lies bedded away in immense treasures for every sorrowing spirit. It is when the heart comes up in full obedience to the divine invitation, "Cast thy burden on the Lord," that the strata of exhaustless joy is reached. Somehow or other, it is then that the hand of God slips under the soul and sustains it with joy, and comforts it with blessed sunshine. Better be happy if you can; not foolish, giddy, and vain, but have holy comforts in God. Take out a check for your sorrow, and let Jesus sweeten your tears. Heaven has joy, and it ought to begin here.—*Religious Telescope.*

Higher Work.

As a Christian minister you are to bear in mind that an important element of power with men is separateness from the world. The vows of God are upon you. Renouncing all secular callings, you have sworn at the altar to devote your life to the service of God in the sanctuary. After this solemn consecration men do not expect you to descend to the arena of traffic or secular business, especially for the purpose of enriching yourself like worldly men. The moment you appear, to buy and sell in the market, to trade in stocks, in mines, or in real estate, you have lost one-half your moral power. Men will say, "He has become like one of us; he is simply of this world." Hold to your sacred duties. Let others trade; you have a higher work.—*Zion's Herald.*

Young Folks.

Farther on the Way.

"You must be getting old," I said,
One day to Gaffer Gray.
"Not old, my friend," was his reply,
"But far upon the way.

"We all are only trav'ling home,
Some with a step more strong;
But I am growing weary, for
The journey has been long.

"They tell me I am going down,
As sinks the sun at even;
But every step is upward now,
And takes me nearer heaven.

"No; though I feel my hold on earth
Grow feebler every day,
It is not that I'm older, but
I'm farther on the way."

—*Inquirer.*

What Totty Taught the Deacon.

Carefully Totty stepped along the street. It was the first time in all her life that she had been to the minister's, and Totty felt grown up, indeed.

But to tell you what she had in her basket, and why she is going to her minister's I must go back a week or two. Three week's before Mrs. Dallas (Totty's mother) was very ill, so ill that the doctor said she might not get well, and Mr. Duncan, the minister, came to see her. Now Mr. Duncan had children of his own, and knew how lonely the poor little girl whom he saw standing at the sitting-room window, as he rang the door bell, must feel when her mother lay ill up stairs, he said to the nurse who was to open the door for him, "I would like to see the children."

"Oh," said the woman, "there's only one; I think she's there," and she opened the sitting-room door.

It was growing dusk, but Mr. Duncan saw a little figure in one corner, and saying, "You

needn't wait," he closed the door and went to the child. Poor Totty! she was standing in a corner with her face to the wall. "Come sit on my knee, my child," said a kind voice, and Totty saw the great tall minister bending over her. She was a sly child, yet she was glad to get on any one's knee—she was so lonely.

"Why did you stand in the corner, Totty?" said the minister, after he had learned her name.

"'Cause I'd been bad, and mother would"—and the sad little voice broke down.

Mr. Duncan understood at once. The child had tried to be good, and, failing, had punished herself as her mother would have done, longing for even the mother's punishment in her loneliness.

Mr. Duncan talked to the little girl about God's love for her mother and for her, talked of the kingdom of heaven, till her little heart was rejoiced at the prospect, though death might sever them now, of an everlasting home with her mother, and father, and friends, in that kingdom which should be set up under the whole heavens, where partings, and sighings, and cryings would be forever in the past, and the tears of anguish and sorrow would be wiped away by the hand of a loving Father, when he put her down, and kissing her good-bye went away, saying, "You must come and see me, Totty, by and by."

Strange to say, Mrs. Dallas grew better, and the little girl was sent away to Aunt Mary's to stay till mamma was well. Just two days, Totty had come home, to find dear mamma up, and to tell her about that "good, kind Mr. Duncan."

"I want to show him that I love him, mamma. I want to take him something nice."

Mrs. Dallas felt so thankful for her recovery that she too wanted to show her gratitude, so she said:

"Well, Totty, I will let you go to see Mr. Duncan on Thursday, and you may take him something nice."

"May I take him something of my own?"

It was winter time, and eggs was very scarce. Totty had a dozen hens, which gave Totty quite a nice little sum of pocket money. She ran to the cook.

"Oh, Nancy, has my hens laid eggs while I was away?"

"Yes, Miss Totty; your pa 's took six, and there's twelve left."

Totty danced for joy. Mr. Duncan should have all her eggs. Mrs. Dallas was glad to humor the little girl, and with her husbands help she made one of Totty's eggs a really valuable present. For, after blowing the egg empty, she carefully worked in a fifty-dollar bill nd laid a note in the bottom of the basket t it was a thank-offering for her recovery.

By Thursday Totty had twenty eggs, and started in her Sunday dress to call at the minister's. Now, just as she tripped around the corner, and came in sight of the church and the minister's house, Deacon Sharp came up to her. The deacon was a good man and helped the minister in his church work, but he never had thought of giving him an extra present. "We pay his salary, and, though it ain't much it's reg'lar;" as it was small it was pretty well up to the minute.

"Well, little one," said the deacon; "you look as fresh as a posy. How's your ma?"

"She's most well, thank you."

"Where are you going to, and what have you got there?"

"I am going to the minister's, and these are eggs—my eggs. I want to give 'em to him."

"Why, what are you givin' him eggs for?"

"Oh, he told me about the kingdom of heaven, you know, and was so kind, and—I love him so much. Don't you always give things to folks you love?"

The deacon went on and left Totty at the minister's door, where she was warmly welcomed and petted, and Mr. Duncan told her that he should paint one of the eggs, and always keep it to remember her love to him. You may be sure that pleased Totty.

The next day, just as the minister was thanking God again for that money, which was sent in such a wonderful way, Deacon Sharp's market wagon drew up. "Mary dear," calls the minister, "see here, darling, you felt badly that that fifty dollars must all go to pay back bills and for groceries. I told you not to fret—look at the deacon."

It was a funny sight, but very pleasant to a poorly-paid man, with three big boys to feed. Why the deacon didn't ring the bell, I can't tell. He pulled out a barrel of potatoes, then another; then came apples, and, as he landed these, one or two rolling off, the deacon picked one up, took a bite, nodded his head sagely, as much as to say, "Them's good," and looked with great approbation at the barrels. But there was more to come; turnips, carrots, and a couple of bags of some kind of grain. "Corn meal, dear, I do believe," said the delighted wife, "and, with the eggs, I'll give you such a johnny-cake to-night!"

At last, carrying a couple of turkeys in hand, Deacon Sharp rang the bell. Mr. Duncan himself opened the door. The deacon was a man of few words.

"Mornin', sir. Can your boys give me a hand to roll in these things?"

"I'll help you, with a right good will, deacon. Who told you what we needed?"

Deacon Sharp had reached the potatoes, and, leaning hard on them. he exclaimed, "You don't mean to say that you needed them!"

"Certainly. You see we haven't a big farm like you. Didn't you bring them because we needed them?"

"Mr. Duncan, I brought you them things because I was ashamed that a little bit of a girl should be more thankful to you than I'd ever been. You've driven out to our place time and ag'in, when Sairy Ann was sick, and had prayer-meetings at our house, and taught me a lot o' good—made me a better man I hope; and yet I never did the least extra thing to show my thanks, to show—as that little mite said—that I loved you. This taught me a lesson, and these things shan't be the last to come from Briarsly farm for you. As to your needing them, I own it's a new idea, and I feel pretty cheap when I think on it."—*Canada Casket.*

Not at Once.

Remember that those who are drunkards did not intend to become so; they only thought of drinking just a little; but the little kept increasing, and the love for drink kept growing stronger, until the eyes grew red, and the face bloated, and the step unsteady; until the one who might have been a blessing to the world, and a help to those around him, has become a loathsome object and a terror to his friends. It is not safe to take even a little strong drink, because the love of it so soon becomes a harsh and cruel master. War is terible, and many men have gone to their graves through war, pestilence, and famine. Indeed, many of the victims of war and pestilence are really destroyed by strong drink. Let all beware of this wide-spread and terrible curse.—*Sel.*

A Tree that Rains.

The Consul for the United States of Columbia in the department of Lereto, Peru, has recently called the attention of President Prado to a remarkable tree which exists in the forests adjoining the village of Moyobamba. This tree, known to the natives as Tamai-Caspi (rain-tree), is about fifty-eight feet in height at full growth, and the diameter of its trunk is about thirty-nine inches. It absorbs and condenses the moisture in the atmosphere with astonishing energy, and it is said that water constantly exudes from its trunk and pours like rain from its branches. So abundant is the water supply that the soil near by is turned into a marsh. The tree gives forth most water when the rivers are dry during the summer season, and when water generally is scarce. Its cultivation is proposed throughout the arid regions of Peru.—*Sel.*

There are five sisters in a Canadian convent, all of them professed nuns, and they have contributed their combined fortunes, amounting to $500,000, to the treasury of the nunnery.

Farm and Home.

Cure for the Diphtheria.

A correspondent of a Victorian paper writes: "Should any of your family be attacked with the diphtheria, do not be alarmed, as it is usually and speedily cured without a doctor. When it was raging in England a few years ago I accompanied Dr. Field on his rounds to witness the so-called 'wonderful cures' he performed, while the patients of others were dropping on all sides. The remedy, to be so rapid, must be simple All he took with him was powdered sulphur and a quill, and with these he cured every patient without exception. He put a teaspoonful of flour of brimstone into a wine-glass of water and stirred it with his finger instead of a spoon, as the sulphur does not readily amalgamate with water. When the sulphur was well mixed he gave it as a gargle, and in ten minutes the patient was out of danger. Brimstone kills every species of fungus in man, beast and plant in a few minutes. Instead of spitting out the gargle, he recommended the swallowing of it. In extreme cases in which he had been called just in the nick of time, when the fungus was too nearly closing to allow the gargling, he blew the sulphate through a quill into the throat, and after the fungus had shrunk to allow of it, then the gargling. He never lost a patient from diphtheria.

"If a patient cannot gargle, take a live coal, put it on a shovel, and sprinkle a spoonful or two of flour of brimstone at a time upon it; let the sufferer inhale it, holding the head over it, and the fungus will die. If plentifully used the whole room may be filled almost to suffocation, and the patient can walk about in it, inhaling the fumes, with doors and windows closed. The mode of fumigating a room with sulphur has often cured most violent attacks of cold in the head, chest, etc., at any time, and is recommended in cases of consumption and asthma."—*Cleveland Herald.*

Neuralgia and Rheumatism.

A very simple relief for neuralgia is to boil a small handful of lobelia in half a pint of water till the strength is out of the herb; then strain it off and add a teaspoonful of fine salt. Wring cloths out of the liquid as hot as possible and spread over the part affected. It acts like a charm. Change the cloths as soon as cold till the pain is all gone; then cover the place with a soft, dry covering till all perspiration is over, so as to prevent taking cold. Rheumatism can often be relieved by application to the painful parts of cloths wet in a weak solution of sal-soda in water. If there is inflammation in the joints the cure is very quick; the wash needs to be lukewarm.—*Cor. Country Gentleman.*

General News.

The Commander of the Russian steamer Constantine reports that he left Sebastopol for a cruise on the 22d inst., approached Batoum on the 26th, where there were seven Turkish vessels, and sent a White-head torpedo against a screw steamer on guard outside and sunk her immediately. The crew were all drowned....The Turks are everywhere retreating upon the fortresses of the Quadrilateral....There are ten British ironclads in Besika Bay.... The concentration of Russians at Adrianople continues....There is a scheme under discussion for the Russians to hold Constantinople by land while the European squadrons are stationed before the sea front....France has declared that she stands on the same side as Germany in regard to the Eastern question, although resolved to avoid foreign complications.... A Russian official dispatch, dated Adrianople, Jan. 27th, says: On the 25th inst. Gen. Strukoff occupied Luleh Burgas, and Chorlu. He overtook a convoy of between 10,000 and 15,000 wagons and 50,000 armed Mussulman fugitives. The latter were disarmed and escorted to Rodosto, from which place they are to be transported to Asia....A Pera correspondent, telegraphing Jan. 30, says apprehensions of rioting by the disbanded soldiers are increasing. The Circassians are massacreing and pillaging near Constantinople. Many residents desire the arrival of the foreign fleets. Diplomats hesitate to take concerted action for fear of increasing the panic....The Foreign Ambassadors have requested the Porte to compel the Circassians to quit Constantinople, and the Porte has promised to take measures to secure public safety....The whole population of Greece has been summoned to enroll in the National Guard. Great enthusiasm for war prevails. It is rumored that an insurrection has commenced in Epirus. The insurrection in Macedonia is spreading. An engagement between the Turks and insurgents has been fought in Crete... The statement that the armistice had been signed proved to be an error. The principal cause of the delay is said to be the difficulty about the military conditions imposed. These are said to include the occupation of Constantinople....Russia has consented to refer all questions effecting European interests to the Great Powers. It is possible that a Congress may soon assemble in Berlin or Vienna to decide these questions....It is stated that Austria has declined to commit herself to joint action with England unless previously assured that the British Ministry is safe against the assaults of the Opposition, which might leave Austria isolated at a later stage. The British Ministry propose to furnish the requisite guarantee.

Marriages.

MC'ARTHUR—GRISWOLD.—At the residence of Eld. S. K. Gibson, in Wilton, Jan. 24, Mr. B. McArthur, of Greenfield, Ia., and Mrs. Julia A. Griswold, of Wilton. Eld. S. K. Gibson officiating.

Deaths.

JEWELL.—Goldie M., only beloved child of Alonzo and Mattie Jewell, Sept. 27, aged 7 years, 5 months and 25 days.

Now in sorrow and affliction
We do humbly bow our head,
And we weep in deep submission,
O'er the coffin of our dead.

Little Goldie has now left us,
And our hearts can hardly bear
All this anguish poured upon us,
Yet we wish her not back here.

There's a void within the household,
Silent are her pattering feet;
Yet she'll rise, and with the angels
Walk the City's golden street.

We bow our heads in meek submission,
Knowing she is free from pain;
But we have thy word to cheer us,
For we'll see her soon again.

SCOTT—Fell asleep in Jesus at Ottawa, Minn., Jan. 10, 1878, after a brief illness of three hours, Eld. C. D. W. Scott, in the the 65th year of his age.

For more than fifty years he had been an humble follower of Jesus, and for near forty years he had labored as a minister of the gospel; for near twenty years he had taught Eternal Life alone through Christ. Like a faithful sentinel he fell at his post. Therefore, we sorrow not as those which have no hope. Words of comfort were spoken by the writer from Proverbs 14: 32. E. BACON.

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Notices.

Notice.—The Arkansas and Walnut Valley Association will meet at the Diamond Schoolhouse, four miles west of Douglass, Butler county, Kansas, Feb. 15, 1878. We hope brethren that you all will pray that the Lord will bless his work in these parts of the earth. Come and let us commune together in the Spirit of the Lord.
H. M. WILLIAMS, Sec.

Quarterly Meeting.—Our Quarterly Meeting will begin on Saturday, 2 P. M., Feb. 16, and hold over Sunday, the 17th, at Edinboro, Penn.
G. E. STETSON, Pastor.

Quarterly Conference.—The second Quarterly Conference of the Southwest Iowa and Northwest Missouri will be held at the schoolhouse near D. Q. Kent's, four miles north of Hawleyville, Iowa, commencing March 15, 1878. We want all the churches to be represented. Come, brethren, the Lord is at hand. Let us work while it is yet day.
WM. PATTON, Pres.

Quarterly Meeting.—The first Quarterly Meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Warsaw church, at the Fair View Schoolhouse, four miles east of Warsaw, Wayne Co., Iowa, on Friday evening, Feb. 15, 1878. Brethren, let no trivial excuse keep you away from this meeting. This is the Lord's work. Let us be up and doing while probation still lingers, holding all else secondary to the cause of the soon-coming Redeemer.
JOHN NEWLIN, Sec.

Notice.—The Annual Meeting of the Western Advent Christian Publishing Society, will be held in the Office of the Society, No. 91 South Green Street, Chicago, Illinois, on Wednesday, February 20, 1878, at 11 o'clock A. M.

This meeting is called earlier than usual on account of pressing and important matters in which the whole West is interested. Let every Delegate BE SURE to attend.
C. W. SMITH, President.
A. ARMOUR, Secretary.

Kansas Quarterly Conference.—The fifth meeting of the Advent Christian Quarterly Conference of Leavenworth and Lawrence will be held with the church at Reno, Leavenworth county, Kan., commencing Friday evening Feb. 15, 1878, and continue over Sunday. We cordially invite all the brethren and friends of our Lord and Savior who are looking for his appearing, and waiting patiently to receive a crown of life when the Chief Shepherd shall appear, and especially Eld. Wm. H. Snyder and the dear brethren at Centropolis, who are now—since last Annual Meeting—joined to this district, to meet with us on this occasion, that we may labor together for the best interests of the church and the salvation of the unconverted.
M. MCGUIRE, Sec.

Wisconsin Conference.—The Annual Conference of Wisconsin will hold its next session at Sparta, Monroe county, beginning Thursday evening Feb. 14, 1878, and remain over Sunday. Sparta can be reached either by the Northwestern railroad or by the Milwaukee railroad from east or west. Let ministers and delegates make timely arrangements to attend. In cases where it is impossible for churches to send delegates, or for ministers to attend, let letters be sent to the Secretary a week beforehand, to Brodhead, Wis., but a personal attendance is preferable.
WM. SHELDON, Sec.

Conference.—The A. C. Conference of Southwest Missouri will meet at the Washington Schoolhouse, four miles north of Nevada City, Mo. on Friday night, Feb. 15th, and hold over Sunday. Let every church be well represented, as business of importance will be presented for consideration. Brethren and sisters make an effort to be there, to labor for the Master.
W. W. CATE, Pres.
H. G. SNIDER, Sec.

Quarterly Meeting.—The second Quarterly Meeting of the Northwestern Evangelical District No. 2, of the Advent Christian Conference, of the state of Kansas, composed of the following named counties: Cloud, Clay, Davis, Dickinson, Ellsworth, Jewell, Lincoln, Mitchell, Morris, Ottawa, Republic, Riley, Saline, and Washington, will be held at the Spring Hill Schoolhouse, four miles north of Belliville, in Republic county, Kansas, commencing on the 14th day of February, 1878. Come one, come all. Come with the Spirit of the Lord, and let us be as one family, in Christ.
WM. T. MARTIN, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.
WM. SHELDON, Sec.

Appointments.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.
N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening at Mindoro chapel and Burnham Valley.

As above until further notice.
PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, a 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.
P. W. HOUGH.

There will be religious services at the Hickory Grove School-house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M WELLCOME.

Viola, Minn., Town Hall, Saturday evening, Jan. 12, 1878, and Lord's day at 1 30 a. m. and 7 p. m., and longer if thought best. PETER MITSON.

NEW YORK.

Secon Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lo d's day at 10.30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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GOSPEL PREACHING.

There is much preaching in the world that does not pretend to be built upon the gospel of God for a foundation. Of course, such preaching cannot expect to stand the test of Bible doctrine, and be found to agree with it. Bible doctrine is peculiar to the book containing it, and no one who receives doctrine from any other source, can be expected to express sentiments that are exactly Biblical in their statements.

But, while this is a fact not at all surprising, there is another thing that is also a fact, which may be considered very surprising in consequence of its inconsistency, viz.: that there is much that is called gospel preaching at the present day, which, when brought to the light and test of the Bible, will not stand the test any better than that which is not set forth as gospel.

The test of all preaching which is called gospel is very simple. In its outward relation, it must harmonize with the New Testament in order to be true gospel. In its internal power upon the heart of man, it must produce a "new creature" if it produces anything. There is the outward declaration of fact, as related in the gospel of God, and the internal declaration of experience in the lives of those who experience its power. These two evidences will find their testimony in the Bible record; the one in the declared principles of the New Testament, the other in the manifest character of Jesus Christ, the Son of God, in the life of the believer.

Suppose every hearer, as he sits in the audience to listen to a so-called gospel sermon, should seek to know from the New Testament the proof of the statements and expressions given forth; would it not be very possible to discover whether the sermon was a gospel one, or not? Suppose a man is preaching on the subject of "hell," which is now being agitated in the pulpits. This is a subject treated upon in the New Testament in no ambiguous terms. Suppose the preacher asserts that hell is a place of eternal conscious misery to the departed spirits of the wicked; if this be true, then the statement of such a fact will be found somewhere in the New Testament. But there is no passage in the Bible that declares that the consciousness of those who pass into hell will continue forever. Neither is there any gospel declaration that hell is a place for the punishment of departed spirits. In every passage wherein anything is mentioned as going into hell in punishment, it always includes the body. "Having two hands to go into hell" (Mark 9: 43). "Able to destroy both soul and body in hell" (Matt. 10: 28). Men teach that hell is the place for the punishment of departed spirits, but the Bible asserts that Gehenna, or hell fire, is to consume the bodies of the ungodly. Preachers assert that the everlasting punishment of the "cursed" is eternal conscious misery of the soul of man. The Bible declares it to be rather, "everlasting destruction from the presence of the Lord, and the glory of his power" (2 Thess. 1: 9). Men say destruction is no lasting punishment, but the gospel declares everlasting destruction to be the actual punishment of the wicked. And as destruction is punishment, so everlasting destruction, or a destruction from which, when consummated, there no restoration, is certainly everlasting punishment.

It is very easy to test all preaching by the plain declarations of the Bible, and all that will not abide such a test cannot be called gospel preaching. The terms and language used in the New Testament concerning the time, manner, means, and result of the punishment of the finally impenitent are not easily mistaken. They are said to die, perish, burn up, be destroyed, like beasts, like stubble, like dry branches, and to have no eternal life. The opposite terms, as live, be preserved in existence, imperishable, indestructible, never dying, and the like are not once used to express their future state.

The destiny of the saved ones is also a matter of gospel revelation. The common idea taught and believed is, that men are to be saved and live in heaven above. But the gospel test of Bible reading will prove this assertion without foundation. We once heard a preacher read Rev. 21: 3, 4, to his congregation, and then say that these verses describe the condition of the saved in heaven, whereas the express declaration in that chapter is that the description applies to the earth renewed, and that the holy city came "down from God out of heaven." Then it was no longer *in* heaven, and the description refers to the earth where tears, sorrow, pain and death, formerly existed, but which, when made new, shall be visited by such evils "no more." If every minister who pretends to preach the gospel would confine himself strictly to Bible language, the teaching from all pulpits would tend to harmony of belief, and spurious gospel expositions would be far more scarce than now.

The result, also, of true gospel faith is very apparent. Paul declared, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16). Yet all who profess faith in Christ are not saved. There are many professed Christians who walk in the ways of this world. Why is this? Has the gospel lost its power? Not at all; but men profess to believe the gospel when they do not believe it. They believe the teachings of those who pervert the gospel of Christ. This is the great reason why so much spurious Christianity is now extant Men are taught to believe in a Christ who never died, but went into Paradise for three days, and then came back to earth; in a hell that is untaught in the Scriptures; in a God that is dissolved into nothing but natural law; in salvation for disembodied spirits; in an intangible inheritance "beyond the bounds of time and space."

No wonder that a pretended gospel that denies Christ's death, and converts the Almighty into a mere subtle influence, and declares man to be but a ghost, and his future inheritance but a state of mind, should have no power to keep men from covetousness, anger, pride, foolishness, and gambling. No wonder that a church that perverts the gospel so sadly, should also "pervert the right ways of the Lord," and engage in festivals, frolics, and worldly worship of mammon.

The true gospel has not lost its power, even in this late day, but it is evidently a scarce article among men. Much more scarce than the spurious kind. But where the true gospel goes, it makes its mark in the lives of its believers. It creates in them a hatred towards sin, and a delight in holiness, and true righteousness. It begets the Christ-life in the person who heartily

believes, and its fruits are made manifest that they are wrought in God. Such a gospel is needed at present, as much as at any previous date. A gospel whose workings will produce death unto sin, even as Christ died unto sin; that will make alive unto God, even as Christ lives again; that will separate the believer from the world and from mammon, even as Christ is not of the world; that will produce in the believer the "righteousness, peace, and joy in the Holy Ghost," as tangible experiences as well as emotional, even as the coming kingdom of heaven is a tangible state; such a gospel is needed now, and will produce its gracious results as surely as it is proclaimed, being attended by the Holy Ghost sent down from heaven. Let every reader enter into the gospel work, and aid to disseminate its divine truths and power.

POPE PIUS IX.

After a long and severe illness Pope Pius IX., the head of the Papal Hierarchy, died at Rome, Feb. 7., at the advanced age of nearly 86 years. In reference to his long and eventful career, the Chicago *Tribune* says:

The papal head of the Roman Catholic church is gone at last. For a long time there have been reports of the failing health of Pope Pius IX.; and his death which took place at Rome, Thursday, Feb. 7, has not been unexpected. His life and his reign have both been prolonged, the latter beyond precedent. Giovanni Maria Mastai Ferretti was born May 13, 1792, in Sinigaglia. His parents intented him for the military profession. In 1802 he attended the college at Vattena, and in 1808 began at Rome his theological studies. In 1817, at the age of 26, he was ordained a priest, and in 1823 he accompanied the Papal Legate to the newly-formed Republic of Chili, and for two years resided in Santiago. In 1825, on his return to Rome, he was appointed President of a hospital, and two years later was appointed Archbishop of Spoletto. He was then but 35 years of age. During the political disturbances of 1830 and 1831, he was Civil Administrator of the provinces of Spoletto and Perugia, displaying great ability in his civil duties. In 1832 he was translated to the See of Imola, and in December, 1839, was appointed Cardinal-Priest by Pope Gregory XVI. That Pope died in 1846, and on June 16 the College, by a unanimous vote, elected Cardinal Ferretti Pope. He was crowned Pope, June 21, 1846, by the title of Pius IX. He has survived all those who participated in his election, and the present College of Cardinals is exclusively of his own appointment. In this respect we suppose his reign is an exception. Though men holding the office of Pope have died at a more advanced age, there has been no other who had such a long reign, or filled the days of Peter—that is, served as Pope for twenty-five years. At the time of his death he lacked three months of being 86 years old; had been a Priest sixty, a Bishop fifty-one, a Cardinal thirty-eight, and Pope thirty-one year and seven months. Of the long list of 257 Popes, there have been but nine who served over twenty years. One of these, Pius VI., was Pope twenty-four years and six months. Twenty-five years is the term attributed to Peter, and no other Pope, except Pius IX., has served a term of that length.

Pius IX. began his reign by a general amnesty, and by a vigorous reform of the civil government of the Papal States, making personal investigation into the abuses, and promptly applying the remedy. In 1847, he convened a popular council of delegates from the various provinces, and was looked upon all over the world as the leading political reformer. The next year, 1848, revolutionary proceedings took place in all parts of Europe, and the Pope refusing to approve or indorse the popular demands, ceased to be regarded as a reformer. In Rome he promised a liberal constitution, but his Ministry failed to satisfy the populace. A revolution took place. Count Rossi, the Minister of State, was killed, and the Romans forced the Pope to name a more radical Ministry. Declaring himself no longer free, he escaped to Gaeta. A Republic was declared in Rome. He continued to reside at Gaeta until April, 1850, his authority having in the meantime been re-established by French arms. Among the many notable events of his Pontificate may be enumerated the following: 1852, re-established a Roman Catholic hierarchy in England; 1854, after a convocation of Bishops, formally defined the dogma of the Immaculate Conception; 1856, established English and American Colleges at Rome; 1862, canonized the Japanese martyrs; 1854, the famous Encyclical Letter; 1869-70, the convocation of the Council of the Vatican, and the declaration of the dogma of Papal Infalibility.

The political trials of Pius IX. have been almost continuous. He had been Pope but two years when he was forced to leave Rome by the Revolutionists, and was restored two years after by a French army. In 1859 began the agitation for the unification of Italy under one Government. The conquest of Lombardy, the annexation of Parma, Modena, and Tuscany, in 1860-61, were signs that could not be mistaken. In 1861, the Kingdom of the Two Sicilies was overthrown, and that monarchy incorporated in the now recognized Kingdom of Italy. Then followed the annexation of Umbria and Ancona. These matters brought the King of Italy and the Pope into direct opposition. The Pope refused to recognize him as King of Italy, and there has been open contention ever since. The French army has been continued in Rome from 1848, and Rome was, by the intervention of the same Government, protected from Italian occupation; but in 1870, owing to the war with Prussia, France withdrew her troops, and in September of that year Italian troops entered the city. A popular vote taken soon after was in favor of annexation to Italy, and in January, 1871, Victor Emanuel entered Rome as the Capital of the Kingdom of Italy. The protests of the Pope have been incessant and spirited. He has declared himself a prisoner in his own States, and no longer free in the discharge of his duties, as spiritual father of the faithful. But no power has intervened in his behalf, and he has died, leaving the political States of his predecessors in the hands of the King of Italy.

In June, 1877, was celebrated his golden jubilee of fifty years a Bishop. He was visited by pilgrims from all parts of the world, bearing to him large sums of money and other gifts.

The private life and character of the late Pope have, as a general thing, been commended by friend and foe. He was a scholar, and a liberal and discriminating patron of learning. He was a man of affable manners and fascinating address, and has filled a larger share in the world's history than any Pope who has served during the last three centuries.

SPECULATION.

It is a very common thing for men to have speculative views in regard to the events which are before the world as the fulfillment of prophecy. The views of men differ widely in reference to the manner of events just before us, and in connection with the closing scenes of time, and some of the would-be seers put forth very extravagant ideas about coming events among nations and people. There is no wrong in any person's having his own private opinions in relation to what is to be done as fulfilling the prophetic word, and conversing about them among believers, but the wrong is in publishing them to the world, as the sure word of prophecy, as has been done so often, and then to have it prove at last a mistake. Such work promotes skepticism rather than faith, as men see so many pretended expositions that prove to be but failures. It is better to be careful and not go so fast as to get in advance of God's work, lest men take a track that they must retrace to their shame, and to the detriment of the cause of the Master.

It is but natural that men should be anxious to know how prophecy is to be fulfilled, and seek to ferret out the course of God's judgments. The disciples displayed this disposition when they inquired, "Wilt thou at this time restore again the kingdom to Israel?" But Jesus did not satisfy their curiosity. Peter once inquired, "What shall this man do?" Jesus rebuked him, saying, "What is that to thee?"

There is something more satisfactory to the devotedly Christian heart than a knowledge of the exact arrangement of coming events, and that is, a knowledge of Christ's work as given for to-day's experience. The first must ever be more or less speculative; the latter is a reality that all may know for themselves. Let us be careful how we put forth speculative views, but let us wait upon the Lord, and then as we meet the changes of events, we may say "This is that spoken by the prophets."

"JUDGMENT OF THIS WORLD."

"Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). What did Jesus mean by these words? Not that he had commenced judging the world, for he expressly affirmed in the 47th verse of the same chapter, "I came not to judge the world;" immediately adding, "The word that I have spoken, the same shall judge him in the *last day;*" so the work of judging the world was not then due, and that was then no part of his mission to earth.

What, then, is meant by the statement, "Now is the judgment of this world?" If it does not mean judgment *upon* the world, as we have already shown, it must mean judgment *of* the world *upon others;* equivalent to saying, *now the world judges,* and, as a result of that judgment, the Prince of this world is condemned and cast out. And it came to pass—Christ, the great "Prince of the kings of the earth," by virtue of being "appointed *heir* of all things," was judged and cast out by the world; and his followers have received similar treatment, for "now is the judgment of this world" *against* Christ and his saints. But the scale will soon turn, and the judgment of Christ against this wicked world will be witnessed. Then sinners will be cast out. While Satan is the *usurping* prince of this world, Christ is its Princely heir, and soon will be possessor. W. S.

Church News.

Eld. Chas. Koier informs us that he was over three Sundays in Watertown, Wis. Preached twice on Sunday and every evening during the week. The attendance was very good. Two backsliders were reclaimed and united with the church, and many were convicted. The church was quickened to new life. Bro. G. J. Snyder continued the meetings. Results not known.

Eld. J. August Smith, writing from East Gilead, Mich., Jan. 31, where he has been holding a series of meetings, says: "Will close the meeting here to-night Result: fifty-five have decided to serve the Lord; twenty-eight have been baptized so far. I go to Alagansee Saturday to begin meetings there, though I do not expect to remain there long I am in good spirits and in pretty good health. The Lord has wonderfully blessed my labors here, and to him belongs the glory and the increase."

Eld. R H. Bateman, who has for the last two years been pastor of the A. C. Church, in Springwater, N. Y., has accepted the pastorate of the A. C. Church in South Butler, Wayne Co., N. Y., which will be his address until further notice.

Eld. O. D. Gibson baptized two more last Sunday, in Palmer, Ill. There are others yet to go forward. There was one new conversion.

Contributed Articles.

"Wisdom, Righteousness, Sanctification, and Redemption."

1 Cor. 1: 30.

J. P. MARQUAND.

There is a book published (now out of print probably) called "Boston's Four-fold State," which illustrates the above text showing the growth of the soul from one step to another until it arrives at completion I will try to place this matter before you in my simple way, merely as an outline, for some stronger hand to fill up. Is it not wonderful how much Paul talks about Christ? In this same chapter he calls him "The power of God, and the *wisdom* of God." In the book of Proverbs, *wisdom* seems to be the principal thing, and we are urged to get it. In the Psalms, *wisdom* is held up in the works of creation, showing its value to the sons of men. In Daniel it says, "They that be *wise* shall shine as the brightness of the firmament." In Colossians it says, "In Christ are hid all the treasures of *wisdom* and knowledge." In James we read, "If any man lack *wisdom* let him ask of God who giveth liberally," etc. In the 5th chapter of Revelation, the Lamb is to "receive power and riches and *wisdom*," etc.

And next, as it regards *righteousness*. In Isaiah, 64th chapter it says, "Our righteousness is as filthy rags." This is more or less true, but Jeremiah in 23d chapter, 6th verse, speaks of another righteousness, even that of our Lord. This is that which comes down from above, from heaven, and is pure and good and self-sustaining. This article comes through Christ by the operation of the Holy Ghost, and is compared to fine linen, clean and white (Rev. 19: 8), and is just the kind we poor, weak mortals need.

In regard to *sanctification*, it means to set apart from the world and being consecrated to the service of God. In Psalms, 4th chapter, it says, "The Lord hath set apart him that is godly for himself;" but how and in what way are we sanctified? It is through the truth (John 17: 17) and the operation of the Holy Ghost on the heart (1 Peter 1: 2, and 2 Thess. 2: 13); by the double operation of the word and the Spirit we are changed from glory to glory into the image of Christ, who is the image of the invisible God (Col. 1: 15), and if you desire to know more about Jesus Christ and his work, you will find it in the first chapter of Hebrews and the first chapter of Colossians. And now having received wisdom, righteousness, and sanctification, we come to redemption; and in the 1st chapter of Ephesians we are told that forgiveness of our sins is granted unto us through his blood, according to the riches of his grace. It is through the great sacrifice of the atonement that Christ obtained this gift of redemption for us, and our faith lays hold of the fact and believes to the saving of the soul.

And now, fellow mortal, I give you notice that in the world, ye shall have tribulation, but in Christ there is peace. You are prisoners of hope (Zechariah 9: 12). Now turn to Christ, the only ark of safety, and make a friend of him; tell him all your sorrows, and all your trials, and ask for his aid and assistance. Here in New York we have two rivers, one on either side of the city, and every week we have some one drowning themselves to get rid of their troubles. How much better to carry their troubles to Christ Jesus, and ask for his protection and mercy. He has "all power in heaven and in earth," and will give you peace, joy, and fill you with contentment, and the Bible says, "Godliness with contentment is great gain" (1 Tim. 6: 6).

New York City.

He Hath Made Everything Beautiful in Its Time.

E. D.

How pleasing to every lover of harmony to contemplate the works of God. They must be more especially pleasing to those who view them in the light of prophecy and revelation. They are at once impressed with a sense of his infinite power and good will to man, in that "he hath made everything beautiful in its time." The most successful people are those who labor most methodically. There must be some object in view, some height to climb, some good to gain. Then comes the draught on the mind for the plan; then the marshalling up of our whole selves, to carry out our plan. Those who do not fail in either of these movements, succeed in life. But how often we witness failures; sometimes the ability has been over-estimated, too much work, or too great a work undertaken. The overtaxed strength of mind and body is liable to give out. From a human standpoint, to a certain extent at least, such a life is a failure. We are creatures so subject to circumstances and changes, that it is more a miracle that any succeed than that so many fail.

We feel constrained to render a certain sort of homage to those who are successful in carrying out their own ideas of right. But those who have sought and obtained guidance and help at the foot of Calvary's cross—whose whole aim is to live as their ideal lived, are preaching constantly, by their lives, sermons which cannot be gainsayed. The most powerful, eloquent, convincing arguments in favor of Christianity are given to the world in the lives of unobtrusive ones, who live under the heaven-inspired motto, "Faithful unto death." When the world is permitted to behold them in affliction, it is also permitted to witness that they are sustained by a superhuman power, in proportion as they are reconciled to the providences of God and lean upon his almighty arm. Our love for them amounts almost to reverence, and we feel that in order to meet the demands of justice we must adopt their mottoes and principles for our own, and follow them as they follow Christ.

If the study of the character and attributes of ma[illegible] best, is beneficial to us, reasoning fro[illegible] we would reap a much greater bene[illegible] by [illegible] upon the character, attributes, and works of him who "hath made everything beautiful in its time."

How sad to note how sin has marred the beauty of this world, which was by an allwise Creator pronounced very good. How its serpent-like trail may be traced over hill and valley, poisoning everything that comes in contact with it. The dire plague is so contagious that every object affected by it, in its turn affects others to such a degree that soon the ruin must have been complete, had not a sovereign remedy been provided.

> Devised the wondrous plan—devised, achieved;
> And, in achieving, made the marvel more."

While we gaze with saddened hearts on the once faultlessly beautiful picture of earth, now so daubed and marred by the glaring stains of sin, we rejoice that one has been found to perfect the work anew. For our sakes he walked earth's rugged paths, became a man of sorrows, and began to make the picture more gloriously beautiful than ever before. But there has been, and will be to the end of time, people led by the "incurable insanity of will" eager to add stain after stain to the task of that dear, forgiving Savior.

> "Savior of men! henceforth be thou my theme
> Redeeming love, my study day and night."

Friends of Jesus, be not ashamed to be found weeping between the porch and the altar to-day. Very soon he will come again to complete the work begun more than 1800 years ago. Then those whose sympathy has been enlisted in this great good work will rejoice and never have cause to mourn again. There will be no devastating power for evil left, when he hath again "made everything beautiful in its time"

Farr's Corners, Wis.

What Shall We Do?

S. R. BENTLEY.

The world is going at such a pace, that men have no time for serious reflection. Every body is in a hurry, wildly, madly rushing on in their eager pursuit after mammon. The rich are taking the advantage that wealth gives to grind out the very life of the poor; their time is all taken up with their business, and the poor grow bitter and hardened under the burden they feel that they are unjustly compelled to bear.

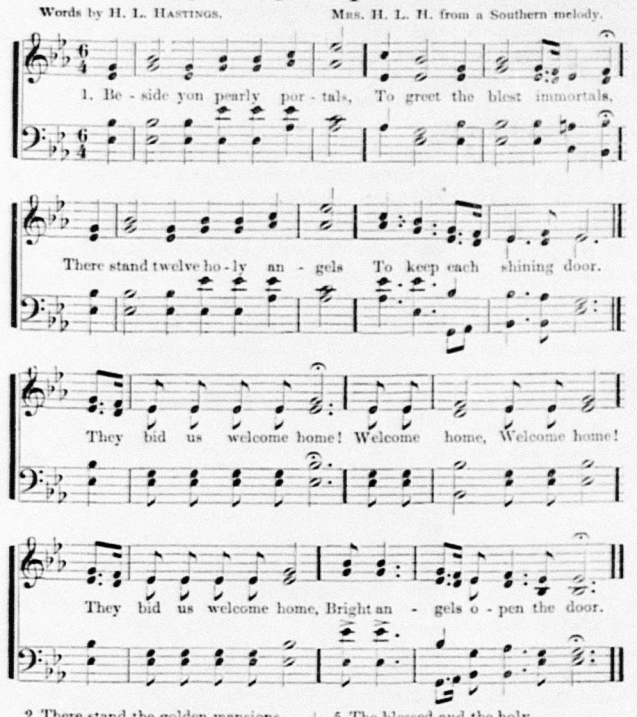
Thus all classes are occupied all the time; even the giddy pleasure-seekers are engaged in a continual whirl of excitement, with no time for sober thought. Men's better impulses are smothered, and their worst passions excited until it seems almost a hopeless undertaking, to attempt to get their attention long enough to present to them the claims of the gospel. And worse than all, the major part of professed Christians, are robbing God, by withholding the means God has given them to honor him with, and not content with that they will fling out their suspicions of the honesty of the poor servant of God, who is still buffeting the tide, and make that an excuse for their penuriousness. Men, who ought to lift our paper above the present embarrassments, spend their money for self-gratification, or to increase their wealth and oppress their neighbors, and conclude they wont take the TIMES after their time is out this time, and at the same time, take two or three story papers, which they never think of stopping on account of one or two poor stories. They say, "Go out and preach the gospel, and if you are called you will be supported," forgetting the Scripture that says, "Thou shalt not muzzle the ox when he treadeth out the corn."

Now, these are facts, reader, and you know it, and what shall we do? Shall we give up in despair, as many are doing? or shall we struggle on? We can get along passably in this world, if we live for self alone, and give up Christ and eternal life. Shall we continue to explain God's unbounded love, and sound the alarm of coming doom to ears that are stopped, and hearts that are faithless and steeled against anything and everything that enjoins charity and humanity? or shall we work and preach, and pray, and wait for deliverance. Can we hope for any improvement before the Master comes, can we do anything, that we are not doing, to bring about a better state of things. What shall we do?

Cassel's Prairie, Wis.

Bright Angels Open the Door.

Words by H. L. HASTINGS. MRS. H. L. H. from a Southern melody.



2 There stand the golden mansions,
Prepared for all the ransomed;
The Prince of our Redemption,
For us has gone before.
He bids us welcome home!
Welcome home, &c.

3 From Bethlehem's lowly manger,
Through this dark world of danger,
A pilgrim and a stranger,
Our griefs the Saviour bore.
He bids us welcome home!
Welcome home, &c.

4 The blest of every nation,
Released from tribulation,
In garments of salvation,
Shall meet to part no more.
They bid us welcome home!
Welcome home, &c.

5 The blessed and the holy,
In that bright home of glory,
Shall chant Redemption's story,
Like ocean's mighty roar.
They bid us welcome home!
Welcome home, &c.

6 Then, pilgrims, cease your fearing,
That home of joy is nearing;
And at our Lord's appearing,
Our wanderings shall be o'er.
He comes to take us home,
Take us home, take us home, &c.

7 Poor wanderer, lost and weary,
In sin's dark desert dreary,
Thy Shepherd now is near thee,
Come, give thy wanderings o'er.
He bids you welcome home!
Welcome home, &c.

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Logic and Language.

G. W. SOUTHWICK.

I notice in the *Journal and Messenger* of the 2d inst. a somewhat lengthy article from J. M. Pendleton, under the head of "Universalism Re-enforced," in which he seeks to show that Canon Farrar and Henry Ward Beecher are not to be trusted as enlightened scholars and trustworthy expositors of Biblical truth. Now in the first place, the very heading of the article is untrue; for, since Messrs. Farrar and Beecher have each distinctly and explicitly denied the doctrine of universal salvation, where is the truth or the justice of classing them with Universalists? It does not logically follow, that a doubt of the eternal conscious misery of the finally impenitent, necessarily implies the universal salvation of the whole human race.

In the quotation which the writer makes from Canon Farrar, he says, "There can be no complaint of obscurity." I should think so! But the main and strong point which the Canon makes, to wit: the pledge of truth and soundness of his scholarship that the words he (Farrar) particularly specifies, that is, "damnation," "hell," and "everlasting" are "mistranslations," is not met, or even touched by his orthodox critic! Does he prove that the words in question are not a mistranslation by translators who came to their work with fixed, preconceived notions of the unscriptural doctrine of inherent immortality? Not at all!

The orthodox champions of the eternal, conscious suffering of the impenitent, seldom, if ever, use the proper terms of contrast in speaking of the future condition of the race. They are always saying, "happiness" and "misery," which they contrast, instead, as they should do, "life" and "death." These are proper Bible terms, but it is noteworthy that they are seldom used, that is, in their proper sense. To be sure, they do speak of death — "eternal death"—but then death in their view is not death at all, but eternal life in suffering! The punishment of the wicked being the loss of eternal life, is everlasting, that is, they shall never have eternal life; and if they have no life, where can be their conscious suffering, *after* they shall have been "destroyed root and branch," and "be as though they had not been?" The infamy of Benedict Arnold is everlasting, in that it will continue while time endures.

Is not the loss of "eternal life" a doom sufficiently sad and appalling without "mathematical progression" in endless torment? The writer above mentioned seems rather to fear that his own eternal happiness may not be fully assured unless the sufferings of the wicked shall be co-eternal! at least, that is the plain drift of his argument. As to his strictures on Mr. Beecher's exegesis, all that I have to say is, that when he shall have done a tenth part of the good that Henry Ward Beecher has done, it will be time enough for us to listen to his criticisms on one of the noblest and grandest of God's ministers.

Madison, Ind.

A Time of Trouble.

H. G. M'CULLOCH.

[Bro. McCulloch contributes the following article to our readers as a sample page of his forth-coming work on "The Eastern Question in the Light of Prophecy."]

All we learn or know of the future must be obtained by reference to the word of God. There is absolutely no dependence to be placed on the conclusions of men independent of the word of the Lord, and the fears they manifest in regard to what is coming on the earth, shows how little faith they have in their own conclusions. To them the future looks dark. The vast preparations for war among the nations of the earth; the corruption manifested in all political parties; the financial distress everywhere prevailing; the cries of the poverty-stricken children of men; the almost utter stagnation of great business enterprises; the plague of locusts on our frontiers; the vast fires in our forests and cities; the tidal waves, leaving desolation in their wake; the terrible cyclones, reaping their harvest of death; all these bring fearful forebodings to them. And no wonder; ignorant of the word of God, in darkness in regard to what the prophets have spoken, they stand aghast at the fearful rate the world is hurrying on to its doom. On the other hand the student of prophecy, the believer in the word of God, although he may feel sad at this condition of things, yet he knows it must come before he can reach the land of rest and peace. He knows the darkness comes before the light of morning, the whirlwind before the calm, the sorrow before the joy, the death before the life; in other words, he knows that the present government of the earth must be demolished and pass away before the promised seed of the woman, the Royal Son of David, the Christ of God, can take his throne, and reign from the river to the ends of the earth; and every onward movement in the fulfillment of prophecy gives joy and gladness to them.

"The plague, and dearth, and din of war,
The Savior's swift approach declares,
And bids our hearts arise.
Earth's basis shook, confirms our hopes;
Its cities fall, but lifts us up
To meet him in the skies."

I am fully convinced that the present struggle in the East is one grand step in the fulfillment of prophecy that will culminate in the battle of the great day of the Lord, the "War of Armageddon." I would not be understood that the present war between Russia and Turkey is that war; but a preparatory work to open the way to the mountains of Israel, where the nations are to be finally gathered and broken, as we shall show in its proper place. How long it will take to reach that time and place, we may not be able to fully understand, probably a few years, but we think we shall be able to show by the word of the Lord that before this, the dead are raised, the living changed and caught away to meet the Lord in the air, to remain with him until God's fury shall end in the destruction of his enemies.

Chicago, Ill.

Some of Wesley's Rules.

S. K. KIBSON.

Of course none of these following rules apply to Adventists of America. No, no! They were written especially for the Irish Methodists, one hundred years ago. But suppose we all read them and see.

1. Be active, be diligent, avoid all laziness, sloth, indolence. Fly from every degree, every appearance of it; else you will never be more than half a Christian.

2. Be cleanly. In this let the Methodists take pattern by the Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house, and all about you. Do not stink above ground. This is bad fruit of laziness; use all diligence to be clean, as one says:

"Let thy mind's sweetness have its operation
Upon thy person, clothes and habitation."

3. Whatever clothes you have let them be whole; no rents, no tatters, no rags. These are a scandal to either man or woman; being another fruit of vile laziness. Mend your clothes, or I shall never expect you to mend your lives. Let none ever see a ragged Methodist.

4. Clean yourselves of lice. These are a proof both of uncleanliness and laziness; take pains in this. Do not cut off your hair; but clean it and keep it clean.

5. Cure yourself and your family of the itch. A spoonful of brimstone will cure you. To let this run from year to year, proves both sloth and uncleanliness. Away with it at once. Let not the north be any longer a proverb of reproach to all the nation.

6. Use no tobacco, unless prescribed by a physician. It is an uncleanly and unwholesome self-indulgence, and the more customary it is, the more resolutely should you break off from every degree of that evil custom.

7. Use no snuff, unless prescribed by a physician. I suppose no other nation in Europe is in such vile bondage to this silly, nasty, dirty custom as the Irish are. But let Christians be in this bondage no longer. Assert your liberty, and that all at once; nothing will be done by degrees. But just now you may break loose through Christ strengthening you.

8. Touch no dram. It is liquid fire. It is sure though slow poison. It saps the very springs of

life. In Ireland above all countries in the world, I would sacredly abstain from this, because the evil is so general; and to this and snuff and smoky cabins I impute the blindness which is so exceeding common throughout the nation.

Wilton Junction, Iowa.

Reports.

Minnesota Quarterly Meeting.

The third Quarterly Meeting for the St. Paul District for the year 1877-8, was held with the Advent Christian Church at Anoka, Minnesota, commencing Friday evening, Jan. 18, 1878. Preaching by Eld. F. A. Baker, of Minneapolis. Saturday morning half-past ten o'clock, preaching by Eld. M. Wellcome, President of the Conference. At 2 P. M. met in Covenant meeting. A good number was present, and a readiness to work for the Master was a marked feature of the meeting. After the social Christian gathering came the business of the Conference, opened by prayer by the President. Minutes of last Conference read and approved.

Preaching brethren present, Elders M. Wellcome and F. A. Baker.

REPORTS OF PREACHERS.

Eld. M. Wellcome—Am still laboring at Monticello and Otsego. We are having interesting meetings at both places. At Otsego have had stirring times. Some eight or ten have come out, and some have been added to the church there. My courage is still good to labor on. It has been a year of love. No jars nor discord, all is peace. My love grows stronger for the church and God's people.

Eld. O. R. Fassett repeats by letter—Am not able to be present on account of appointments that are out. Have just returned from the dedication of an Advent Chapel at Rose Creek, Minn. Sister Fassett leaves to-day to fill an appointment near Northfield at High Prairie, and to commence protracted meetings there. I feel sad that the third Sabbath in the month is taken for the Conference, because the brethren at Buffalo have been disappointed heretofore in having the appointment withdrawn.

REPORT OF DELEGATES.

Bro. B. F. Snow, from Monticello church—Eld. M. Wellcome, pastor; number of members at last report, 61; dropped during quarter, 3; present number, 58; one Sabbath-school; officers, 2; teachers, 8; scholars, 40; Bible classes, 2. A good interest is sustained under the labors of Eld. Wellcome. A weekly prayer-meeting is sustained by the sisters.

Sister Nellie Parker, Otsego Church—Since last report two have united with the church. We are prospering, and are satisfied with Bro. Wellcome as pastor, and hope to keep him. Sabbath-school prospering. Number of scholars, 42; classes, 6; Bible classes, 1.

Bro. Hunt, from Anoka Church—We are just struggling along. We are one in the Lord. No division. We are holding a weekly Bible-meeting. Our numbers are few, but we enjoy the presence of God the year round.

No report from Minneapolis Church or from Independence Church.

Brethren Smith and Harriman, of Minneapolis—We were sent as delegates by a new organization, to ask for admission into the Conference. The new church is composed of fourteen members, and others have made application for membership. We are a unit in the work. Are getting along well. Have Bro. Baker to preach for us. Part of the members of the new church belonged to the church proper in Minneapolis, and it was a mutual agreement that all who wished could withdraw from the church proper.

Voted, that the request of the new church be granted, and that they be received into the Conference.

Bro. Smith says—We are holding service every Sabbath. Have a weekly prayer-meeting. Bro. Baker is laboring very acceptably. We ask the prayers of the Conference in our behalf.

Eld. F. A. Baker—My report will be short, and facts. Am still at Minneapolis. Closed my labors with the Fourth Street Church Dec. 2, 1877. The church voted to close the doors of the chapel at the end of my year, until there was a change in the affairs of the church financially. A new organization formed on the 11th. Meetings began Dec. 16th; for five Sabbaths up to the present time, I have preached to them.

It being the annual election of officers of the Conference, the following brethren were re-elected, viz.: Eld. M. Wellcome, President; S. Wilder, Secretary and Treasurer.

Voted, that the next Quarterly Meeting be held with the church at Monticello, commencing Friday evening, May 10th, 1878.

Voted, that the minutes of the Conference be sent to the TIMES, with a request that the *Crisis* copy.

Adjourned.

Preaching in the evening by Eld. Baker. Sabbath morning, love-feast, and preaching at half-past ten o'clock by Eld. Wellcome. At 2 P. M. preaching by Eld. Wellcome, and the saints gathered around the table of their Lord. Preaching by Eld. Baker in the evening, and this closes another quarterly gathering of those who love the cause of truth, and of Christ. The preaching was Scriptural, pointed, and earnest, and it is hoped that the meeting may prove a great blessing to the little church at Anoka. Many thanks for the kind hospitality extended to the brethren and sisters in attendance.

SAMUEL WILDER, Clerk.

Crisis please copy.

Report of the Investigating Committee.

The Committee who were appointed to investigate personal charges against Eld. James Ferris, as preferred by Eld. D. Mathewson, beg leave to report, that, after hearing all the evidence in the case, we concluded that there need be no variance between said brethren, and therefore advised a reconciliation between them. And on further investigation it was developed that there was some misunderstanding in the case; and when the said brethren came to talk it all over face to face it was, then and there, all settled up amicably, and the brothers shook hands in friendship, and promised to make all things right, as far as was in their power.

ROBERT MEAD,
A. RICHARDS,
I. LEMMING,
A. LONGLEY,
L. P. FOX, Sec.,
Committee.

BRO. BURR:—In justice to the committee, I wish you would state that the reason that the report was not published before is that Eld. Ferris requested me to keep it for a little time.

L. P. FOX.

Buchanan, Mich.

Correspondence.

From H. H. Janes, Brooklyn, Iowa.

BRO. BURR:—I am still struggling for the soon-coming kingdom and glory, with all my heart and power, holding forth the word of life to the ruined race of man; and thank God, he is with me to bless, and crown my feeble efforts with abundant success at every turn and in every place. Praise the name of the Lord. Much love to all the saints.

From Henry Carey, Manhattan, Kansas.

BRO. BURR:—I do not know how I could live a Christian life without the A. C. TIMES, for it often helps me on the very subjects that had lately occupied my mind. I had lately been thinking a good deal on the kingdom of God, and that the Adventists were mistaken in several things, such as the near coming of Christ and the preaching of the gospel, which seemed to be the reverse of the Bible plan, for Jesus said, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved." Then he often speaks of the work of grace in the heart, and called it the kingdom, where it says, "The kingdom is within you." Then the question arose, Why do the angels come at the death of the righteous if they remain on sleep until the resurrection? Why did the Lord say he would be with the righteous through the valley and shadow of death? From these, and other points, I supposed the kingdom of God was an experience of the heart.

Now, Bro. Burr, your article in the last paper, on the "Kingdom of God," was one of God's great blessings to me in a time of peculiar trial. I now see that the growth of grace in the heart is compared to a grain of mustard seed, which, in the fullness of its growth, constitutes the real kingdom of God, as shown to Daniel, and others of the prophets At the time of my trials, a Methodist minister was living in my house who knew me when I was a Methodist, also, and he called me a diseased man on the things of the soul, and the kingdom. He called me a fanatic. I told him that if I was in error, I believed God would show me the truth, and I would make an instant exchange for it. I asked him if he would do the same. He said if the Bible said he had no immortal soul, he wouldn't believe it.

Now what constitutes the kingdom of God is the root of the whole matter. The two phases of the kingdom are, first, the preparation, or growth of elements; second, a glorious victory over all the opposing powers of sin and Satan.

From R. H. Gresham, Jeffersonville, Ind.

BRO. BURR:—You will remember me as having written to you from Asheville and Turnpike, North Carolina. I tried to do all I could in the good cause, in that country. I baptized six, and left probably hundreds reading the Bible more earnestly than ever before, to see if these things are true. The few that I baptized are zealously and consistently at work. They requested to be accepted as members of the church here, and they write to us often.

I think that ere long a church will be formed at Bright's Creek, Polk Co., N. C., and the two brethren and two sisters near Turnpike, N. C., are probably zealous enough, and present the truth clear enough; but they have, I fear, poor material around them to work on—ignorant, bigoted, self-conceited, superstitious, careless and world-loving people. Yet I think our brethren and sisters there will continue to try to cause some persons to fall in love with the truth; and if they should be the means of saving but one person, it will be a good and great work. The names of them at Turnpike, are A. F. Walton and James D. Bartlett, and their wives. They are very poor, and very zealous for the truth.

My partner in business, Bro. C. A. Chilson, is superintendent of the First-Day Sabbath school, and also preaches for us when Bro. Field is sick or absent; he is at mission work as opportunity offers. I try to teach the Bible class.

The dear brethren of western North Carolina have written to me several times of late with earnest appeals to me to visit them in the coming spring or summer. They think I may now do as much good in a week, as in a year when I first went there, as the people know me, and have

been reading the Book of books. If the Lord wills and the means are furnished me, I will feel it my duty to go.

In the spring we will need a first-class tin and sheet-iron workman, and would prefer one of "like precious faith." If this should meet the notice of any such brother, we would be pleased to correspond with him. Address Gresham & Chilson, Jeffersonville, Ind.

From W. H. Owen, Clarion, Nebr.

Bro. Burr:—I desire to inform you how we are getting along. Bro. G. W. Wilcox came here about a year ago and began to preach Adventism. It was the first we had heard of the strange doctrine, and it met with great opposition. At the first meeting he asked me to read a hymn to be sung. I had been told what the Adventists believed, and thought I would give him an idea of what sound doctrine was. So I read in a solemn and emphatic tone, "A never-dying soul to save, and fit it for the sky." I soon found out that he had given *me* an idea, and many that had never before entered my head. Through Bro. Wilcox's labors, quite a number saw the beautiful harmony of the Scriptures.

The church here is in a prosperous condition, striving to do something for the Master and his truth. I am trying to give the little flock meat in due season, preaching somewhere every Sabbath, and always to good congregations. But we need an experienced workman. There are many of the unconverted that are satisfied we have the truth, and might, through the efforts of a more efficient ambassador, be brought to a reconciliation with God. We wish some of our ministering brethren would give us a few weeks' labor; but we are poor and cannot recompense them; but they "shall be recompensed at the resurrection of the just."

May God bless our Editor, and all who contribute to make the A. C. Times a good Advent paper. May we all "press toward the mark" of our "high calling," feeling assured that "when he who is our life shall appear, we shall appear with him in glory."

From H. N. and M. J. Likes, Mound City, Mo.

Bro. Burr:—It is about two years since my mind was changed from darkness to light. Although a professing Christian since I was sixteen years old, and also a Bible reader, yet I couldn't understand them clearly. I never heard a sermon on the second coming of Christ, or that the saints were to reign on the earth with him forever, until Bro. Rich preached here. May God's blessing ever attend him. I pray that we may all live close to Jesus, that we may receive the crown of righteousness.

We do not have preaching very often, but we are trying to keep up prayer-meeting, although our numbers are few. Let us press onward to the end, knowing this is not our home, but we are seeking a city to come, which is sure and abiding. May each of us hear it said, "Enter thou into the joy of thy Lord." We enjoy reading what the brethren and sisters write; we feel as though they love Jesus. We love Jesus too, and love to read what he has taught us to do, so that we may have treasure in heaven.

The Eastern Question in the Light of Prophecy: The Return of Isreal to Palestine: The Order of the Resurrection: The Coming of the Son of Man. By H. G. McCulloch.

The above tract on the Eastern Question is now ready for the press, and will make about 50 pp., and will be furnished at 10 cents single copy, or for distribution at $1 per dozen or $6 per hundred, postage paid. We would urge those desiring the tract to send in their orders immediately at the above rates, as it will enable us the sooner to publish the work. Send all orders to Eld. H. G. McCulloch, 91 S. Green street, Chicago, Ill., and not to 54 N. Peoria street, as was before published.

H. G. McCulloch.

Selected.

Streams from the Rock.

Oft when of God we ask
For fuller happier life,
He sets us some new task,
Involving care and strife:
Is this the boon for which we sought?
Has prayer new trouble on us brought?

This is, indeed, the boon,
Though strange to us it seems;
We pierce the rock, and soon
The blessing on us streams;
For when we are the most athirst,
Then the clear waters on us burst.

We toil as in a field
Wherein, to us unknown,
A treasure lies concealed,
Which may be all our own;
And shall we of the toil complain
That speedily will bring us gain?

We dig the wells of life,
And God the water gives;
We win our way by strife,
Then he within us lives;
And only war could make us meet
For peace so sacred and so sweet.

—*Lynch.*

Turkey—The Gradual Waning of the Crescent.

Suppose the conditions of peace to be fairly reported, what will be left of the Ottoman Power? How does the extent of the Sultan's authority compare with that of earlier members of his dynasty whose resources were a danger to Europe? The truth is, that the present rulers, as regards breadth of dominion, will remain a more formidable potentate than Bajazet or Mohammed II., and may fairly vie with any of his house prior to the reign of Solyman the Magnificent.

It is worth while to trace the successive strokes by which the Turkish Empire has been curtailed since the acme of its greatness under Solyman and his son, Selim II., in the sixteenth century. Let us bear in mind that at the latter epoch, besides all his present dominions—except Crete—the Sultan controlled almost the whole of Hungary, a large part of Poland, all the southern provinces of Russia skirting the Black Sea, together with Austrian Croatia, the so-called Military Frontiers, and independent Servia on the west and Russian Georgia on the east.

The first signs of decadence in the aggressive power of Turkey were the double defeats of Solyman before Vienna in 1529 and 1532, and his repeated repulses by the Hungarians at the Fortress of Sziget, one of which cost the Sultan his life. The next blow was struck at Lepanto in 1571, where the Turkish fleets lost the prestige and dominance which, since the downfall of Rhodes, they had maintained throughout the Mediterranean. About a century later, under the impulse of a remarkable family of statesmen, the Ottoman armies undertook to renew aggressive movements, but they were routed before Vienna by the heroic Pole, John Sobieski. In the subsequent war against Austria, whose troops were commanded by the famous Generals, Prince Eugene and Louis, of Baden, the Turkish strength on the Middle Danube was destroyed. With the loss of fortresses in this quarter, the hope of Ottoman aggrandizement north of the river seems to have been abandoned; and at the peace of Carlowitz, in 1699, Mustapha II., surrendered nearly all his Hungarian possessions to Austria, Azov to Peter the Great, Podolia and the Ukraine to Poland, and the Morea to Venice. No terms which at the present juncture Russia could hope to see ratified by the European Powers, could possibly approach in severity the conditions of the peace of Carlowitz.

During the whole of the last century Turkey was at war, now with Russia, now with Austria. Notwithstanding some partial successes, such a the reconquest of the Morea in 1715, the general result of this long contest was disastrous to the Ottoman Sovereign. He lost, for instance, the Crimea and all his outlying possessions north of the Black Sea, and by the treaty concluded with Russia, at Jassy, in 1792, the Dniester was made the frontier between the two Empires. The present century has witnessed a series of rebellions, usually followed by the concession of partial independence to Provincial Governors. Thus, in 1805, Servia rose under the leadership of Czerny George, and subsequently achieved a notable measure of self-government. The insurrection of Ali Pasha at Janina in 1822 was crushed out, but the Greek revolution which followed was successful. We should remark, however, that it was not until the Turkish-Egyptian fleet had been destroyed at Navarino, and the Russian armies, under Diebitsch, had crossed the Balkans and arrived at Adrianople, that the Porte would acknowledge the independence of Greece.

Three years after the treaty of Adrianople, namely, in 1832, began the perilous contest of the Sultan with his too powerful vassal, Mehemet Ali, the Viceroy of Egypt. In this struggle Mahmoud II. was repeatedly defeated, and the quarrel was only ended after the lapse of seven years, and when the loss of the Sultan's Asiatic dominions seemed inevitable, by the direct intervention of England and her allies on behalf of the Porte. The action constitutes an epoch in European diplomacy. The official admission, in fact, of Turkey into the political system of Europe dates no further back than the treaties of 1840 and 1841. To the same principle must be referred the acceptance of the integrity of Turkey as a cardinal principle of international policy on the part of the Western Powers. Thirteen years after its adoption this principle led to the Crimean war, which resulted in the discomfiture of Russia and the apparent rehabilitation of the Ottoman power. But it has been disavowed and set at naught by the attitude of England since Russia's rescission of the treaty of Paris, and throughout the present conflict.

It is now five centuries and a half since the Crescent appeared in Eastern Europe. Two centuries remain to be completed if the Turks are to exhibit a tenacity equal to that shown by the Moslem conquerors in Spain. Whatever may be the terms of the present peace, it is certain that the Sultan will retain in Europe a far more defensible position and more substantial resources than belonged to the Spanish Moors in the fourteenth century, relegated to the Kingdom of Granada. Let us remember, too, that the Greek Emperors, without allies and almost without resources outside the walls of their Capital, maintained themselves for some 300 years at Constantinople. Very different are the means at the command of the Ottoman ruler. His European provinces will still equal in area those controlled by Bajazet, and fall but little short of those possessed by Mohammed II. when he undertook the conquest of Stamboul. In Asia he keeps the whole of the superb inheritance which Selim, the first Ottoman Caliph, made over in 1520 to Solyman, and which for the first time in the history of the dynasty, included Mesopotamia, Assyria, Syria, and Egypt. Of the conquests of Solyman and his successors the present monarch still holds Candia, Rhodes, Cyprus, the islands of the Ægean, the suzerainty of Tripoli and Tunis, together with Yemen in the south and Armenia in the north, unless, indeed, the latter country shall be claimed by Russia as security for the payment of the war indemnity. In a word, notwithstanding the repeated mutilations of two centuries, beginning with the peace of Carlowitz and ending with the peace which a Russian Grand Duke

is about to sign at Adrianople, Turkey is yet no inconsiderable power. The resources at the disposal of the Porte are still superior to those with which Mohammed II. marched in 1453 to the capture of Constantinople, and they are at least equal to those with which Selim I. accomplished the conquest of all Western Asia.—*New York Sun.*

The Parting of the Ways.

Do you remember, reader, when you stood at the parting of the ways, and lingered long at which to choose, the right or the left? You had begun well, meant well. Suddenly the enemy rushed upon you like a flood. It is your first strong temptation. It was the critical moment of your life. Pitying angels whispered warnings and invitations in your ears. The mocking Fiend seducingly pressed you to the other way. The struggle was severe. You wavered under the deadly assault of hell. You moved to the left. Conscience became still, for the song of the siren hushed its voice. You yielded to the tempter, drank the cup of sin, and decided for a life of wicked. Alas! it was a sad day for you. Ever after that hour your resolutions to reform grew weaker; the Spirit wooed you unheeded; the hot iron began its searing work; the delicate sense of evil became deadened; wrong, in your estimation, was not quite so bad after all; sin was colored and gilded and appeared to your short-sighted vision not as sin, but only as a harmless pleasure; and your path was downward, until today your conception of real goodness is vague, your sensibilities are dead, and you are as one scorched and blasted in soul, and doomed to feel the wrath of an offended God.

How utterly dead to eternal things you are today! How torpid is your moral nature! How unmoved at the loudest call! How emotionless at the tenderest appeal! How insensible of the danger of a sudden death and an inexorable judgment bar! You have hardened your own heart like steel, and infinite mercy is about to let go its hold upon you. You are well aware that time is sapping your strength and stealing away your ears. Plead, if you may, the possession of culture, learning, position, or wealth, it matters not; if you are a sinner, when weighed in the balances you will be found wanting. Politeness to men, amiability to society, generosity to your kindred is of no worth in the balances where justice sternly weighs human souls for eternity. Perhaps you dress well and move in high circles, with no little pride and pomp, and a swell of vanity; but God's estimate of human value is different from a wicked world's. He knows no one as a gentleman or lady. He knows no so-called respectable road for mortals to travel, where, without his grace they are recognized as persons of quality and consequence, and saved therefore at the last. It is vain to dissemble or put on airs. Omniscience knows you to the core. For just what you are worth in heaven's estimation you will pass and no more. God only knows men as saints or sinners, and will so judge them. Do not be deceived; God is not mocked by men only at their peril. There are but two paths, the right and the wrong. You are in the wrong road.

I tremble for you. Sometimes a Christian mother's olden love in her happier years, or a sister's tender affection, or the sound of a tolling bell, or the songs and prayers of other days, or a burning appeal from the man of God, stirs your memory,. and you stop a moment and think. It is only for a moment—the transient gleam of the Spirit. You dash aside the tear, you tear out the sober thought, and pass on your mad way. Sometimes in the still night the burden of your life-long folly comes quick upon your restless spirit, and the recollection of early days of youth and innocence never to return is most bitter. O why will you die?

What would you give to stand once more at the "parting of the ways," and once more possess the golden opportunity that then you threw away, of deciding for the right path? Would you carelessly part with your chances again? Do you secretly wish to come back to the right, and find again the peace of other days? There is but one way. Money cannot buy a conscience void of offence. Tears are unavailing. Sorrow itself, though often purifying, will not purchase "the tender grace of a day that is dead." Only one course is yours. Sincere, godly sorrow, and an amended life, will bring again to your bosom the sweet angel of peace, with green and happy days.

If sin is deeply repented of, and you lie at the Lord's feet, he will never spurn you, nor can you be lost there; but he will love you with an everlasting love, and cast all your sins behind his back, yea, into the very ocean's depths, where his eye cannot behold them. You may never win back the sense of innocence you once experienced ere your sad decision long ago, but sin forgiven is as if one had not sinned, and it lies in your power to stand up justified and uncondemned. There is no half way work with God. The blood taketh away *all* sin.

Come, then, to life's waters. They freely flow, even for you. Despise not the costly ransom paid for your soul. Lift no longer your puny arm against Omnipotence. Free, full pardon awaits your return to the loving Lord. Come back today, for there is no promise of to-morrow. Come, for the last lingering notes of the silver trumpet of the gospel are now falling on your ears! Come, for the dreadful blast of the judgment-trumpet trembles on the lips of the angel. The eternal God is your only refuge; hasten to his everlasting arms. Tarry not an hour, lest the door be shut and all hope depart forever.—*D. T. Taylor.*

Vessels of the Jewish Temple.

The history of the vessels of the Jewish Temple, from their first appearance in the time of Moses the servant of God to their disappearance by the Persians A. D. 614, is somewhat an interesting history. One thousand four hundred and ninety-one years before Christ, we have the account of the making of the sacred vessels by the command of God to Moses. The material of these vessels was the most costly. The pattern for making them was shown Moses in the Holy mount, and when finished they were placed in the tabernacle. We find these holy vessels in possession of the Jewish nation under the reign of King David (2 Sam. 6: 3), on which occasion he brought the ark from Kirjath Jearim to the city of David amidst great rejoicing by the nation, and David danced with joy before it. We suppose the vessels were with the ark at this time. See 2 Chron. 5: 2, 5, 7.

We see by this that the sacred vessels were in possession of the Jewish nation in the days of King Solomon, also. But in the days of Zedekiah, they, together with the Jews, were carried away to Babylon, and the city of Jerusalem destroyed and plundered. Although the vessels were carried away to a strange land, they were not destroyed; for direct mention is made of them at the closing scene of the Bablylonish dynasty. Belshazzar gave a banquet to his nobles in his palace, the vessels of God's temple were brought out to be filled with wine and used as drinking cups. The hand-writing appeared upon the wall—the death warrant of the impious king—and the same night Belshazzar was slain. At the restoration of the Jews and their worship, under Cyrus, king of Persia, the sacred vessels are mentioned again: "Also Cyrus the king brought forth the vessels of the house of the Lord, and ordered them taken to the temple in Jerusalem" (Ezra 5: 15). Here they remained until the time of Antiochus Epiphanes, who, after having smitten Egypt, returned and fought against Israel, and entered proudly into the sanctuary and took away all the vessels thereof (Maccabees 1: 1-6). But Antiochus Epiphanes did not retain them very long, for the Jews gathered themselves together under Judas Maccabeus and fought against their enemies and acquired possession of their sacred vessels again. For we read (Dan. 8: 14) that after Judas had cleansed the sanctuary, by aid of the priesthood, and rebuilt the altar in the place of the former which the heathen defiled, they brought the holy vessels into the Temple. Judea afterwards became a province of the Roman empire, and afterwards rebelled, and Vespasian and his son Titus were dispatched with a powerful army to subdue them. They burned the Temple, but preserved the candlestick and vessels and the rolls of parchment on which was written the law. At the end of the great triumph given to Vespasian and his son, at Rome, with long procession of haughty victors and drooping captives was closed the beautiful temple of Jupiter Capitolinus. Josephus says the golden candlestick, the book of the law, and the golden table formed the most distinguished part of the spoils on this occasion, and that Vespasian deposited the table and candlestick in the temple of peace, while the law and the purples of the sanctuary were lodged with great care and reverence in the palace. In the year 455 the Vandals took Rome, plundered the city, and carried away the seven candlesticks, the table of shew-bread and the vessels of the Temple service, to Carthage. Here they remained until the year 533, when Justinian sent his general Belisarius against the Vandals. Belisarius marched victoriously into Carthage.

Belisarius next returns to Constantinople, the splended Capital of the Eastern Empire. The honors of the Empire were adjudged to Belisarius, and now amid the gorgeous glitter of barbarie wealth, armor, golden thrones, beautiful statues, beautiful vases, and precious stones, we find the chief place given to the "holy vessels of the Jewish Temple." This was in the autumn of 534.

It is recorded that the superstitious mind of Justinian was troubled by the fierce denunciations of a Jewish Rabbi, who predicted that prosperity and security would never rest with that nation which withheld from their lawful place these hallowed relics of a fallen people. And that the Emperor, in obedience of the promptings of this new fear, freighted a vessel with his treasures, and despatched her to the shores of Palestine.

This almost reads like a fable, but we know that Justinian, imitating the example of Helena, mother of Constantine, built a splendid church at Jerusalem, which he dedicated to the Virgin. Huge stones were finished for the building. Lebanon once more bent its mighty cedars; a vein of red marble furnished beautiful columns. And here comes the last words from the pen of the history—the closing record concerning these relics of a fulfilled dispensation.

Gibbon tells us that "the holy vessels of the Jewish temple," after their long peregrination were respectfully deposited in the Christian church at Jerusalem. Henceforth we know no more about them, not even a whisper as to their fate; only we know that in the year of 614 the Persians under Chosroes II. took Jerusalem by assault; that the noble churches of Helena, Constantine and Justinian, were greatly injured, and that the rich offerings of three centuries were pillaged in one day.

This scene of desolation affords but too clear a view of the probable fate of those remarkable relics. They had long ago fulfilled their mission. Shadows had been lost in light; types had found

their complete realization in the one Anti-type; sacrifices had been swallowed up in the one great "sacrifice;" oblation and satisfaction for the sins of tae world; the flame of the golden candlestick which had been made after the pattern of thing e in the Mount, had been quenched in the blaze of the gospel day.

We sigh not for the table of shew-bread, who have tasted of the Bread of Life—and the golden censers which had breathed forth perfumed incense within the holy of holies, were no longer needed, for the contrite heart is now the appointed censer, and prayer and praise the accepted incense.—*Selected.*

His Second Coming.

Do believers need a motive to personal holiness of heart and life? Let them cherish the "blessed hope" of the instant appearing and personal fellowship of the holy Jesus. Looking constantly for Christ and the coming glory will subdue the carnal and exalt the spiritual mind. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth," etc. "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself."

The beloved John exhorts us to "abide in him; that we may have confidence, and not be ashamed before him at his coming." And, if we need a motive to brotherly love, what can be more influential than the thought of the imminent coming of him who hath loved us all, and given himself for us, and who has so often and earnestly entreated us to "love one another?" "And this I pray, that you may abound more and more.... that ye may be sincere and without offence till the day of Christ." Are believers "conformed to this world"—conformed to the system of maxims, customs, and things that most commonly prevail in this age among worldlings, who are all, more or less, under the dominion of the wicked one? Then they are surely unmindful of their heavenly citizenship and inheritance, to be revealed at his coming. They have forgotten their pilgrim state and their eternal home.

The church is not triumphant and regnant now, but militant, and waiting for her King. The true bride fasts, and mourns for her absent Bridegroom. Purple and fine linen are a mockery to her now. When the church ceases to be the expectant bride of Christ, she becomes the harlot of the world. "Our citizenship is in heaven; from whence, also, we look for the Savior, the Lord Jesus Christ." Paul speaks of the crown awaiting "all those who love his appearing," and then says: "Demas hath forsaken me, having loved this present world." He speaks of turning "from idols, to serve the living God, and to wait for his Son from heaven."

When Peter said: "Behold, we have forsaken all, and followed thee; what shall we have, therefore?" Jesus replied: "Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye, also, shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses and lands," etc.

Nothing can break the fatal spell of the world, and make us "nonconformists" like the magic of this blessed hope. Nothing can cast out the idols of the heart like the expulsive power of this new and holy affection. Nothing can pale the glory of earth like a bright and steady vision of this coming glory of heaven. Nothing like this can enable us to say and sing, from the heart:

"Perishing splendors pass away,
Vanishing glories that decay,
Thither I haste and cannot stay,
Mine is the rest to come.

"Not for me are these earthly toys;
Not for me are these fading joys;
Mine be the glory when he comes,
Mine the eternal home."

We are warned against hasty and unjust judgments, quarrels, and litigations, by the unerring judgment to be meted out when the great Judge comes, who is represented as "standing at the door." "Therefore, judge nothing before the time, until the Lord come," etc. We are exhorted to sobriety and sincerity by the same motive. "The end of all things is at hand; be ye therefore sober, and watch unto prayer." "Let your moderation be known unto all men; the Lord is at hand." "That ye may be sincere, and without offence till the day of Christ."

If we seek words to awaken and warn a deluded and slumbering world, let us open our Bibles, and read: "What is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." "Behold, he cometh with clouds, and every eye shall see him. And all the kindreds of the earth shall wail because of him." "The morning cometh, and also the night." "The acceptable year of the Lord" is also "the day of vengeance of our God." "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them." "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance," etc. "If any man love not the Lord Jesus Christ, let him be anathema; Maranatha." Enoch, who walked with God among antediluvian sinners, warned the wicked that the Lord was coming with ten thousand of his saints, to judge and punish the ungodly.—*Selected.*

Christian Life.

Live for Something.

Live for something, be not idle—
Look about thee for employ!
Sit not down to useless dreaming—
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway!
Gentle words and cheering smiles,
Better are they than gold or silver,
With their grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are, oppressed and weary,
Drop the tear of sympathy,
Whisper words of hope and comfort;
Give and thy reward shall be
Joy unto thy soul returning,
From this perfect fountain-head.
Freely as thou freely givest
Shall the grateful light be shed.

A Lesson in Prayer.

"He spake unto them a parable to this end, that men ought always to pray and not to faint." At sundry times and in divers manners, Jesus taught his disciples to pray. By direct and oft-repeated precept, by the form of prayer which he gave them in answer to their request, as well as by his own example of constant application—often praying with his disciples, and again withdrawing from them that he might pray alone—he taught the lesson.

Sometimes he was up on the mountain-top, continuing all night in prayer to God; again with two or three of his disciples, as he prayed the form of his visage was changed, and he was transfigured before them; and yet again not even his nearest and dearest disciple was with him in the hour of his intensest agony, in Gethsemane, when three times he went away from them and "prayed the same words."

Christ, who knew more fully than any one else the power and value of prayer, taught us "that men ought always to pray and not to faint." How strikingly impressive is the parable by which he enforces this lesson. There was in a city a judge, a godless man, and there was a widow, a helpless woman; some one had wronged her; it may have been a Pharisee who had devoured her house, who had foreclosed his mortgage as soon as the husband was cold in the grave; some one had wronged her, and she came to the judge for redress. She might have pressed upon him the claims of God, and his commands to judge the widow and the fatherless, but he cared nothing for God's commands. She might have told him how men acknowledged the justice of her claim, and demanded that he wrong should be made right; but he cared nothing for men. Conscience was dead within his bosom, and public opinion was defied with utter contempt; she had no money to bribe him, no wealth to hire lawyers to plead her cause, and her only weapon was persistent, importunate entreaty.

She came to him and said: "Avenge me of mine adversary;" and he answered, "Go away, woman, we don't want you around here." But the next time the court opened she was there again, and her cry was: "Avenge me of mine adversary!" "Go away, go away, we don't want you disturbing the court!" But she kept coming, and coming; as regularly as the court opened they saw her pale face and mournful look, and she had just one plea—"Avenge me of mine adversary; now hear my cause;" until at last the old reprobate upon the bench came to this conclusion: "There is no chance to do any business in this court until that woman is out of the way," and he said, "We might as well hear her case and have done with it. What is it, woman? We will attend to your case and have it over with." And she gained her end.

No doubt her success was the town talk. "How did she win her case? That old villian never does anything unless he is paid for it, and how in all this world that poor woman was able to get justice from the hands of the old reprobate, is more than ordinary men can comprehend."

The secret of it was, she kept at him. She would not give him rest; and her repeated, earnest importunate pleadings wrung justice from the hands of a man who was godless and careless of all moral considerations.

This is the parable that Jesus gives to teach us "that men ought always to pray and not to faint." If a widow, helpless, and with nothing to commend her and none to assist her, can wring justice from the hands of an unjust and impious judge by her importunate petitions, "shall not God avenge his own chosen ones, who cry day and night unto him?" If pleading will bring justice from the unjust ruler, what must prayer accomplish when poured? And so we "ought always to pray and not to faint," nor be discouraged, though at times we may seem to pray in vain. His ears are open to our prayers; he watches every weeping, sighing saint. Their tears are remembered, and their prayers are not forgotten; and in due time the answer will come, bringing joy and blessing to our hearts.

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" Notwithstanding all Christ has taught us, we live in an unbelieving age, an age when the utility of prayer is

denied by some, and overlooked by many more. Christ teaches us that men ought always to pray. Let us heed his teaching, and come with boldness to the throne of grace, that we may obtain mercy, and find grace to help in time of need.—*Christian.*

The World's Demand.

Men of the world have a very high standard for men of the church. Whatever license they take for themselves, they allow nothing of the sort to those who are professed disciples of the Lord Jesus. No greater mistake is made by Christians who wish to commend themselves to unbelievers, than in supposing that will gain something by lowering their standard of personal conduct. The highest standard in morals is insisted upon for Christians by men who scoff at the idea of any such standard for themselves.

A godless merchant who does not hesitate to misrepresent his goods to his customers, or to take advantage of his fellow men in a bargain, is quick to declare the sin of a Christian merchant in failing to be frank and fair and generous in all his business dealings. The stock speculator who thinks it is praiseworthy sharpness on his part to deceive a buyer into an investment to the latter's ruin, will cry out against a minister or a deacon whose dealings with stocks in a single instance looks in the same direction. The man of impure or of profane speech is shocked to hear a coarse story or an irreverent expression from a professed follower of Jesus.

This truth holds good all the way up and down the scale of morals. It stands out with peculiar prominence in connection with habits and customs which are of debatable propriety. Many an irreligious theater-goer would be shocked—is shocked—on seeing a clergyman watching his favorite actor. Many a godless man who plays cards, dances, smokes, drinks, without any compunctions of conscience—who even denounces as Puritanism and bigotry all opposition to such amusements and indulgences—thinks less of any Christian who is not wholly withdrawn from all these practices.

We are not now asserting the reasonableness of this view of the Christian's duty, by men of the world. We are simply declaring the facts in the case. Whether it is right or wrong for Christians to go to the theater, to dance, to play cards, to use tobacco, or to drink, irreligious men are commonly ready to find fault with Christians who do any of these things, and are likely to think less of those Christians who are thus lax in practice according to the highest standards of Christian conduct. Every clergyman who puffs his cigar on the hotel piazza at a fashionable watering-place, in sight of the many careless pleasure-seekers there, lowers himself thereby, in the estimation of every irreligious tobacco-user who observes him, although he may flatter himself that he is gaining power for good over that very class of persons by his indulgence, because, forsooth, he is patted on the back approvingly by other (so-called) Christian smokers, who are glad to be countenanced by so distinguished a divine in their tobacco-using. Every Sabbath-school superintendent or teacher who smokes a cigar, or takes a glass of lager beer, or plays a game of billiards in the sight of his unconverted scholars, thereby lessens the confidence of those scholars in his Christian character, and diminishes their respect for him as a man to be trusted and followed. He may think it a great pity that this should be the case; but it is nevertheless the truth. Men who have most occasion to hear the candid comment by men of the world, and boys of the period, on Christians who are "free and easy" in their habits of living, can have no doubts on this point.

Strictness in conduct, and purity of speech, on the part of those who bear the Christian name, are approved by those who are yet outside of the Christian fold. A disciple of Jesus never loses, in the estimation of the irreligious, by his rigid adherence to the very highest standards of which the world has knowledge. On the other hand, he always endangers his good name with those whom he would fain win to the truth, when he occupies a lower plane than the highest in the sphere of Christian morals.—*S. S. Times.*

Heads of Self-Examination.

Carefully consult and meditate upon the following texts. "What do ye more than others?"

Am I now living in the favor of God? "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6: 2); "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8: 15, 16).

Am I going on to holiness? "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3: 18).

Do I intentionally aim to please God in all things? "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66: 18). "Talk no more so exceeding proudly; let not arrogancy come out of your mouth" (1 Sam. 2: 3).

Am I cultivating a constant sense of the presence of God? "Thou God seest me: for she said, Have I also here looked after him that seeth me" (Gen. 16: 13).

Do I read and love the Scriptures more than any other book? "But his delight is in the law of the Lord; and in his law doth he meditate day and night (Ps. 1: 2).

Do I anxiously redeem the time? "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5: 15, 16).

Do I study not to be conformed to this world? "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 2).

Do I regularly and faithfully examine myself? "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ in you, except ye be reprobates?" (2 Cor. 13: 5).

Do I live in the spirit of prayer? "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6: 18).

Do I deny myself for Christ's sake? "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8: 34).

Do I love my Saviour with all my heart? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37).

Is the reproach of Christ dearer to me than the applause of the world? "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had recompence of the reward" (Heb. 11: 25, 26).

Do I set my affections on things above? "For where your treasure is, there will your heart be also" (Matt. 6: 21).

Do I delight more to obtain poverty of spirit than the riches of this world? "For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8: 35, 36).

Am I constantly employed for God? "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9: 4).

Would I rather die than sin? "And if thy right hand offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" [gehenna] (Matt. 5: 29).

Am I increasing in spiritual mindedness? "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5: 6).

Do I delight in God more than I ever did? "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37: 4).

Am I dying daily to sensible objects, and living for eternity? "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4: 17, 18).

Is it a part of my study to accomplish much for God in a little time? "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4: 2).

Are my tastes and dispositions more heavenly than formerly? "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34: 4).

Do I relish religious conversation most? "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3: 16).

Do I love the company of the pious? "O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee, but to the saints that are in the earth, and to the excellent, in whom is all my delight" (Ps. 16: 2, 3).

Do I seek opportunities of gaining and doing good? "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. 10: 33).

Am I afraid of misemploying my talents? "Then he that had received the five talents went and traded with the same, and made them other five talents.... His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25: 16, 21).

Do I reprove sin without respect of persons? "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5: 11).—*Sel.*

Young Folks.

The Hole in the Basket.

A native teacher in the South Seas once gave the followiug illustration:

He said, "I will relate an ancient story to show how the gods once punished the sin of selfishness.

"Two men were fishing on the reef, and after many hours, both took up their fishing-tackle and baskets to return home. One of the men had been quite successful, and had a full basket. The other, who had not obtained any, asked his fortunate friend to give him a fish. The reply was, 'No, get some yourself; I will not part with mine.' So saying, he shouldered his heavy basket and marched away. The other man walked behind with his empty basket.

"Now, there was a small hole in the bottom of the full basket, and as the fish dropped out one

by one, the unsuccessful fisherman picked them up and dropped them into his empty basket. At this moment his eyes were opened, and too late he discovered that he had lost all through refusing to pity him who had none.

"Beware," said the preacher, "lest we who have our baskets filled with gospel privileges, should incur the anger of God through failing to pity those who are still in heathen darkness, so that eventually 'the first should be last, and the last first.' It is meet that the heathen should be fellow-heirs with us of the grace of life. Once more let us watch against little sins. Beware of falling off in prayer and reading of the Bible. The little hole in the bottom of the basket, because it was unnoticed, went on increasing until the unhappy man lost all."

My Girl.

A little corner with its crib,
A little mug, a spoon, a bib,
A little tooth so pearly white,
A little rubber ring to bite.

A little plate all lettered round,
A little rattle to resound,
A little creeping—see! she stands!
A little step 'twixt outstretched hands.

A little doll with flaxen hair,
A little willow rocking-chair.
A little dress of richest hue,
A little pair of gaiters blue.

A little school day after day,
A "little schoolma'am" to obey,
A little study—soon 'tis past,
A little graduate at last.

A little muff for winter weather,
A little jockey hat and feather,
A little sacque with funny pockets,
A little chain, a ring, and lockets.

A little while to skate and bow,
A little escort homeward now,
A little party somewhat late,
A little lingering at the gate.

A little walk in leafy June,
A little talk while shines the moon,
A little reference to papa,
A little planning with mamma.

A little ceremony grave,
A little struggle to be brave,
A little cottage on a lawn,
A little kiss—my girl was gone!

—*J. S. Adams, in St. Nicholas.*

The Paper Tree.

The Paper Tree, *Tung tsau*, grows wild in the forests of Formosa, a beautiful island situated about eighty miles from the Chinese coast. It grows much like the Palm, with a slender trunk and a corrugated bark, and often attains the height of thirty feet. Its top is crowned with a profusion of small, but delicate yellow flowers, in clusters, below which are a number of large leaves. It is a very pretty tree in the flowering season; but its value does not consist in its ornamental qualities. Like the elder, it has a pith which in the full grown tree is not less than two inches in diameter. This is driven out by a punch, after the tree has been cut into sections, and then put into hollow bamboos, when it dries straight. After it dries it is cut into sheets about four feet long, by a machine something like that by which leather is split. These are pressed until they become firm and smooth, after which they are cut into sheets, the desired size.

This makes a very good paper, and is extensively used in eastern countries. It has the peculiar quality of swelling when wetted and then of retaining its enlarged size. This makes it very desirable for fancy work, such as taking the impressions of leaves and flowers, also for drawings, as the moistened surface rises and gives the effect of relief.

This paper has been in use for a long time by the Chinese, while they make other kinds, of different material. Paper of some kind has long been in use but probably at first the skins of animals were used. We are told that the early Arabs made their inscriptions on the shoulder-blades of their sheep. The papyrus was early used in Egypt, and continued in use long after the Christian era. This was prepared by separating the different layers of the bark of the papyrus, a reed-like plant, and then pressing them together, with each alternate one laid crosswise. This is said to have made a very strong and durable paper.

The Buddhist priests still write their sacred literature on the leaves of the sacred palm. I have often seen them reading from these books, and I have a part of one in my possession now. They are neat in appearance, and not inconvenient.

Modern invention has done much for the world, but not as much as one would naturally suppose. Most of us would be astonished to see how well the world got along and how neatly paper was made before the days of paper-mills.

But the art of printing and the printing press have caused a great demand for paper, which in Bibles, good books and religious newspapers has carried the gospel month after month, or oftener, to bless millions of families throughout the world. —*Sel.*

Farm and Home.

Practical Knowledge.

Chicory—We are requested to speak earnestly against the use of chicory in coffee, and asked if it is not a poisonous article.

On the contrary, the chicory, succory or wild endive, although it grows wild in our country, is much cultivated abroad. The leaves, unblanched, are bitter, but, soaked some hours in water, the bitter property disappears, and it is used as a salad. When blanched, it ranks among the best winter or spring salads. It is easily raised, and by packing the roots in a trench close together in the fall, and in the early spring laying on some earth well mixed with manure, the young leaves will push out finely blanched, forming a very crisp early salad much superior to the early tough lettuces. Its growth is rapid, and it can be cut several times in the year; or the roots may be laid in a warm cellar in the fall, away from frost, and the tender leaves will shoot out nicely blanched, for an excellent winter salad. In Belgium and the Netherlands the roots are scraped, boiled, and used like parsnips.

The root is largely used mixed with coffee, and when done without the knowledge or consent of the purchaser it is a fraud. But many like the mixture better than the pure coffee. In some of the recipes for "French" coffee it is recommended to "take freshly roasted coffee, two-thirds Plantation to one-third Mocha, and mix with it an eighth of their combined weight of chicory." There is no accounting for taste; and this mixture is in nowise injurious and quite proper so that it is done from choice, not with the intent to deceive or defraud. All fear of that is easily removed by buying the green coffee and having it roasted and ground at home. That is the best way in every respect.

Potatoes.—Many recommend putting salt into the water in which potatoes are boiled, but we don't think that the best way. Put potatoes into boiling water, and, as soon as done, pour off the water, remove the cover till all the steam has evaporated, then sprinkle a teaspoonful of salt over the potatoes, cover the pot closely with a towel, and in a few minutes they will be very mealy.

Vegetables.—Never leave any vegetables soaking in water. It destroys the real flavor. Potatoes are often peeled and left soaking in water some time before using. This is a very bad practice. They, like all kinds of vegetables, should be washed quickly when it is time to put them on to cook, and without being allowed to remain in the cold water at all should be at once transferred to the kettle of boiling water in which they are to be cooked. Lettuce is greatly injured by lying in water. Put it on ice when gathered, and wash just before sending to table.

To Remove Ink from Carpets.—If you have cotton batting in the house, soak up all of the ink that can be removed without rubbing; then have ready fresh cotton batting and a basin of milk; skim milk is as good as new, only it must be sweet. Wet the ink spot thoroughly with the milk, and then soak it up with the batting. Apply more milk and sop up again. Continue this, taking fresh batting as soon as one piece is discolored, dipping it each time in milk till the ink disappears. If fresh spilled it will take but two or three applications before the spot will all disappear. Then wash it in clear hot water first, then with a weak soapsuds, and rinse in clear water. Wipe dry. Old cotton cloth will answer, but batting is the best.

Coffee Sacks washed clean and cut in suitable shapes will, if embroidered with bright colors, make nearly as pretty and useful mats to put by the bed, bureau, etc., as burlap, without the same expense. This enables one to use up material usually thought only fit for scrubcloths—and too stiff for comfort even when thus used—in a manner that is useful as well as ornamental.

Cleaning Ivory.—When ivory ornaments become dingy or yellow, wash them in soap and water with a teaspoonful of ammonia added. Brush carefully with a small brush, and place while wet in clear, warm sunlight. Wet them in this suds for two or three days, and leave in the sun, and they will be beautifully white.

Cayenne Pepper is the best when made from the Chili instead of the common capsicums, as their flavor is much better. The cayenne which comes to the market, we are told, is made by drying the peppers for twelve hours before the fire, then put them into a marble mortar with one-fourth their weight of salt. Pound and rub them together as fine as possible, then put this powder into a closely-stopped bottle.

Preserving Eggs for Winter Use.—Pour four gallons of boiling water over three pounds of quick-lime. Stir it slowly till well mixed, then let it stand thirty or forty hours, and then take off the clear lime-water so as to remove as little lime as possible. Mix a teacupful of salt with the lime-water and pour it over the eggs, previously put into glazed earthern pots, till it rises full an inch above the eggs. This quantity is sufficient for twelve dozen eggs. We have kept eggs perfectly, put up in this way, from November till June.

Weights and Measures.—It is very difficult to give rules that require accurate weights and measurements, so definite that every one can use them successfully. Weighing is the most trustworthy; but so many articles are made requiring tablespoonfuls, teaspoonfuls, cupfuls, etc., that it is quite impossible to prepare everything by weight. No two families are likely to have cups, tumblers, or spoons of the same size; but after a little experience one learns to become tolerably accurate. We give, however, a table of measures that may be a guide for the inexperienced:

4 tablespoonfuls	½ gill.
8 tablespoonfuls	1 gill.
2 gills	½ pint.
4 gills	1 pint.
2 pints	1 quart.
4 quarts	1 gallon.
½ gallon	¼ peck.
1 gallon	½ peck.
2 gallons	1 peck.
4 gallons	½ bushel.
8 gallons	1 bushel.

One quart of powdered sugar equals 1 lb. 7 oz.
One quart of granulated sugar equals 1 lb. 9 oz.
One quart of corn meal equals 1 lb. 2 oz.
One quart of closely packed butter equals 2 lbs.
One quart of sifted flour equals 1 lb.

A piece of butter the size of an egg weighs about 2 oz.

Four ordinary teacups of liquid are equal to one quart.

Ten eggs are equal to 1 lb.

A common sized tumbler holds half a pint.

A common sized wine-glass holds half a gill.

Graduated glass measures, found at any chemist's, are a very great convenience to all housekeepers.—*Mrs. Henry Ward Beecher, in Christian Union.*

General News.

A correspondent at Adrianople relates an interview with Server Pasha, who declared that Turkey had been misled and encouraged to fight on by the promise of English support. He particularly accused Lord Beaconsfield and Layard of encouraging this belief, and said he had documents which he would publish. He declared that he had now become a partisan of Russian policy and alliance. Server Pasha's colleagues at Adrianople confirmed his statements....The London *Post* says a telegram has been received in London announcing the cessation of hostilities in the Greek provinces of Turkey by the signing of the armistice, upon the understanding that all causes of dissension shall be referred to the Conference, the Greek army meanwhile remaining in Thessaly and Epirus, and Turkey undertaking not to attack insurgents in Crete. It is also stated that the Turkish fleet has been ordered not to proceed to Peræus, but remain in readiness outside the Dardanelles. ....The preliminaries of the peace and armistice were signed at Adrisnople Jan. 31st, and orders were sent for a cessation of hostilities....It is understood that the ulterior negotiations and indemnity mentioned in the preliminaries of peace refer to the passage of the Dardanelles by war ship of all nations as before, and the transfer of the Turkish fleet to Russia.... Three hours before the arrival of the news of the armistice, a Russian officer with a flag of truce had started for Rustchuk to demand its surrender, and, if refused, to notify the Consuls and other foreigners to leave within twenty-four hours, when the place would have been stormed....In consequence of the armistice the garrison at Widdin has been ordered from Constantinople to surrender their arms, after which they will be quartered in the neighboring villages....It is reported that Austria is about to present a note refusing to sanction any condition of peace which would imperil the existence of Turkey....Austrian Army Corps has been mobilized and concentrated at Versth....The Turks will evacuate all the Danubian fortresses and Erzeroum....The conditions of the armistice, as far as they affect Bulgaria, are that the Turks give up Rustchuk and Silistria, withdrawing the garrisons to Shumla and Varna. Seven days are to be allowed for the retirement of the garrisons. Then the Russians march into Rustchuk....The Servians are greatly disappointed with the frontier rectification allowed them by the Russian preliminaries, and proclaim that, in spite of the armistice, they will not stop operations until they have possession of Old Servia down to the River Lom.....A telegram from Tirnova states the Russians are receiving large reinforcements. The Russian troops in Roumelia have been ordered to hold themselves in readiness to march at a moment's notice....Russia insists upon a passage for her war-vessels through the Dardanelles, and that Turkey has pledged herself not to offer any objection when the question is discussed in a Conference or Congress of European Powers. ....According to this the line of demarcation fixed by the armistice places in Russian hands almost all of Bulgaria and Roumelia up to the lines of Constantinople and Gallipoli. Three days' notice is to be given before the resumption of hostilities. Another article of the armistice stipulates that the Turks are to remove their arms, etc., on evacuating places within the neutral zone which will divide the two armies. The Turks have commenced the withdrawal of the guns from the Constantinople lines. The Russians have not occupied the Constantinople lines, but have occupied the outposts close to them, and as the lines under the provisions of the armistice are thoroughly dismantled, the Russians are able, after merely giving three days' notice, to advance upon Constantinople without hindrance.... Austria has invited the European Powers to meet in Conference for a definite settlement of questions affecting their interests in the final arrangements of peace between Russia and Turkey. Most of the Powers have consented to it, but the time and place of holding it have not been decided upon.

Pope Pius IX died at Rome on Feb. 7, 1878, at 4:57 p. m. On the night previous at 8 o'clock he felt a sudden suffocation. He rallied several times, but said to his physicians, "Death wins this time." His last moments were lucid. He said, "Guard the Church I loved so well and sacredly." The Vatican was strictly guarded while the Pope was dying. The immediate cause of his death was the closing of the wound in the leg which made the humors mount into the lungs and brain. The aspect of the city is quiet to indifference. The Conclave has commenced. Cardinal Simeoni has demanded troops, and the Government has granted them. It also insures the independence of the Conclave. The Cardinal Vicar has been summoned to the Vatican, and an order given to prohibit any person not specially authorized from having access to the Pope's apartments. The Pope left instructions which will be unsealed to-day (Feb. 8) and read to all the Cardinals present in Rome. Prince Chigi, Marshal of the Conclave, has assumed his functions, and given orders for the customary walling up of the doors of communication, and the removal of persons living on the same floor on which the Conclave assembles.

Deaths.

PARSON.—In Richland, Iowa, Jan. 28, 1878, Mary A. only daughter of Joel and Louisa Parson, aged 16 years, 8 months, and 16 days.

Funeral sermon by the writer from Mark 11:22, "Have faith in God." Eld. Baily, of the M. E. Church, assisted in the service. B. J. GOODWIN.

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Notices.

Notice.—The Arkansas and Walnut Valley Association will meet at the Diamond Schoolhouse, four miles west of Douglass, Butler county, Kansas, Feb. 15, 1878. We hope brethren that you all will pray that the Lord will bless his work in these parts of the earth. Come and let us commune together in the Spirit of the Lord.

H. M. WILLIAMS, Sec.

Quarterly Meeting.—Our Quarterly Meeting will begin on Saturday, 2 P. M., Feb. 16, and hold over Sunday, the 17th, at Edinboro, Penn.

G. E. STETSON, Pastor.

Quarterly Conference—The second Quarterly Conference of the Southwest Iowa and Northwest Missouri will be held at the schoolhouse near D. Q. Kent's, four miles north of Hawleyville, Iowa, commencing March 15, 1878. We want all the churches to be represented. Come, brethren, the Lord is at hand. Let us work while it is yet day.

WM. PATTON, Pres.

Quarterly Meeting—The first Quarterly Meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Warsaw church, at the Fair View Schoolhouse, four miles east of Warsaw, Wayne Co., Iowa, on Friday evening, Feb. 15, 1878. Brethren, let no trivial excuse keep you away from this meeting. This is the Lord's work. Let us be up and doing while probation still lingers, holding all else secondary to the cause of the soon-coming Redeemer.

JOHN NEWLIN, Sec.

Notice.—The Annual Meeting of the Western Advent Christian Publishing Society, will be held in the Office of the Society, No. 91 South Green Street, Chicago, Illinois, on Wednesday, February 20, 1878, at 11 o'clock A. M.

This meeting is called earlier than usual on account of pressing and important matters in which the whole West is interested. Let every Delegate BE SURE to attend.

C. W. SMITH, President.
A. ARMOUR, Secretary.

Quarterly Meeting—The Second Quarterly Meeting of the Advent Christian Conference of Southeast Iowa will be held (D. V.), with the church at Brooklyn, commencing Feb. 15th, and continue over the following Sunday. It is hoped there will be a general attendance of the brethren from different parts. Come dear saints of God! Lay aside worldly care, shut your heart against temporal affairs for a little season, and with a heart filled with prayer and the love of God, come and strengthen your brethren and warn sinners of impending doom.

W. R. CHANDLER.

Kansas Quarterly Conference.—The fifth meeting of the Advent Christian Quarterly Conference of Leavenworth and Lawrence will be held with the church at Reno, Leavenworth county, Kan., commencing Friday evening Feb. 15, 1878, and continue over Sunday. We cordially invite all the brethren and friends of our Lord and Savior who are looking for his appearing, and waiting patiently to receive a crown of life when the Chief Shepherd shall appear, and especially Eld. Wm. H. Snyder and the dear brethren at Centropolis, who are now—since last Annual Meeting—joined to this district, to meet with us on this occasion, that we may labor together for the best interests of the church and the salvation of the unconverted.

M. MCGUIRE, Sec.

Wisconsin Conference.—The Annual Conference of Wisconsin will hold its next session at Sparta, Monroe county, beginning Thursday evening Feb. 14, 1878, and remain over Sunday. Sparta can be reached either by the Northwestern railroad or by the Milwaukee railroad from east or west. Let ministers and delegates make timely arrangements to attend. In cases where it is impossible for churches to send delegates, or for ministers to attend, let letters be sent to the Secretary a week beforehand, to Brodhead, Wis., but a personal attendance is preferable.

WM. SHELDON, Sec.

Conference.—The A. C. Conference of Southwest Missouri will meet at the Washington Schoolhouse, four miles north of Nevada City, Mo. on Friday night, Feb. 15th, and hold over Sunday. Let every church be well represented, as business of importance will be presented for consideration. Brethren and sisters make an effort to be there, to labor for the Master.

W. W. CATE, Pres.
H. G. SNIDER, Sec.

Quarterly Meeting.—The second Quarterly Meeting of the Northwestern Evangelical District No. 2, of the Advent Christian Conference, of the state of Kansas, composed of the following named counties: Cloud, Clay, Davis, Dickinson, Ellsworth, Jewell, Lincoln, Mitchell, Morris, Ottawa, Republic, Riley, Saline, and Washington, will be held at the Spring Hill Schoolhouse, four miles north of Bellville, in Republic county, Kansas, commencing on the 14th day of February, 1878. Come one, come all. Come with the Spirit of the Lord, and let us be as one family, in Christ.

WM. T. MARTIN, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Come in time.

WM SHELDON, Sec.

Appointments.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

Sparta, M r e county, every Lod day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening at Mindoro chapel and Burnham Valley.

As above until further notice.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, a 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above ap pointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until fur ther notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

P. W. HOUGH.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M WELLCOME.

Viola Minn, Town Hall, Saturday evening, Jan. 12, 1878, and Lord's day at 1 .30 a. m. and 7 p. m., and longer if thought best. PETER MITSON.

NEW YORK.

Secon Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lo d's day at 10.30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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Advent Christian Times.

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91 *S. Green St., Chicago, Ill.*

CREATION REDEEMED.

A brother writes to this office asking about the future of this planet, and wishes to know if there will be any animals in the kingdom of God. This suggests another thought, which covers that of the inquiry, and brings to mind the glories of the future state as revealed in the Scriptures of truth; that is, the subject of redemption as applied to the creation.

The apostle declared that "the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8: 19). The word "creature" in this and the following verses is the same word that is translated "creation" in the twenty-second verse. If the reader will turn to, and read this passage, it will be seen that the subject is in regard to the original creation of God, as referring particularly to animate nature, aside from the human race. The assertion is that the creature, or the creation, is expecting the manifestation of the sons of God. This manifestation will take place at the appearing of Jesus the second time, as declared in 1 John 3: 2. Surely, if creation is in expectancy of this event, then some good result must be in waiting for the creation, to be given at that time. What is it? Is it destruction? On the contrary, it is deliverance. Therefore the apostle declares that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 21). If the creation is delivered from corruption, then it must partake of incorruption. And if it becomes incorruptible, then there will be some portion of animate nature found in the kingdom of God, aside from the redeemed of mankind.

There is no assertion here that *all nature* is to be thus redeemed, but *all creation;* that is, all of God's creatures, such as he made in the beginning. No doubt, in consequence of vanity, to which the creation became subject because of sin, there are now existing many animated beings who were not in the *creation*, but who have been brought into existence since that time, through corrupt production. God said to the woman, because of her sin, "I will greatly multiply thy sorrow, and thy conception" (Gen. 3: 16), thus intimating that of the human race many more should be born into the world as the product of sin, than would otherwise have been the case. So, also, is the evident result of the creature's being made subject to vanity; the animal kind being largely increased beyond its original creation. And as among the human race, only the "sons of God" are to be redeemed, so also in the "creation" only that is included which formed a part of the original existence.

The time when the creature was made subject to vanity was evidently after man had sinned; for in the creation God pronounced all things good, and this would not be true if nature were then in the condition it is now. Vanity came upon the creature in consequence of human transgression. To be subject to vanity is not essentially to be a sinner before God, but it is to become subject to pain, suffering, violence and death. All these are the workings of Satan in his ascendency over this world, and are the result of Adam's permitting the tempter to wield power over himself and his dominion, instead of yielding obedience to God's supremacy.

The power of the adversary, which causes the "creation" to groan, and which also causes the people of God to groan within themselves, is to be wholly destroyed. Satan himself is to be destroyed, and his dominion and his creatures are to pass away with him. The declaration in the eighth Psalm is to the effect that the dominion of the Son of man is to be over the same creatures that were originally under man. "All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Ps. 8: 7, 8). In the second chapter of the Epistle to the Hebrews, the apostle declares that this applies to the "world to come," and that Jesus and his dominion are referred to in this passage, thus making it prophetic.

As all things were created *for* Jesus Christ as well as *by* him, and as the creature is to be redeemed through him, the conclusion is that the new earth will be the home of the increased product of the animal kind of that which was first pronounced "good," as well as of the increased product of the human race of such as are "good" in the divine sense.

SCRIPTURAL PASSAGES.

BRO. BURR:—I would be glad to get your opinion through the A. C. TIMES of the following passages: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24); "Ye shall not have gone over the cities of Israel till the Son of man be come" (Matt. 10: 23); "And he said unto his disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it" (Luke 17: 22.

D. C.

The first of the above passages asserts that the mission of Jesus Christ at his first advent was especially to make known to the Israelites according to the flesh, the grace of God. The nation of Israel were all lost sheep. As a nation and as a people, they had wandered from God. The term Israel in this passage includes all the tribal representatives of the lineage of Jacob. Paul speaks of them as "our twelve tribes," which he could not and would not have said if only two tribes were represented in service. To these Israelites, Jesus did especially manifest the grace of God, but as a nation they rejected him, and slew him, and from this evil deed a redemption was wrought out by the Father, that brings salvation to all, both Jew and Gentile. If a people so highly favored of God would kill the Son of God, does it not show that the world in its best estate is contrary to God?

The second passage has reference to the disciples' mission to the cities of Israel as preceding the visit of Jesus himself to those same cities. They were to hasten in their work, and not delay, else Jesus would overtake them, and come to those cities ere they were aware of his presence on earth. A secondary application of this passage may be made to the work of the disciples of Jesus in carrying out the warning to the world in regard to Jesus' second advent, but there is no direct authority for it. The only argument for it is that of analogy in the work of Christ in his ministry in the flesh and through the Spirit; the one being at the first advent, the other being previous to his second advent.

The third passage mentions the "days of the Son of man" as if there were a plurality of such days, while in other passages the "day of Christ" and the "day of the Lord" are expressed in the singular number. The evident idea is that there will be "days" of time in what is called the

"day of Christ" (2 Thess. 2: 2). The Lord himself made mention in connection with this passage of the "day when the Son of man is revealed," as if that time, yet to come, were the time when the "days of the Son of man" would begin. We have not the least idea that the days of time are to end immediately at the personal appearance of Jesus in the clouds of heaven. He will be revealed suddenly, and like the lightning when he comes, and he will gather his people to himself, as he declared in this connection; but during the time of the execution of his judgment, day and night will continue, until judgment is at last concluded in the final extermination of sinful beings, and the new earth is brought into existence. This time of judgment is the "day of the Lord," or the "days of the Son of man." For this time the disciple of Christ now looks with anxious heart, for it will be the fulfillment of all the promises of God, and usher in the unbroken rest of eternity. It is the fulfillment of the prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." The ancient churches waited for God's "Son from heaven" (1 Thess. 1: 10), and thus desired to see one of the days of the Son of man, but did not see it. They will, however, see the day of Christ when the dead shall be raised, and Christ shall set up the everlasting kingdom of God.

Church News.

Bro. P. H. Wait writes from Sandy Hill, New York, that the church there is prospering under the labors of their pastor, Eld. A. A. Wait. Ten have been baptized in the past few weeks. Meetings are full. Sabbath-school numbers some 200 scholars.

Bro. J. August Smith, of Forreston, Ill., writes to us that he expects to visit the church at Mineral, Ill., Feb. 25, and to inform the brethren in the neighboring counties that if any of them desire him to hold services with them for a week or two, to write to him at Mineral, Bureau Co., Ill.

Eld. C. W. Pitsor writes us a card from Brooklyn, Iowa, to say that the meetings there are most excellent—"all aglow." Many conversions. The old veteran, Bro. Janes, is with us. We rejoice to see the stately walk of our God, now: "But what will it be to be there?" Yours, looking for that blessed hope unto eternal life."

Bro. Noah Dutton, of Janesville, Wis., sends us the following item, clipped from the *Daily Gazette* of that city, in reference to the beginning of Sister Mella A. Scoval's labors there, and which are to continue this week (Feb 11), and possibly longer. Omens of good are apparent, as the result of her labors:

"CHRISTIAN YOUNG MEN.

"A very interesting meeting was held at the rooms of the Young Men's Christian Association last evening. Miss M. A. Scoval, of Monroe, was present and favored the audience with a twenty-minute talk on "Prayer." With a good voice and attractive manner, she held the attention of her auditors, and added particular interest to her address by a narration of her personal experience. She told her story of how she met with an accident, by a misstep in descending a flight of stairs, and how the fall caused an injury of the spine which rendered her an invalid for over two years. Medical aid seeming to fail in affording relief, she sought strength by prayers, which prayers were answered and she was restored to health. The narration savored of the miraculous, but her manner and speech was a convincing proof that she at least, believed that prayer alone had accomplished it. Her address was closely listened to, and was of more than usual merit. The same lady will speak next Sunday morning and evening at the same rooms, and all are cordially invited to hear her."

Contributed Articles.

The Crown of Thorns.

MRS EMMA DREW.

'Tis sweet indeed to serve him now,
Who once did wear upon his brow
A crown of thorns for me.
My heart extols the Blessed One,
The sinner's Friend, God's own dear Son,
Who died on Calvary's tree.

The hand that guides and bears us still,
Through seeming good, or seeming ill,
In loving kindness leads.
Through ways so dark we do not know,
That we may learn while toiling so,
Of balm for all our [illegible]

He who at morn calls N[illegible] god,
At night has learned, th[illegible]h by the rod,
To sit at Jesus' fee
Will not ascribe to reckless fate
The providence that bids him wait
Before the mercy-seat.

His heart, aglow with rapturous love,
He'd die to serve the God above,
If that would but suffice.
A heart that will in sorrow's school
Gladly submit to strictest rule,
Anon will find the price.

He'll bow in reverence to take
The crown of thorns for Jesus' sake,
In every Pilate hall.
Well pleased to go by land or sea,
Those sweet-toned words, "Come, follow me,"
He knows are duty's call.

Farr's Corners, Wis.

The Personality of God and the Inspiration of Revelation.

M. M'OMBER.

Is there a personal God? Some doubt it. Many think that our universe is controlled, not by intelligence, but by mechanical laws. They believe in a "God of Nature," or a government arising out of the simple operation of Natural Laws. But a little reflection reminds us that laws are not active agents; they are but the established rules through which the action is performed. Thus, we have laws prohibiting the unlicensed sale of liquor; we have laws forbidding theft; we have laws condemning perjury; but our observation teaches us that these laws never enforce their penalties. It is the living, judicial power, back of these laws, which makes them effective; otherwise they are a dead letter. People would soon cease to violate the law were it automatic or self acting. Some make this distinction in favor of natural law, but such a distinction accomplishes nothing in explaining away the Deity; for if the laws of nature have such an inhering vitality as to act of themselves, where did they get it? Our civil laws will not act of themselves. It takes intelligence and will to give them life and force, otherwise, as aforesaid, they are a dead letter. But natural laws are not a dead letter, for they are supplemented by the intelligence and will necessary to give them power. Take away the active public sentiment which vitalizes the law of a nation, and of what further account is the law? Take away the active, creative power which gives potency to the laws of nature and what could those laws effect? But why, in view of the evident design in nature, should men deny a designer? When you examine a telescope you cannot be made to believe that it is the creation of chance, or that it simply grew where you found it; you know that an intelligent mind was necessary to design and make it. But the telescope is not an original conception, it is patterned after the human eye.

If then intelligence is necessary to design and construct a telescope, after a model already provided, was there no intelligence necessary to design and construct that model? A worker in plaster is employed to make casts of a marble statue; but, although his work may be faultless and true to his model, yet you esteem the sculptor of the marble worthy of the greater praise. But the marble was not an original conception, it was modeled from the human form; and although great the intelligence and skill displayed in doing this, what shall we say of the intelligence which designed the human model? As the skill of the sculptor exceeds the skill of the plaster worker, so the skill of the Creator exceeds the skill of the sculptor. Is not this good logic? But some deny that the Creator has intelligence. They are willing to admit a first cause, a ruling power, a controlling influence, but they deny an intelligent being. Our mind always reverts to the old proverb: "A stream cannot rise higher than its fountain." The created and dependent being cannot excel its Creator. If, then, man, God's workmanship, has intelligence, his Author must also be intelligent. Astronomy claims that the stars are worlds similar to our own. Now if intelligence be necessary simply to carry on the affairs of one form of life, on one planet, how much more the intelligence necessary to the creation of a million worlds, with all their tenants, and with the various laws which govern their every grade of animal and vegetable life. Could the atheistical farmer who thinks all things the work of chance be induced to depend upon this same law of chance, for one season, in the management of his farm, it would convince him that the law of chance, however well it might apply to the affairs of the universe, would not prove successful in farming! To manage his farm he must think, plan, study, experiment, economize and work. Can a universe be managed with more ease than a single farm? If then, intelligence be a necessity to the sphere of the creature, is it not much more a necessity to the sphere of the Creator? Why cannot man do the work of the Creator? Is it not from lack of knowledge? The scientist can dissect and analyze a kernel of corn, why can he not make one which will grow? Is it not simply because he does not know how? Teach him how to do it, and he could probably do it! Then if he doesn't know how to do it, he is not as wise as God, for God can do it, and this proves his superior wisdom. Some think intelligence does not enter into works of this nature. If that were true, it seems to me that any fool could do them! The human mind acknowledges its inability to enter the domain of creator. Although man holds the foremost rank of every known created being, he gazes into the heavens above him, he studies the evolution of nature about him, and is compelled to acknowledge that there is a sphere higher than his, that there are worlds beyond his reach, laws beyond his control, and knowledge beyond his power to comprehend. "The heavens declare the glory of God and the firmament showeth his handiwork."

Truly, if a man be known by his work—if an intricate mechanism bespeak an ingenious workman, and a complex machine a skillful artisan, where in the grade of all the skilled and ingenious will you place the framer of the universe? Or, if it require more skill to construct the machines by which articles of manufacture are formed than is required to operate those machines, what must be the skill which constructed the constructor of said machines? Or, if man, instead of being created as he now is, was the final result of a long series of active processes (as

claimed by those who advocate the Evolution theory), will this argument suffice to set aside the intelligent Deity? Does it, then, require more skill to make a watch, than it does to make the machinery by which watches are made? Or, if it be true (as claimed by the disciples of Mr. Darwin) that certain processes in nature gave rise to certain other conditions, and these to causes more effective, and these to results still more complex, until, through the combined operation of a numberless series of these agencies, man is evolved; if this be the true plan of creation, would the manufacture of a like system of machines, each calculated to manufacture certain portions of a more intricate mechanism, and this new mechanism, when perfected, to aid in the construction of a device still more complicated, until, through the agency of an almost numberless series of these machines, the perfect watch was formed; do you think that this method of making watches would involve no intelligence? Do you think that it would be considered evidence that watches grew, of themselves, if they were made in this way? There are some folks who think so, or who use, at least, this kind of argument to dispense with a designing author, an intelligent God! But if it requires thought and judgment to direct existing forces to advantage, must it not have required much more thought and judgment to prepare and set the said forces in order, to adapt them to each other and to man himself?

Is there any work more complicated or more complete than the work of nature? Is there any design more skillfully adapted to the work in hand, more wisely varied to meet their various exigencies, than the laws by which we are surrounded and by which we live? Take as an example the very air which we breathe, composed as it is of gases of different specific gravities, combined in different proportions, with no chemical affinity for each other, and yet so evenly mixed that everywhere the proportions are equal. Should these gases obey the law of gravity, which is supposed to be unvarying, the oxygen being the heavier, would sink, and the nitrogen would rise; separating as a mixture of oil and water would separate if allowed to rest. This of course would cause the speedy destruction of all life, both vegetable and animal. Why these two gases do not separate in obedience to the universal law, God only knows. If we take intelligence from man, what would we have left? Take intelligence from God, and what more could he accomplish than could man under the same privation? When men want the assistance of their fellowmen in carrying on their business affairs, they recognize the superior value of intelligence. No one will employ a fool when a smart man [illegible]e had at like wages. If, then, intelligence be necessary to carry out the conception and plan of the creature, is it not still more necessary to carry out the conception and plan of the Creator? If our laws of business and finance show shrewdness and wisdom, how much more the laws of nature which underlie our being?

Is there an inspired revelation? Many object to a written revelation because of the several contradictory claims to inspiration. When men talk about the inspiration of the Bible, their minds revert to the Koran, the Shaster, and the Book of Mormon; if the former be authoritative why not they? But it is no proof that there is no genuine money in circulation because we receive an occasional counterfeit note. On the other hand, the counterfeit always presupposes a genuine. Men do not counterfeit counterfeits, they counterfeit originals. If then, there are conflicting systems laying claim to divine origin, one of them must of necessity be genuine, and the rest fabrications. It now remains to discover which, of all the systems laying claim to inspiration, is the more worthy of credence. In approaching this question we lay it down as a rule that the virtue of any educational system may be always safely determined by the enlightenment shown in the people adopting it. That this rule is a safe one is evident from the fact that we invariably judge of the ability of a teacher by the progress and intelligence displayed in his pupils. It will therefore be granted a safe rule to judge of the merits of different systems of religion, by the fruits wrought in the lives of their respective devotees. Now, if the Koran be a better Bible than our own, the Turks should surpass the people of Great Britain and America in their civilization, benevolence, industry and order. The fact that the reverse is the case, evidences the superiority of the Bible over the Koran. The same rule will apply to all other systems of moral law.

One word just here with you, my skeptical friend: You will doubtless allow the possibility of the truth of the Bible, even though you may think differently; and we—for argument's sake—will allow the possibility of its falsity, although we also think differently. Now it is always considered the safe rule in matters of doubt, to take the course which involves the least risk. If then your position be right, and ours wrong, the issues of the future can give you no advantage over us; on the other hand, if the Bible be true, it must result in our final triumph, and your sure defeat. Consequently, whether the Bible be true or false, we are as safe in believing it as any one can possibly be in rejecting it; and the sacrifices entailed in following the gospel are of such things only as would curse and shorten life, while all that can benefit the man is still left him. Where then, friend Skeptic, have you any advantage over us?

We offer nothing with regard to the internal evidences of the Bible, for the simple reason that these evidences are not arguments to the unbeliever. Yet who, that has read the prophecies, has not been thrilled, to the depths of his soul, by their literal accomplishment in the history of the past. Take, for instance, Christ's prediction concerning the destruction of the temple: "There shall not be left here one stone upon another which shall not be thrown down." Some 60 years later, the Romans, under Titus, laid waste the city (according to Josephus), tore down the walls of the temple, and actually "dug up its foundation stones with ploughshares!" More valuable prophetic evidence might be offered, were it deemed essential in an article of this character. In the broad field of philosophical research, and the nigh interminable speculations of imaginative minds, men involuntarily confess their pressing need of a certain fixed, unyielding basis of truth; a settler of conflicting theories, a teacher of the positive and the absolute, both of the present and the future. The Bible comes to supply just this necessity; to remove the uncertainty and obscurity of our being and our being's end, by revealing the purposes of our creation, the requirements of our probation, and the final issues of the eternal future. If then the Bible meets the necessity so universally felt; if when put to the test it is found stable and unvarying; if it is applicable to all classes and conditions of the human race; if it makes plain what has hitherto been wrapped in obscurity; if it brings peace to the troubled and joy to the sorrowful, is all this no evidence of design and adaptation?

In the operation of a certain mechanism, something give out, which renders it ineffective for its designed purpose. The manufacturer subsequently replaces the broken part with that which restores its harmonious operation. Does not the repairing bear as much evidence of design as the original building? If the repairing is effective, is it not evidence enough that it was especially adapted to overcome existing defects? Now, if there be defects in the character and usefulness of man, if drunkenness and fighting, murder and treason, lying and stealing, be the defective working of an originally well-designed machine, and if the gospel supplies the needed repair, and render harmonious that which is chaotic, and makes effective what is useless, is there not existing proof in this of adaptation and design? Now the gospel certainly does make useful citizens of drunkards! It does make honest men of thieves and liars! It does transform the murderer into a tender-hearted, true-hearted man; and if it can do these things, was it not designed for this very purpose? Were it not especially adapted to this end by an intelligent, over-ruling power, it seems to me it could not do the work. The man who repairs a broken machine, must understand the plan of its construction and operation. Must not the repairing of ruined men require like knowledge? There is another argument as good as it is old, which we here reproduce: The Bible must be the invention either of good men or angels, bad men or devils, or of God himself. But it could not be the invention of good men or angels, for it claims to be from God. It reads: "Thus saith the Lord;" and good men or angels cannot lie or deceive. It cannot be the invention of hypocrites, bad men or devils, for they would not write a book which so severely condemns themselves, neither could they understand and teach its goodness and holiness, being themselves full of selfishness and vice. If then it could not have been the device of men, angels or devils, it must of necessity have come from God.

Bear in mind that in contending for an inspired Bible, we by no means contend for all the perversions and contradictory interpretations which human tradition has saddled upon it. We contend for the Bible as it is, not as some think it ought to be, nor as many would make it; not even as the great mass of divinity doctors have doctored it, nor as the many opposers of "science," falsely so-called, have dissected and pruned it. The Bible itself, when studied and followed, has, in the correct views of things, always led man far in advance of their age, broken the fetters of superstition and bondage, made them leaders among the people, ministers to the suffering, and benefactors to the whole human family.

But there can be only one way to settle, beyond the possibility of doubt, this, and all other kindred questions; and that is by final appeal to the universally acknowledged standards of decision. The mechanic is never sure of the dimensions or angles of his work, unless tested by the instruments provided to determine these matters. The grocer might guess at the weight of his merchandise, but he is wise enough to distrust his own judgment, and so submits everything to the scale. Even the school-boy must prove his arithmetical work to demonstrate its correctness. The Bible and matters of religion are by no means exempt from this law. For, while one believes with all his heart, his faith will not set aside the doubts of another, no more than his fullness would set aside another's hunger. When men are willing to abide by their own standards, all is harmonious; when they are unwilling to do this, all is confusion. Illustration.—Says A to B "I wish to buy a ton of your hay." "Very well," B replies, "my man C and myself will weigh and deliver it in the morning." At the appointed time B and C appear with the hay. "Here is your hay, neighbor, where shall we put it?" A walks around the load with a dissatisfied look, and finally says: "You haven't a ton of it! I told you I wanted a ton!" "This load weighs just a ton by the town scales," replies B. "I don't believe it," persists the othe "Yes, B is right," says C, "for I myself saw it

weighed." A still contends that the load lacks weight. "Well, come with us, and we'll weigh it again," says B. - "No, sir!" answers A, "When you demonstrate the thing to my satisfaction we'll go and weigh it, and not until then." It is scarcely necessary to say that under such circumstances no sale was effected.

Those who reject the Bible without bringing it to the standard provided to demonstrate its truth, are like the man above mentioned. For wise and honest men of all ages, whose testimony is perfectly reliable in other matters, have carefully weighed the Bible by its own prescribed tests, and have presented it to the world as true, while thousands stand ready to confirm their testimony. If men will not believe their united witness, they have free access to the scales whereon others have weighed the matter; and they are invited, yea, they are entreated to weigh the Bible for themselves. For, "If any man will do the will of God, he shall know of the doctrine," says Christ, "whether I speak of God, or whether I speak of myself." There is no "royal road" to wisdom. The acknowledged standard whereby to know, is even to do, and this is true of all the affairs of life. We tell you such a man is a hard master; you do not believe us; then go and work for him and find out. We tell you such a medicine will cure you; you do not believe us; then take the medicine and prove it.

The conclusion which we draw from the foregoing, is this: Men know how to do better than they do. If they do as well as they know how, they will believe. If they will not do as well as they know how, they will doubt. Every unbeliever has doubtless proved to his full satisfaction that neglecting or refusing to do the will of God is inseparably connected with unbelief in the Bible as his word. Now, if he will honestly try the other side of the question (for every question has two sides) and commence doing the things which his reason and judgment approve as right, his unbelief will melt away, just in proportion as his works develop. A man might as well expect health without exercise, or income without resources, as to expect to believe if he persistently refuses to act. A man could not believe very strongly in politics if he never talked, read or took any active part therein. Just so in matters of Christian faith. "If any man will do, he shall know." Reader, are you testing the Bible for yourself? Are you willing to believe the word of those who have thus tested it, or are you carelessly falling in with those who ignorantly condemn it? God help us to deal as fairly with the Bible as we do with our fellow-men, and to deal as fairly with God as we would have him deal with us.

Algonquin, Ill.

Eternal Punishment—What Is It?

BURTON W. HOLMES.

[Since publishing the editorial of the Chicago *Tribune* on the article of Bro. B. W. Holmes, as found in our issue of Jan. 30, we have received quite a number of letters asking for copies of the *Tribune* containing the same. Seeing the desire thus manifested to read the article which called forth the *Tribune* editorial, we here insert it.]

That human destiny is not closed when men die, is accepted as a fact by the large majority of mankind. That "it is appointed unto men.... to die, and *after* death the judgment," is not only the creed of Christians, but, practically, that of pagans also. A judgment presupposes a judge, and some one to be judged. Sentence, either of condemnation or acquittal, cannot be pronounced until *after* the trial. A judgment also presupposes a law broken, and the offender against that law as subject to the penalties attached to the breaking of it, due regard being also had that the penalty be in proportion to the magnitude of the offense; otherwise the law loses its majesty by the inferiority of its penalties, or defeats its ends by a penalty too rigorous for the law broken. This is human law, which is patterned after the divine, and appeals to that innate sense of justice which is the birthright of every intelligent creature, implanted there by his Creator, and for a wise purpose.

God, to whom the end is known from the beginning, foresaw that man would transgress the law which he would enact for his welfare, and thus place himself in the position of a criminal before his Lawgiver. God created man with a freedom to choose for himself, and, as long as he was obedient to his Maker was unaffected by any law, that being made for evil-doers, and they being the only ones who feel its power. Man was therefore endowed with reason, making him capable of choosing intelligently, and of fully understanding his relation to the law of his Maker, and the result of its transgression. For a time man obeyed; then came the transgression. Now he is a criminal before a broken law, and subject to its penalties. A depraved nature has now obtained, and we, the offspring of Adam, partake of the same. Although in this state by nature, yet grace has provided a remedy through the atonement of Christ; and its benefits purpose to be as far-reaching as the sin it came to save from; that is, to all the race of man. That all have not partaken of its benefits, is an evident fact. Now if the final destiny of those who accept and those who reject the benefits of the atonement be the same, then Christ died in vain.

But we cannot accept that the final destiny of all men is the same. Character is made the test, and a time is appointed, and a Judge, "to give to every man according to his work." This is called the Judgment Day, and Christ is to be the Judge; as it is written, "We must all appear before the judgment-seat of Christ." It is also written that this is to be *after* death, hence the term, *Future* Punishment. What this punishment is, some declare is not revealed in the Scriptures, and of these, we find some among the most learned theologians, even in our City of Chicago. But a vast majority have been educated to believe it consists in an eternal, literal hell of fire, where the unregenerate will suffer through a never-ending eternity, such tortures as the human mind is not capable of conceiving. Yet the idea has obtained among some, that our God, who has proclaimed himself to be "gracious and merciful, slow to anger, and of *great kindness*," and that "retaineth *not* his anger *forever*,"—will not thus torment his creatures for the sins of a few short years of earthly life. Why? First, because the penalty is so enormously disproportionate to the offense, that it outrages our sense of justice; and, secondly, because they cannot believe that a Being in whom love, mercy, and *great kindness* are the elements of character, would ever thus inflict such terrible torments, and argue from this that the entire race of man will finally be saved; or that this punishment does not really mean what they have been taught, either in its nature or duration. Hence the question now agitating, "Is there a Hell?" in which the idea largely obtains that there is not.

We have noticed in the discussion thus far that those who have been busy tearing away the idea of a hell, have not supplied a substitute for those who are subjects of the wrath of God. Besides, the arguments have not had a Scriptural test. It is an admitted fact that the only place in the world where this subject is revealed, is the Bible; then why not suppose the solution to the question there, and endeavor to find it; and, when found, we are positive it will be of a nature not unworthy a God of *love*—not outrageous to our sense of justice—perfectly reasonable in all its bearings on human destiny—simple enough for a child to understaed. "To the law and to the testimony."

The argument that the words "everlasting" and "eternal" must signify the same duration of time in the case of both righteous and wicked, is logical, and we firmly believe it to be true; for if the punishment of the one may be limited, so may the life and blessedness of the other, also; and the hope of the child of God *may* prove a delusion. The root of the matter lies in the solution of what the punishment consists; this found, the question of its duration is also settled. Our ground of argument is from the Bible, and the acceptance of its language as we use it ordinarily; for we believe that a record given to guide man to his eternal destiny, will be given in the plainest of language; for it is a principle of law that penalties of law be expressed in the plainest possible terms. We can only give a tithe of the direct testimony, leaving the inferential, which supplements the direct.

Several terms are used to speak of the destiny of the wicked. First, *die*. Webster defines this to mean, "To cease to live; to suffer a total and irreparable loss of the vital functions; to lose life." We accept this meaning in ordinary matters, why not in the Bible? This is the first and final penalty for sin. God said to Adam, when he forbade him to eat of the fruit of the tree of knowledge of good and evil, if "thou eatest thereof, thou shalt *surely die*." But you may say, That means the body; the soul cannot die. Listen: "The *soul* that sinneth, *it shall die*" (Ezek. 18:4). This is plain, positive, and without ambiguity. If the first "die" means that the body should cease to live—by parity of reasoning, the second "die" must mean that the *soul* should cease to live, also. In another place, life and death are put in opposition to each other in speaking of the result of good and evil conduct: "The wages of *sin* is *death;* but the gift of God is *eternal life*" (Rom. 6: 23). "The *end* of those things is *death*" (Rom. 6: 21). This death is called the "*second* death" (Rev. 20: 14; 21: 8). Now a second presupposes a first, and similar in kind to the first; and as the first is understood to mean "the cessation of action of the vital functions—to cease to live," so the "second death" must have a similar meaning.

Second. Destroy and destruction. "All the wicked will he *destroy*" (Ps. 145: 20). "The wicked is reserved to the day of *destruction*" (Job 21: 30). "The transgressors shall be *destroyed* together" (Ps. 37: 38). "Broad is the way that leadeth to *destruction*" (Matt. 7: 13). "Be punished with *everlasting destruction*" (2 Thess. 1: 9). Webster defines "destroy" as follows: "To ruin; to bring to nought; to put an end to; to annihilate." And of "destruction:" "the termination of life, beauty, health, etc.; the state of being destroyed, ruined, devastated."

Third. Perish. "The triumphing of the wicked is short....he shall *perish* forever" (Job 20: 5-7). "The wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they *consume away*" (Ps. 37: 22). "They that strive with thee (God) shall *perish*....be as a thing of nought" (Job 6: 18). "Shall utterly *perish* in their own corruption" (2 Pet. 2: 12). Webster defines "perish" to mean, "to come to nought; to be blotted from existence; to die; to lose life."

Fourth. Slay. "With the breath of his lips will he (Christ) *slay* the wicked" (Isa. 11: 4). "But mine enemies....*slay* them before me" (Luke 19: 27).

Fifth. End. "Whose *end* is destruction" (Phil. 3: 19).

Sixth. Nothing, and nought. "They that war against thee shall be as *nothing*, and as a thing of *nought*" (Isa. 41: 11-12).

Seventh. Burn, and burn up. "All that do wickedly shall be as stubble; and the day that cometh shall *burn them up*, saith the Lord of

hosts, that it shall leave them *neither root nor branch*. The wicked shall be *ashes* under the soles of your feet" (Mal. 4: 1-3). "He will *burn up* the chaff with unquenchable fire" (Matt. 3: 12). "A fire goeth before him and *burneth up* his enemies" (Ps. 97: 3).

What "burn," and "burn up" ordinarily mean, is evident to every one. This is but a very small portion of Scripture texts as direct evidence of what the punishment of the wicked will be, viz.: ceasing to live; death, *eternal* death. And yet we are told that the Scriptures say nothing definite as to what the punishment is. Can words be found more pointed, or full of meaning? If these terms bear no positive evidence, then language utterly fails to convey ideas. In ordinary life they are full of meaning; are they less so when speaking of eternal destinies? Nay, verily.

All the terms we have quoted indicate, as strongly as it is possible, that the punishment of the wicked consists in the eternal loss of life, subsequent to the Judgment Day. This being the case, eternal torment is not possible. Suffering is only possible during a state of consciousness, and consciousness is not possible except with life. Eternal suffering necessitates eternal conscious ness, and this, in turn, necessitates eternal life; and the positive declaration is: "He that believeth on the Son hath everlasting life; but he that believeth *not* the Son, *shall not see life*" (John 3: 36). The life mentioned in the text is the *eternal* life, of which one class will share, and the other be deprived of, on the test of character. Life is simply a state of conscious existence, and "eternal" a measure of duration of time.

Again, If the wicked are to suffer eternal torments, and "hell" is the place where such punishment is inflicted, then it follows that whoever is sent or goes to hell, goes there to suffer eternal torment; and, as we find that the righteous go there, they must necessarily partake of its punishments. This is, of coarse, untenable ground; yet how can we escape this conclusion when we read conceruing the resurrection of the sainted dead, their shout of victory as they cry, "O grave [margin—*hell*], where is thy victory?" (1 Cor. 15: 55). How can they shout "victory" except over that from which they were liberated.

This calls for a consideration of the signification of the word "hell." It is the English word used in place of one Hebrew and three Greek words, and is thus defined by Webster: "Hell; from Anglo-Saxon and old Holland German *helan*. (Helan is derived from *hele*, which signified, to hide; to conceal; to cover; to roof. Now obsolete). The place of the *dead;* the lower regions, or the grave; called by the Hebrews *Sheol*, and by the Greeks *Hades*." The definition of the Hebrew Sheol, and the Greek equivalent, Hades, is, that which is in darkness; hidden; invisible; has the general meaning of death; a state of death; the dominion of death. Sheol, in the Old Testament, is found sixty-five times in the text, and twice in the margin—sixty-seven times in all—and is translat d "hell" thirty-one times, "grave" thirty-three times, and "pit" three times. The corresponding words in the New Testament translated "hell" are, Hades, eleven times; Gehenna, twelve times; Tartarus, once. All students concur in saying the primary meaning of Hades is, grave, sepulchre, depository of the dead. Gehenna was the place outside Jerusalem where the refuse of the city was carried, and a fire kept constantly burning to consume it; and this is the *only* word used in connection with the doom of the wicked, to illustrate it; and as the type, in Gehenna, consumed wholly, so the anti-typical Gehenna will do the same.

Penalty for a violated law may or may not have suffering connected with it; that is, as an ingredient of it. The penalty is the plain wording of the statute, and if there be suffering connected with its execution, it is as an adjunct, and not as a primary, according to whether suffering was a prime factor in the penalty of the law. The law takes no cognizance of the suffering the execution of its penalty occasions, as a satisfaction to its demands, unless it is a factor of the penalty. Two men are sentenced to death—one to be shot, the other to be hung. The law simply says they must *die*. The one shot dies instantly, so he could not feel any pain. The one hung is slowly strangled to death, and is a half-hour dying. Both die according to the sentence of the law, and when dead, and not till then, is the law's demand satisfied; but how different the amount of suffering in each case. Death was the penalty, and that *alone* was *all* the law demanded.

So with God's law. Death is the penalty, and the demands of the law are not met until the sinner has ceased to live. Suffering will be connected with it, but it is not the penalty. This penalty commends itself to human reason as not being excessive. It is a glorious thing to have conscious existence; but if they who have the glorious gift abuse it, is not God just and merciful to withdraw it from them? They simply go back to to the condition as though they had never been born. Is not this far preferable to the untold, never-ending ages of terrible agony we have been taught to believe? Justice and mercy are the habitation of God's throne. Who would ascribe to the God whose love was so deep as to give his Son as a ransom for lost sinners, a character more repulsive than that of Satan himself? God forbid that those who profess to love him should ever tarnish his glory, or cast aspersions upon the character of a Being whose love is beyond degree. "Eternal punishment" is written as the portion of those who reject Christ; but it is not the "eternal torment" of a hell of fire. It is the falling beneath the power of the "second death," from which there is no resurrection, hence is *Eternal Death*, which is "Everlasting Punishment."

Chicago, Ill.

"The Immortality of the Soul."

C. P. DOW.

For the information of readers, allow me to cite a historic fact. In 1846 there was called and convened in London, England, an assemblage of Orthodox (?) ministers, and the body was called "The Evangelical Alliance." This "evangelical" body had a creed, and one of its articles required of its members a belief in "the *immortality of the soul*." Elder Richard Hutchinson, formerly a Wesleyan Methodist minister, schooled in Methodist theology, as taught by Richard Watson, but who, in 1842 and afterward, advocated the theology of Wm. Miller, as to the *nature* and *time* of Christ's coming and kingdom, and was then an able preacher. Being in London, England, on a missionary tour, he addressed the following letter to that august body, which will explain itself and be a source of information to many readers, and here it follows entire, *verbatim et literatim*:

"Beloved Fathers and Brethren:—Being connected with you in the general principles of the Alliance, I take the liberty of freeing my mind, by addressing to you a few lines; and I do so with much respect and love. When I arose before you in the Free Mason's Hall, London, Aug. 25th, to move that the phrase, 'The Immortality of the Soul,' should be removed from the Doctrinal Basis of the Alliance, I did so with feelings of hope—hope that you would readily perceive, and practically appreciate, the Scriptural character of the reasons which I assigned. But as my expectations were not verified, I can only address you with feelings of sorrow—sorrow that the apostolic injunction, 'Hold fast the form of sound words,' was not wholly observed in the formation of a basis intended for so many to occupy. However, there are some considerations which administer consolation. First, I feel I did my duty in the matter. Second, Some of the most distinguished and thinking members of the Conference, both British and Continental, were with me. Rev. T. Binney, of London, rose and seconded my amendment, and assigned as his reason, that the phrase, 'The Immortality of the Soul,' savors rather of heathenism than of Christianity, or words to the same effect. Rev. Mr. Cuntze, of Berlin, supported the amendment. He said that the phrase in question is, in Germany, almost peculiar to the Rationalists, and that the evangelical ministers there do not use it. Rev. Dr. Beaumont, a noble hearted Wesleyan minister, gave his voice for the rescinding of the clause, and gave as his reason, that there is such a variety of views among Christians on the point. Rev. Wm.Chalmers, of the Free Church, London, gave his influence in the same direction. He said to me after: 'I voted with you, for you had the right of the question.' Also, Rev. Mr. Rind, of the German Church, London, remarked to the same amount. Others, of more or less note, were with me, desiring that the basis might not be encumbered with the clause in dispute.

"Third. But my chief source of comfort is, that I am sustained by the Word of God. And I am willing, if need be, to stand alone on such a rock. As I reminded you in the Conference, the term *immortal* is used but once in the Bible, and is applied to God—'Unto the King eternal, *immortal*, invisible, the only wise God' (1 Tim. 1: 17). The word *immortality* is employed five times. 1. It is applied to Christ—'Our Lord Jesus Christ—who only hath *immortality*' (1 Tim. 1: 14, 16). [*Ques.* Does this refer to Christ or the Father?] 2. It is mentioned as a blessing for which we are to seek. 'Seek for glory, and honor, and immortality' (Rom. 2: 7). 3. It is presented as *something offered in the gospel*—'Hath brought life and *immortality to light through the gospel*' (2 Tim. 1: 10). 4. It is applied to the *change* which the saints will undergo at the sounding of the last trump—'This mortal must put on *immortality*.' Again, 'So when this mortal shall have put on *immortality*' (1 Cor. 15: 53, 54). These are the only passages in which the term '*immortal*,' or '*immortality*' occurs, and therefore the above are the only senses in which it is used. The sum of the whole is, the term is applied to God, to Christ, and to the saints when made like him at his coming; but never in the sense in which it obtains in the Doctrinal Basis of the Alliance. This Scriptural immortality is the gift of God, through Christ, to them who believe. *Christ is all.* 'He only hath immortality' (God the Father only hath *underived immortality*, C. P. D.). It is received from its great Parent source, through him, Christ.

"And while it might be well, as Dr. Cox, of New York, advocated, not to express the doctrinal principles of the Alliance in the words of Scripture; yet, I appeal to you, it would have been well, in a much higher sense, not to have used a Scriptural word in a way which seems to be prohibited by the Scriptures. Hence, I must record my solemn protest against the application of the term 'immortal,' in the sense you have applied it in one of the Articles of Faith. Let me also remind you, that the bringing forward of a certain passage by one of your number (Dr. Cox, of Hackney, London), to prove the Scriptural correctness of the clause, 'The immortality of the soul,' ought to have excited your suspicions. The passage, as you are aware, was, 'This mortal must put on immortality.' Now, if this passage proves anything as to the soul, it proves that it is at the present mortal, and that it will, at some future period, put on immortality. But

then a slight consultation of the context will show, that the apostle is speaking exclusively of Christians, and is referring to the change which those who are living will experience at the sounding of the last trump, as their *physical qualification* to 'inherit the kingdom of God.'

"Another member of the Conference, to sustain the soundness of the clause under consideration, adduced the following verse: 'Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel.' But this does not sustain the clause; nay, rather, it sustains the contrary, viz., that immortality is obtained through the interposition of 'our Savior Jesus Christ.' Its obvious sentiment is, that, as the blessed results of his death and resurrection, the gospel brings the glad tidings of 'life and immortality.' The heirs of the kingdom of heaven are of two classes—the *dead* saints, and the *mortal* saints, and the gospel discovers *life* for the former, and *immortality* for the latter, and which they will actually receive only at the 'appearing and kingdom' of Christ. Fathers and Brethren, 'How forcible are right words!' I trust that the phrase on which I have thus animadverted, may be re-considered by you, so that should you ever meet again before 'mortality is swallowed up of life,' you may be prepared to expunge it, or to give some reasons for retaining it."

In Richard Watson's "Institutes," Vol. 2, page 250, we find the following: "That the soul is *naturally* immortal is contradicted by Scripture, which makes our immortality a gift *dependent* on the will of the giver." Precisely so, hence, Paul says: "Who will render to every man according to his deeds? To them who by patient continuance in well-doing seek for glory, and honor, and immortality—eternal life." Man has not *natural immortality*, hence, must *seek* for it, as Paul explains, to have it. Olshausen, the noted German expositor says in his Commentary, "The Bible knows not either the expression, immortality of the soul, or the modern doctrine of immortality." On Matt. 22: 29, 30, he writes: "Now, in this passage, we have, chiefly, an express confirmation of the *resurrection*, which, it is to be observed, we must distinguish from the immortality of the soul. Of the latter, *the Scriptures never speak;* on the contrary, God is called 'he who *alone* hath immortality" (1 Tim. 6: 16). Herodotus, "the *father of history*," so called because the oldest uninspired historian, says: "The Egyptians also were the *first* who asserted the doctrine that the *soul of man is immortal*, and that when the body perishes it enters into some other animal," etc. I have read a translation of Herodotus, and found this item there. Let the above suffice for this writing. More, much more might be said. R. Hutchinson did nobly.

Magog, P. Q.

Zion—What it Signifies.

L. C. KERR.

There is considerable discussion among some with regard to the signification of this term, it being claimed by a certain class that the term has but one meaning throughout the entire Bible—and that is, that of a mountain. They ridicule the idea of the term being applied to the church of God. But in our humble opinion we think it has a much broader signification than they attach to it, as we shall endeavor to show from the word of truth. We fully endorse the geographical meaning; but we also believe it has also one of a metaphorical character as well.

Dr. Webster gives as the definition of the Hebrew word *Ziyyon* (Zion) to originally mean "a hill" in Jewish antiquity, and applies it to a hill in Jerusalem, which was called Mount Zion, and "after the capture of the city, it became the royal residence of David and his successors." His second definition is, "The theocracy, or church of God." (See Webster's Unabridged Dictionary.) The latter is more modern of course, but whether it is a Scriptural one or not will appear as we advance. We purpose to rest nothing upon the unwarrantable standards of modern invention, but submit all to a critical examination of the infallible word of God which standeth and abideth forever.

We wish to test the term in the light of revelation, and see if it will admit, in all the varied forms in Bible applications of the first definition, namely, that of a mountain—a mere hill. The following passages have reference to literal hill called Mount Zion, in Jerusalem:

"Nevertheless David took the stronghold of Zion: the same is the city of David" (2 Sam. 5: 7).

"Yet have I set my king upon my holy hill of Zion" (Ps. 2: 6).

"Walk about Zion, and go round about her: tell the towers thereof" (Ps. 48: 12).

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north: the city of the great King" (Ps. 48: 2).

Such Scriptures as these have a literal and local signification, while the following cannot be so applied, but must mean the people or church of God, just which you please. Whether you be pleased to allow the phrase, "people of God" or "church of God," it makes no material difference, for they both have an ecclesiastical signification. Call the following "Zion" in each place, a "hill," or mountain, and see what nonsense it will make:

"Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord" (Ps. 97: 8).

"When the Lord turned again the captivity of Zion, we were like them that mourn" (Ps. 126: 1).

"Let them be confounded and turned back that hate Zion" (Ps. 129: 5).

"The Lord shall reign forever, even thy God, O Zion" (Ps. 146: 10).

"O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God" (Isa. 40: 9).

"The first shall say to Zion, Behold, behold them" (Isa. 41: 27).

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me" (Isa. 49: 14).

"I have covered thee in the shadow of mine hand that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isa. 51: 16).

We have gone over enough Scripture to completely refute the theory of Zion being nothing but a locality, without having reference to the ecclesia or church. Jerusalem and Zion are terms frequently employed in the Bible to designate the people of God, respectively, and characterize them as a peculiar and favored people. These seem to be terms selected by divine wisdom, to distinguish between them and the heathen nations of earth, by which they were surrounded, during those dispensations of God's revelation through men as his agents and instrumentalities. Names which were derived from their metropolitan city and its location. The inhabitants of the place, as the inhabitants of many of the other ancient cities, took their name after the place. As for instance, the cities of Sodom and Gomorrha. Jesus speaks of the inhabitants of these cities and calls them Sodom and Gomorrha, saying that it would be more tolerable in the day of judgment for those than for the Jews of his day who believed not. He could not sensibly have had reference to the buildings, gates, etc., composing the city which had been consumed centuries before, but to the individuals living in those cities.

On another occasion he addresses Jerusalem saying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which were sent unto thee" (Luke 19). The city itself could not stone the prophets, or kill any one; but the people of that city *could* and *did*, and Jesus reproves them. And in this way, it is that Zion is employed as a figure designative of the people of God.

We presume that no one will deny the fact that God's ancient people were typical of the saints of the gospel dispensation. They were as truly as there is a type in the Bible. This being true then, is it foreign to the type to call God's modern people or church, Zion? or has the relation that the people of God sustain to their Maker, so changed that the name with all it imports has lost its meaning or significance? We think not. Old Jerusalem has its antitype in the kingdom yet to come, as the metropolis of that kingdom, and Zion will then find its antitype in the people of it, as well as the church of the living God to-day has that import.

The writer has met with those who think it robbery and little less than blasphemy to call the Christian church, Zion. The same ones had nothing that is prophetic or future for the Gentile Christians. In their imagination, it was all due the Jew—the peaceable and harmless(?) Jew; seeming to forget that with God there "is no respect of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him" (Acts 10: 35); and there is now, since the resurrection of Christ, "no difference between" Jew and Gentile (Acts 15: 9).

Scarboro, Ont.

Correspondence.

From Eld. G. W. Turner, Chicago, Ill.

To the friends of our one common cause, Greeting:—My health has been somewhat improved by my western trip, and since my last have spent a part of my time in preaching in old places in Sauk, and part in Buffalo counties, Wis. With what success, will appear in the coming day, but trust with some good result. But generally speaking, the world grows darker, and wicked men and seducers wax worse and worse, and the most we can do is to strengthen the things that remain.

I have been here in Chicago with my family, since last Christmas, to rest a little; but I start soon for the yearly Wisconsin Conference, and shall probably labor for the next year, or till the Lord comes, as best I can in the cause of our soon coming King. I may be addressed at No. 230 West Randolph St., Chicago, Ill., till the 1st of May, or until farther notice.

I would say to all, Be of good cheer, for he that is to come for the redemption of Israel will come, and will not tarry beyond the appointed time, and everything looks as though that time was very near at hand. Let us rejoice, knowing that our redemption is very near. Man may fail, but God never can. Thy word, O God, will stand to all generations. And, dear friends in Jesus, not that we boast of being prophets or the sons of prophets, but we feel to praise the Most High to-day that, by taking heed to the "sure word of prophecy," which was to be a "light shining in a dark place," we are enabled to feel firm, calm, and peaceful while the surging elements about us, headed by the Beecher's, Swing's, Thomas's are looking at these things in the light of worldly wisdom, and thereby trying to please the multitude and destroy confidence in the Word, as the wisdom of him who cannot lie.

As we make a review of the prophecies that have been literally fulfilled during the last 2600 years, we are not going to take up with anything short of the personal, pre-millennial advent of the same Jesus that was taken up into heaven, to raise the dead, judge and restore the world, and bring in everlasting righteousness and reign for-

ever with his people. And God is able to do it. What if men do not believe? Does that change the plan of God? Nay, verily! Did unbelief make any difference in the days of the flood? or of the destruction of the cities of the plain? Nay, verily! Then hold on to your faith, dear friends of Jesus, and show that you have a living faith, by your works, and you will soon hear the "Well done," from the Master.

From Geo. G. Emery, Sac City, Iowa.

BRO. BURR:—I write that the friends of the cause in other states with whom we have formed acquaintance in other days, may know of God's dealings with us. We came to this state six years ago. We then found no one to sympathize with us in our views: but we tried to let our light shine, and the Lord blessed our efforts. Two years ago the brethren thought I ought to take a more public stand for the truth; and as there was no preacher in this vicinity, I consented to do so. The brethren have ever been ready to assist me, and by the blessing of God I can say that the last two years have been the happiest of my life.

Bro. J. Ridley came here and helped us to come into gospel order, and labored with us several days, giving us meat in due season. Bro. P. W. Hough has also been here twice and labored with good results. Last April, Brn. J. Ridley and F. H. Kenney were here, when a goodly number were baptized and received into church fellowship; and by the request of the brethren, I was set apart to the work of the gospel ministry. My daily prayer is to be ever found faithful in my duty.

Our church numbers about thirty-five members, most of whom are striving for the kingdom, and looking for and loving the coming of the Lord. We cordially invite preaching brethren who are passing this way, who have the good of the cause at heart and no distracting theories to preach, to give us a call.

From Joseph Pine, Galesburg, Ill.

BRO. BURR:—I want the TIMES until Jesus comes, so you may count me as a *life* subscriber. I prize it very highly as it is about all the preaching I get that satisfies me. A Union meeting has just closed here, most of the churches uniting with a Rev. Mr. Earle, of Boston, Mass. He is very practical, and a man of large experience. I liked him very much; and if he had the truth he would be a power. It is thought there are between two and three hundred conversions.

From J. R. Preston, East Cilead, Mich.

BRO. BURR:—Your readers will rejoice to know of our prosperity in the Lord. Bro. J. August Smith, of Ill., came to Coldwater Jan. 15, and began meetings, which has resulted in between fifty and sixty starting out to serve the Lord. Twenty-nine have been baptized, and thirty-six have united with the Advent Christian church. Bro. Smith is a good worker in the vineyard, and his labors here are highly appreciated. May the blessing of the Lord rest upon him, and all of God's faithful ones. The cause in Branch County is much helped by the labors of Bro. Smith, and all feel more encouraged to press on to the kingdom, than ever.

From A. L. Whitney, Vermontville, Mich.

Dear brethren:—Through the knowledge of our Savior Jesus Christ, and his abundant mercy, we are led to rejoice in hope of the prospect of the soon coming of our dear Savior to reward every man, as he says; "Behold, I come quickly, and my reward is with me to give every man according as his work shall be." Thank God for seekers of truth here in Michigan; and we trust the Lord has a little branch here in this place who are trying to get ready for the coming kingdom where the meek shall inherit the earth and dwell therein forever.

From Eld. H. G. McCulloch, Chicago, Ill.

DEAR BRETHREN:—My labors with the Advent Christian church (Green Street Tabernacle) in Chicago, Ill., have now terminated. Through joys and sorrows, through times of refreshing and times of adversity, I have labored most of the time for four years, and I leave them with the kindest feelings existing between pastor and people, so far as I know. The Lord bless them and build them up in the faith. My future address will be DeKalb, Ill.

From Mary A. Dutton, Iron Hill, Iowa.

BRO. BURR:—We have been obliged to leave our home in Center Point, Iowa, and come to this place to stay with our children; for the Elder (R. B. Dutton) is still helpless, and I am not able to take care of him and am not able to hire help. Dear brethren and sisters, pray that my husband may recover. Eld. R. B. Dutton's address will be Iron Hill, Jackson Co., Iowa, until further notice.

The Eastern Question in the Light of Prophecy: The Return of Isreal to Palestine: The Order of the Resurrection: The Coming of the Son of Man. By H. G. McCulloch.

The above tract on the Eastern Question is now ready for the press, and will make about 50 pp., and will be furnished at 10 cents single copy, or for distribution at $1 per dozen or $6 per hundred, postage paid. We would urge those desiring the tract to send in their orders immediately at the above rates, as it will enable us the sooner to publish the work. Send all orders to Eld. H. G. McCulloch, 91 S. Green street, Chicago, Ill., and not to 54 N. Peoria street, as was before published. H. G. MCCULLOCH

Christian Life.

The Religion We Want.

We want a religion that softens the step, and tunes the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly, projects the honey-moon into the harvest-moon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and the gullies and the rocks of the highway of life, and the sensitive souls that are traveling over them.—*Sel.*

A Martyr's Answer.

In the confusion and uproar occasioned by bankruptcy, ruin, deception, drunkenness, swindling, gambling, arson, and murder, when honest men on the one hand, stagger, and despair seems to be settling down upon thousands by reason of the heartless betrayals, and others are rushing headlong to the whisky-bottle, opium, morphine, chloral, and other poisons in which to stupefy trouble, it is refreshing to read such a declaration as is found in the following: There is a record of a Christian schoolmaster who, in the persecution in the Netherlands, was brought to the rack. He was appealed to by the love he held for his wife, his children, and his own life to renounce his views. His answer was: "Were the earth a globe of gold, and the stars all pearls, and they my own, I would give them all to have my wife and children with me, though I must live on bread an water and in bondage; yet neither for life, nor children, nor wife, nor earth, nor stars, can I renounce Jesus, my Redeemer."—*Sel.*

He Will Come.

LIZZIE T. LARKIN.

"*Surely, I come quickly. Even so, come.*"

The thought most sweet and precious,
Which cheers me on my way,
Is that my loving Savior,
My King, may come to-day.

He bids me to keep watching
In every quiet home,
And in life's dusty highway,
And saith: "I quickly come."

And I believe his promise;
And O it is so sweet,
While working to be watching,
My loving Lord to greet.

For I should be so sorry,
If some dear earthly friend,
To me some tender message
Of a coming call should send--

And I should be forgetful.
Or full of earthly care,
So when my friend should really come,
He would not find me there.

Or at least not find me watching,
With a smile upon my face,
With my house all set in order,
Which that friend awhile would grace.

And so when breaks the morning,
In the rosy eastern skies,
And all its joy and beauty,
First greet my waking eyes—

It gives an added beauty
And charm to all I see
The thought, to-day, dear Master,
I perhaps may welcome thee.

And if the morn is dreary,
Or work a burden seem,
'Tis only for a moment,
'Tis like a passing dream.

And I know the blessed reason
Of the sunshine in my heart,
And the flood of joy that fills me,
As from my couch I start.

It comes to me at waking,
And it comes to me at noon,
And when the earth lies sleeping,
Beneath the tender moon.

And though so very many,
On whom thy love is set,
Seem to forget the message,
Thy coming, Lord, forget.

What to thy loved disciples,
Thou openly didst say,
A sweet and precious secret
Is to a few to-day.

Lord, keep our garments spotless,
Till thou, our King, shalt come,
Till we see thee in thy beauty
When thy Bride thou takest home.

Ready for Translation.

One of the mistakes into which Christians fall is that of making their religion a provision for future events. Thousands and thousands of times men are exhorted to "prepare to die"—a form of expression which finds no precedent or warrant in Scripture. Others have varied the phrase, and speak of being prepared for translation when the Lord Jesus shall appear, which form of expression is almost without Scripture example.

The gospel deals with men as they are, and with the present time. The preparation which men need is not the preparation to die, for they may not die for years, indeed they may not die at all; for Scripture hath said, "We shall not all sleep"—but the preparation they need is a preparation to live, to live and act in the fear of God and in the comfort of the Holy Ghost. "The day of salvation" is not the day of death, nor yet the day of judgment. God's word hath said: "Behold, now is the accepted time; behold, now is the day of salvation." The call of God to man is to-day:—"To-day, if you hear his voice, harden not your hearts."

The invitation of Christ is to a present salvation, and if we are saved to-day we need have no anxiety about our salvation in years that are to come. If to-day we are lost and without God, no hope of future salvation will profit or avail us. The preparation for death does not differ from the preparation for life; the preparation to be translated in glory to meet the Lord, does not differ from the preparation requisite to serve the Lord in this world; the preparation which a man needs to meet his Judge, is simply the preparation which he requires every day in his active life in the midst of temptations and trials; the preparation which will make him honest and upright in his dealings; compassionate towards all men; kind and affectionate in his home; tenderhearted toward those who are bound to him by the ties of nature and affection; patient in all the the buffetings and conflicts of this life; this preparation, which fits him for present duty and present service, will be his preparation for other trials, and other scenes of conflict and affliction, or triumph and victory.

The same grace that keeps the father from provoking his children, the mother from scolding under provocation, children from disobeying their parents, and all Christians from falling into sin of word, or thought, or deed, is the grace that makes them ready for translation, and fits them for the presence of the great King.

And we should not for a moment give place to the idea that any new or peculiar blessedness is needful for those hours of awful moment which are before us. It is true that God's grace is sufficient in every hour of need; that as our day is, so shall our strength be; but it is also true that every day brings its own burdens, and that those who here in this world have served the Lord, will be found at last of him in peace.

We do not need to ask the question how men die, when we are fully informed as to how they have lived. A life of fidelity to God prepares for a peaceful and triumphant death; and he who walks as a pilgrim and a stranger on the earth, looking for the city that hath foundations, shall not find its gates closad against him, when at last his feet shall reach the sacred portals. Let us see to it that the full measure of divine grace and blessing be ours from day to day; and if we receive "of his fullness" and rejoice in his favor, the thoughts of God's present salvation will fill our souls with such sweetness, confidence, and rest, that we shall have no fear of the future, but shall rejoice in the present grace of an ever-present Lord, and look forward with joyful hope to the day when we shall see his face and behold his glory in the kingdom of our God.—*The Christian.*

Extravagance.

When the greatest work of the church, her benevolent institutions, and every department of labor which seeks to elevate mankind, are suffering for want of means to carry their work forward, the thoughtless and extravagant expenditure of money on dress, fashion, pleasure, amusements, tobacco, and the pampering of those faculties which feed only the lusts of men are positive sins which are justly calling down upon us as a nation the hot displeasure of an insulted God.

How many men and women are there connected with Christian churches who roll in luxury, say their prayers from gilt-edged prayer-books, the leaves of which are devoutly turned by neatly kid-gloved fingers, who kneel, if they kneel at all, upon velvet; who spend hundreds of dollars on self, while the penny goes grudgingly to the poor. These are the hearts into which God has sent a most terrible "leanness." These are the ones who are hiding their talents in a napkin, but for which, though they may deceive themselves now, a strict account must be rendered. How many men and women are there who, at the end of their earthly life, can complacently examine a detailed account of their expenditures, and, in the examination, say, "I have glorified thee upon the earth; I have finished the work thou gavest me to do?"—*Selected.*

Who Would be Left?

When the following classes are taken out of our churches, how many would be left?

All who are tattlers?
All who are hypocritical?
All who oppress the poor?
All who are vain and self-conceited?
All who will not pay their just debts.
All who speculate off of the ignorance of others?
All who worship money more than they do their Creator?
All who sell intoxicating liquors to make money?
All who go into debt without the prospect of paying the same?
All who are deceitful, and talk about others behind their backs?
All who make long prayers for the sake of being seen and heard of men?
All who think more of a wicked rich man than they do of a pious poor one?
All who are proud and scornful, holding themselves above their fellow-men and shunning those less fortunate than themselves?

When these and a good many others that could be mentioned, are taken out, some bodies that call themselves churches would probably be left with few members; and yet the Lord would have his hidden ones, his seven thousand that have not bowed the knee to Baal.

The religion of Jesus makes the true convert cheerful, hopeful, and charitable, disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud and scornful, but on the contrary, makes one desirous to do good, to be meek and humble, and to be kind to all, as opportunity may offer. Oh, that we had less pretension, and more genuine Christianity!—*Selected.*

Simple Faith in Christ.

The prominence given to Faith is seen all through the Bible:

"Strong in faith."
"We walk by faith."
"Sanctified by faith."
"Have faith in God."
"These all died in faith.
"Child of God by faith."
"Thou standest by faith."
"Being justified by faith."
"We have access by faith."
"He had faith to be healed."
"Thy faith hath saved thee."
"The full assurance of faith."
"The just shall live by faith."
"Purifying your hearts by faith."
"Thy faith hath made thee whole."
"The prayer of faith shall save the sick."
"According to your faith be it unto you."
"Christ may dwell in your hearts by faith."
"Without faith it is impossible to please God."
"Kept by the power of God through faith unto salvation."
"Receiving the end of your faith, even the salvation of

God's [illegible] the Poorest Fare Rich.

It was a good saying of that poor woman in the Book of Martyrs, who, being threatened to have but a little bread on one day, and a little water on the next, replied, "If you take away my meat, God, I hope, will take away my hunger." If God gives but little he can make that little serve the turn, and then enough is as good as a feast. Well, then, is thy provision small? Thine appetite shall be less. Is there but a little meal in the barrel—a little oil in the [illegible] God will make it hold out.

Is that little that is given you coarse? Brown bread and the gospel is good cheer; and, indeed, brown bread and the blessing of God is a rich banquet. It is not the greatness and daintiness of the fare, nor the clothing of soft raiment, but God's blessing that doth nourish and strengthen the body of man. God makes bread to be a staff and a stay to satiate the righteous man, when the wicked may have the staff broken to them, and the stay taken away: they eat, and are not satisfied; they drink, but their thirst is not at all quenched.—*Sel.*

Selected.

The "I Wills" of Christ.

A man when he says "I will" may not mean much. We very often say, "I will" when we don't intend to fulfill what we say; but when we come to the "I will" of Christ, he means to fulfill it. I cannot find any passage in Scripture in which he says, "I will" do this or "I will" do that, but it will be done. The first "I will" I want to call your attention to occurs in Matt. 11: 28, "Come unto me all ye that labor and are heavy laden and I WILL give you rest." Now what is it that man wants more than rest? What do business men toil for, if it isn't for rest? Why do men spend their lives hunting for wealth, if it is not for rest? But my friends, that is not the way to get rest? Take the pleasure-seekers and ask them if they have rest. They are like the waves of the sea, perpetually troubled. My friends, the man who is away from God never knows what rest is. If a man wants rest he must take it as a gift from him who came from heaven to give it.

There is one thing I notice, that a man goes in every direction, seeks every means, tries every person for rest before he comes to the true source. He will try to get rest in the world, in business, in honor, in pleasure, in politics, but he don't get it. But Christ will give you rest without money and without price. If there is a poor mangled one here, come to Christ and confess to him. Come to Christ and he will take your burden away and cast it behind your Father's back and give that weary soul rest.

The next "I will" is in the sixth chapter of John, "Him that cometh to me I will in no wise cast out." That is as broad as the world itself. He is so anxious to save sinners he will take every one that comes. Now, why not take him at his word. I remember a few years ago a man in Farwell Hall was greatly troubled about his soul. "Now," said I, "take that verse; what does the Lord mean when he says, 'Him that cometh to me I will in no wise cast out?' When he says that, he means it." The man replied, "I will take him at his word." He started home, and while going across the Clark street bridge something whispered to him, "How do you know but that it is a wrong translation?" The poor fellow didn't sleep any that night. He was greatly troubled, but at last he made up his mind that he would just believe it; and when he got to the Lamb of God he would tell him of it, and the devil left him.

Some men say, "I am not worthy to come." I never knew a man yet to go to church that was worthy. The only thing a sinner has that God wants is his sin. You need not bring your tears, your prayers, your good words or deeds; you must come to him as a sinner, and he will clothe you in a garment fit to come before him. The

principal charge the self-righteous Pharisees had against Jesus was that he received sinners and ate with them. Who would have such a man around him as John Bunyan in his time. He, a Bedford tinker; why he couldn't get inside of one of the princely castle. I was very much amused when I was over on the other side. They had erected a monument to John Bunyan, and it was unveiled by lords, and dukes, and great men. Why, while he was on earth they would not allow him inside the walls of their castles, yet no book ever written comes so near the Bible as his "Pilgrim's Progress." So it is with God. He picks up some poor lost sinner, and makes him an instrument to turn hundreds and thousands to Christ. Is there some poor outcast here to night. I've got a message for you. Come just as you are. He will take you as you sit there, into his loving bosom. Thank God for such a gospel and such a text, "Him that cometh to me I will in no wise cast out."

The next "I will" was spoken to the man who had the leprosy: "I will; be thou clean." That man came to Christ just as he was. If he had waited to see if he would get better there would have been no sense in it A man if he had a sick child might as well say, "When it gets better I will send for a doctor." He didn't wait to see whether the leprosy would improve, because he was convinced that it was growing worse and worse every day. So it is with you. If you put it off till to-morrow your sins will have become more numerous. If you say to him, "Lord, I am full of sin, thou canst make me clean;" "Lord, I have a terrible temper, thou canst make me clean;" "Lord, I have a deceitful heart, cleanse me, O God," it will be done. Do you think that if God, who created the world, says thou wilt be clean, you will not?

The next "I will" is that of confession in Matthew. "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven." A great many are willing to accept Christ, but they are not willing to publish it—to confess it. A great many are looking at the lions and the bears in the mountains. Now, my friends, the devil's mountains are only smoke. When I was in London there was a leading doctor in that city, upwards of seventy years of age, wrote to me to come to see him privately about his soul. He was wealthy, and nearly retired. I received the note right in the midst of the London work, and told him I could not see him. I received a note two or three days after from a member of his family, urging me to come. The letter said his wife had been praying for him for fifty years, and all the children had become Christians through her prayers. We met by appointment, and I asked him if he wanted to become a Christian, and he seemed every way willing; but when it came to confession to his family he halted. "I tell you," he said, "I cannot do that; my life has been such that I would not like to confess before my family." We talked for some time, and he finally accepted. When he started out willingly to go home and confess Christ, I opened the door of the other room, not knowing the daughter was there, and the first words she said were, "Is my father saved?" I ran down to the front door and called back. "Your daughter is here," I said. "This is the time to commence your confession." With tears trickling down his cheeks, he embraced his child, saying: "I have accepted Christ," and a great flood of light broke upon him at that confession. It ought to be the height of our ambition to have Christ confess us in the courts of heaven. How excited we used to be during the war when some general did something extraordinary, and some one got up in Congress to confess his exploits. If we come out for Christ here he will confess us in heaven, before the throne and the angels. May God help you to confess him.

Another precious "I will" was given to those fishermen: "Follow me, and I *will* make you fishers of men." That is the "I will" of service. If a man be a true Christian he wins souls. Peter caught more men at Pentecost than he ever caught fish in his nets. I have often thought of the remark of one of the disciples as they were together one day: "Lord, we have left all and followed thee." What did they leave? A few old fishing boats and broken nets. They were looking to what they had left behind; and a great many persons here are looking to what they will leave if they serve Christ. It is not necessary to leave the things of this life when you follow him. It is not necessary to leave your business if it is a legitimate one, in order to accept Christ. But you must not set your hearts on the old nets. A man does not need to be a preacher or an evangelist to be useful in God's service. See what a power an employer has if he likes. If we want to spend a life of usefulness accept him, and he will make you fishers of men.

The next "I will" is a very precious one. "I will not leave you comfortless." O this comfort and joy! "I will be with you to the end of the world." "I will never forsake you." You may take comfort to-night. He will be with you always. You may not see him with the eye of flesh; but you will see him with the eye of faith.

The next "I will" is found in the fourth chapter of John: "I *will* raise him up at the last day." These bodies of ours are going down to the grave, but they are not going to remain there long, for the Son of God will wake them up. I like a religion by which I can go to the grave of our loved ones, and feel that they will rise again. I like a religion that tells us that although we sow them in corruption they will rise in incorruption; although we sow them in weakness they will rise in power and glory. "I will that they be with me where I am," is the sweetest of all. The thought that I shall see my Lord in his beauty—that I shall spend eternity with Jesus, is the sweetest of them all.—*D. L. Moody.*

The City of God.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea. And I John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21: 1, 2).

Before us now it rose, builded aloft
Upon the heavenly Zion. Never eye
Of mortal man had seen, nor ear had heard,
Though ravished with the distant fame thereof,
Glory like this; the handiwork of God,
And fashioned of Heaven's choice material, light,
Through which the Light of light translucent shone.
The mansion of creation's Architect;
The palace of the Everlasting King;
Its gates of pearl, its edifice of gold;
It very streets of pure crystalline gold;
Its walls of twelve foundations superposed
(Of which divine realities of earth
Can only lend its feeble semblances).
The jasper streaked with many a tender dye,
The sapphire of celestial blue serene,
The agate, once Chalcedon's peerless boast,
The fathomless repose of emerald,
The ruby and blood-tinctured sardonyx,
The chrysolite, like amber sheathing fire,
The beryl emulous of ocean's sheen,
The opal-tinted topaz, clear as glass,
The soft, pale purple of the chrysoprase,
The melibrean hyacinth, and last
The lucid violet of amethyst.
But not of pearly gates, or golden streets,
Or bulwarks, or foundations built of jewels,
Thought we that day, or linger'd to admire;
For we were on our way to meet our God.

The city had no temple; for itself
From wall to wall, from base to pinnacle,
Was one harmonious veilless sanctuary,
One Holiest of all; of which the shrine
Reveal'd amid the clouds of Sinai
Yielded the earliest pattern. This the house
Which Israel' royal seer in symbol saw,
And, by the Spirit's hand on his, described;
This the beloved apostle, rapt in spirit
To some high watch among the lasting hills,
Beheld. Most blessed, beautiful sight!
Here veiled in radiant clouds, clouds only called
From the supreme of brightness they enfolded,
Was set the throne of Majesty in Heaven,
In front of seven ever burning lamps of fire,
Which are the Spirits of God; and round about
Mysterious cherubim, instinct with eyes,
Fourfold in glory, symbolized in forms
Of lion-like imperial royalty,
Of patient sacrificial ministry,
Of human, more than human, sympathy,
Of soaring eagles—plumed intelligence,
Most highest of all creatures, whereof such
Caught and reflected some peculiar rays,
Some distinct aspect of his Lord; but all
Uniting in one everlasting song,
Cried, "Holy, Holy, Holy, Lord of hosts."
And here around were four-and-twenty thrones
In wider circuit, like a story belt,
And on them four-and-twenty heirarchs
In priestly apparel, but with kingly crowns,
Sitting sublime. And in mid view, behold,
What seemed the likeness of a sea of glass.
But not on glassy sea, or royal priest,
Or cherubim of glory, gazed we then;
For we were on our way to meet our God,
Children about to see their Father's face.
. . . . . But at last
It seemed as rising from the sapphire throne
Messiah led us first at large to view
The city, himself had builded and prepared
After his Father's counsel for his Bride,
A city, or a temple, or a home,
Or rather all in one. Enriched it was
With every exquisite design of love,
And every form of beauty. Not a film
Stained its bright pavement of transparent gold;
Not a harsh murmer vexed its silences,
Or with the melodies of angels jarred.
No cloud darkened its empyrean. Joy
Held court here in its own metropolis.
And through the midst the crystal river flowed
Exhaustless from the everlasting throne,
Shaded on either side by trees of life
Which yielded in unwearying interchange
Their rife vicissitudes of monthly fruits
Amid their clustering leaves medicinal;
Of fruits twelve manner; for eternity,
Measured by ages limitless to men.
Has intervals and periods to bliss,
And high recurring festivals that stand
On the sidereal calends marked in light.
Through these celestial groves the Lamb of God
Led us delighted. Every sight and sound
Ravished the sense; and every loving heart
Reflected joy to joy and light to light,
Like crystals in a cave flashing with fire,
And multiplied our bliss a million-fold.
O blessed royal priesthood! priests and kings
Under the Great High Priest and Prince of Peace,
Who now in tenderness assigned to each
His priestly abode within the house of God
(So Solomon around his temple built
The chambers for its stated ministries),
Where each might be alone with God, or mix
In converse with his fellow-saints at will,
Who knows us better than we know ourselves,
Would gratify those tastes and feelings most
Himself had planted; delicate delights;
If little, loving from their littleness,
Which naught but love could ever have devised;
If rich and large, more precious from the love
That gave them than from excellence or cost;
The bounties of a Father's thoughtfulness,
The tokens of the Bridegroom's tenderness,
Gifts of the Sprit, and with his love instinct.

—*E. H. Bickersteth.*

The Happy Man.

The happy man was born in the city of Regeneration, in the parish of Repentance unto Life. He was educated at the school of Obedience, and now lives in Perseverance. He works at the factory of Diligence, and is noted for his large estate in the county of Christian Contentment, and does not a little business of Self-Denial. He wears the plain attire of Humility, and is an Ambassador from the Court of the Great King. He daily goes to the Inner Court—"the holiest of all"—for a fresh anointing for the King's business in

a garment called the Robe of Christ's Righteousness. He often, at the close of the day, is found in the valley of Self-Abasement as he reviews its occurrences; and invariably climbs afterwards the bright-visioned mountains of Spiritual-mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat the world knows not of, and his drink is the Sincere Milk of the Word.

Young Folks.

Cradle Song.

A mother sang beside her little child,
Who, knowing not the meaning of the strain,
Still gazed on her with eyes wide open mild,
And listened, pleased with cadence and refrain—
"Only the pure in heart see God!"
Those were the words the singing mother said,
As in the firelight laughing baby played.

From day to day this was her household hymn,
As shadows of the evening gathered there,
As through the twilight showed the homestead dim,
Her song, wing like, did seem to cleave the air—
"Only the pure in heart see God."
It floated up to some far altar place,
Where angels gaze for aye upon God's face.

The mother's spirit passed into the boy,
Grafting upon his soul her cradle words,
As old birds teach their offspring to employ
Their tuneful throats to imitate the birds—
"Only the pure in heart see God."
As thrushes teach their young the thrush's lays,
She taught her darling one a hymn of praise.

It bore its peaceful harvest to the child
In all the thoughtful after years of life,
And often stilled the raging unrest wild
That frets the spirit in our worldly strife—
"Only the pure in heart see God!"
It sometimes gave the wounded spirit rest
When heavily with many cares oppressed.

It ran for aye a cool, life-giving rill,
Sparkling and sweet, and hidden in the heart,
And sometimes seemed to overflow and fill
His life; sometimes in light it seemed to roll—
"Only the pure in heart see God!"
A stream of brightness from a far, high throne,
Whose haunting beauty was for him alone.
—*Flora Marcian.*

The Invention of Punctuation.

Punctuation is peculiar to the modern languages of Europe. It was wholly unknown to the Greeks and Romans; and the languages of the East, although they have uncertain marks or signs to indicate tones, have no regular system of punctuation. The Romans and the Greeks also, it is true, had certain points, which like those of the languages of the East, were confined to the delivery and pronunciation of words; but the pauses were indicated by breaking up the written matters into lines or paragraphs, not by marks resembling those in the modern system of punctuation. Hence, in the response of the ancient oracles, which were generally written down by the priests and delivered to the inquirers, the ambiguity, doubtless intentional, which the want of punctuatien involved, saved the credit of the oracle, whether the expected event was favorable or unfavorable.

As an instance of this kind may be cited that remarkable response, which was given with regard to the success of a certain military expedition: *Ibis et redibus nunquam peribis in bello.* Written, as it was, without being pointed, it might be translated either, "Thou shalt go and return," or "Thou shalt never perish in battle." The correct translation of it altogether depends on the placing of a comma after the word *nunquam*, or after *redibus*.

The invention of the modern system of punctuation has been attributed to the Alexandrian grammarian, Aristophanes, after whom it was improved by succeeding grammarians; but it was so entirely lost in the time of Charlemagne that he found it necessary to have it restored by Warnefried and Alcuin. It consisted, at first, of only one point used in three ways, and sometimes of a stroke, formed in several ways. But as no particular rules were followed in the use of these signs, punctuation was exceedingly uncertain until the end of the fifteenth century, when the learned Venetian printers, the Manutii, increased the number of the signs and established some fixed rules for their application. These were so generally adopted that we consider the Manutii as the inventors of the present method of punctuation; and although modern grammarians have introduced some improvements, nothing but a few particular rules have been added since their time.—*Selected.*

Texas Prairies.

At the moment that you start westward on the "Sunset Route," the landscape salutes you in all the loveliness of a blossoming prairie in its first luxuriance of green under the tender early sun. The flowers are numberless. When you have counted a couple of dozen varieties, you find that you have only begun. Here the painted-cup makes the great reaches gay; here yellow indigo stars them, and presently lends them its color, leading away into the boundless horizon a Field of the Cloth of Gold; here it is scarlet with the scarlet phlox there blue with verbena; here the lilies, with their long snowy filaments wondrously alive, whiten all the windings of an unseen brook; here, clothed in the priceless small clover, and greener than Dante's freshly broken emeralds beneath vast and hollow heavens, and "moulded in colossal calm," the naked prairie rolls away, league after league away, unbroken to the Gulf.

O, the glory of a Texas prairie under a vertical sun! the light, the color, the distance, the vast solitude and silence, the limitless level, the everlasting rest! A flock of white cranes rise flashing in the light and soar away; a mirage lifts the lofty timber that outlines a distant river, and shows you the stream shining beneath, shaking silver vapor at its feet; in the creek beside you, fearless blue ducks dip and dive and skim away, scattering the water-drops; a drove of horses, rising from beds of sunflowers, with flying manes and tails, go bounding into space; vast herds of cattle crop the clover without lifting their heads as you sweep by; riders are rounding up their droves, hawks are hovering, birds are singing, winds are blowing, and what seemed only solitude and silence is full of life, and action, and music. Now the forests of the Brazos begin to rustle; cypress and magnolia, linden and locust, ash and beech and elm, hickory and black-jack, dense to darkness, yet trembling with dew and sun, laced with gay vines of trumpet and passion flowers, and with huge ropes of blossoming grape slung from tree to tree, thick with undergrowth of dogwood and redbub, wild peach and cane, and their great dark live-oaks wrapped in the fantastic shadows of a thousand gray swaying cobwebs, and standing weird and awful in their Druidical beard.—*Harriet Prescott Spofford, in Harper's Magazine for November.*

By Railway up Mount Washington.

The railway might have suggested Jules Verne's *Journey to the Moon*, and is such a miracle of engineering that it will be a pity if any visitor to the mountains misses a ride over it. The work of construction was begun in 1866, and was completed three years later. The route follows the Ammonoosuc Valley, and from the Fabyan House to the end of the friction rail is six and two-third miles. For two and a half miles the grade is two hundred and ninety feet to the mile, or one foot of perpendicular height to eighteen feet of horizontal distance. Besides the usual rails, there is a central rail of peculiar construction to receive the motive power, consisting of two bars of iron, with connecting cross-pieces placed four inches apart. A central cog wheel on the locomotive plays into this rail, and secures a sure and steady mode of ascent and descent.

The locomotive, as it first comes out of the engine-house, has the appearance of being ready to fall over. The driving-wheel is geared into a a smaller wheel which connects directly with the crank, and four revolutions of the latter are required to make one of the driving-wheel. The locomotive is not connected with the car, but simply pushes it up in the ascent, and allows it to follow gently in the descent. A wrought-iron dog constantly plays into notches on the driving-wheel, so that should any part of the machinery give way, the train may be immediately stopped. The car is also supplied with friction and atmospheric brakes. The seats are placed at an angle that brings them almost on a level in the ascent, and all of them face down the mountain. The time occupied on the journey up is about an hour and a half, the engine having to stop several times on the way to take in water. The fare, as I have stated, is three dollars up the mountain, three dollars down, or four dollars up and down on the same train.—*W. H. Rideing, in Harper's Magazine for August.*

What Can Be Done.

What can be done to prevent our boys from using tobacco? The evil is growing rapidly, and it is destroying both soul and body. Why is it so? Is it not the example of fathers and guardians that leads them astray? There are not many fathers who wish their sons to use tobacco, yet they use it themselves in their presence, and thus contradict all the teaching on the subject. Mothers may tell their boys that it is a wicked and filthy habit; sisters may plead, but what is the answer? "Father smokes, and it does not hurt him, and it won't hurt me!" Besides, they think it is manly to chew and smoke. I have known men to use tobacco to excess when their wives were obliged to go with bare feet, and their children without a change of raiment. There was no money for shoes or clothing, because of the pipe and jug. But poverty and ignorance are not all. These little beginnings lead to ruin, and the mother sees her sweet innocent boy polluted, besotted and wrecked. The cigar, the pipe and the cup are easy steps down the ways of death.—*A Sufferer.*

Rosewood.

It has puzzled many people to decide why the dark wood so highly valued for furniture should be called rosewood. Its color certainly does not look much like a rose; so we must look for some other reason. Upon asking, we are told that when the tree is first cut, the fresh wood possesses a very strong, rose-like fragrance—hence the name. There are half a dozen or more kinds of rosewood trees. The varieties are found in South America, and in the East Indies, and neighboring islands. Sometimes the trees grow so large that planks four feet broad and ten feet in length can be cut from them. These broad planks are principally used to make the tops of piano-fortes. When growing in the forest, the rosewood tree is remarkable for its beauty; but such is its value in manufactures as an ornamental wood that some of the forests where it once grew abundantly now have scarcely a single specimen. In Madras the government has prudently had great plantations of this tree set out in order to keep up the supply.

An intelligent reader does not often find out in other men's writings, other perfections, and invest them with a better sense and higher constuction, and more quaint expression, than the author himself intended or perceived.

General News.

A St Petersburg correspondent telegraphs that the sending of a fleet to Constantinople and the Parliamentary vote of credit produced a profound impression there. He thinks these acts constitute a breach of neutrality justifying immediate war. Fortunately, the Government has not adopted this view, but is sincerely desirous of avoiding further complications. It would be dangerous, however, to impose on this conciliatory spirit. With the general public war with England would be very popular....England is making war-like preparations on the largest scale. An ironclad which was building in a private dock-yard for Turkey has been bought by the Government, and nine large ironclads are now being hastened for sea at Chatham and Portsmouth. There are 4,000 hands employed in the Chatham dock yard, and an order was issued yesterday for them to work three hours over time daily. Advertisements for 500 additional hands in the Devenport dockyard were issued also, employment for at least eight months being guaranteed. ....A correspondent at Constantinople says it is rumored that the Porte, in pursuance of an agreement with Russia, will decline to send a delegate to the Conference....In the British House of Commons the report upon the supplementary vote of £6,000,000 was adopted without a division, as was also a motion that the money be raised by issue of exchequer bonds.... The Porte has refused a firman permitting the British fleet to come to Constantinople, on the ground that if the Sultan allows it the Russian forces will probably occupy the city. It is understood that Admiral Hornby is instructed to force the Dardanelles with, if necessary, his whole fleet of ironclads. The matter caused a long discussion in the Cabinet council....A Vienna correspondent confirms the report that the British action has produced a serious impression in both Berlin and St. Petersburg. It is questioned whether the Porte, by admitting foreign men of-war does not give Russia a right to march on Constantinople. All may depend on which Power can telegraph soonest to the seat of war. If the Russians, they may bring influence to bear on the Porte to refuse a passage of the British fleet....A special dated St. Petersburg contains the following: The Government has received information that the Sultan refused most positively to grant a firman for the entrance of the British fleet. Russia maintains an expectant attitude, and has taken measures for an advance of part of her troops now before Constantinople as soon as any foreign men-of-war enter the Straits. The entrance of the troops is not intended as an act of hostility, but anxiety is felt lest an accidental collision might occur. If the troops enter, it is thought the Sultan will retire to Broussa. In that event it would be extremely difficult to re-establish even a shadow of the Turkish Empire in Europe. The Russian Government does not for the present desire such radical solution of the question. In view of all this negotiations for the assembling of the Conference have for the moment fallen into the background....Mr. Layard has sent a telegram to Lord Derby stating that the Czar has telegraphed that he will occupy the environs of Constantinople if the British fleet enters, even if the object of the fleet is protection to Christians.... The *Agence Russe* repeats its declaration that the entry of the fleets of the Powers into the Bosphorus at the moment when peace is being negotiated will imply full liberty of action for Russia. It says: "If the presence of a fleet is necessary for the protection of Christians, this duty belongs equally to Russian troops."....The four ironclads comprising the Channel squadron were directed by telegraph to proceed immediately to Gibraltar for orders, on its becoming known that Vice-Admiral Hornby had been refused permission to enter the Dardanelles....The British fleet passed through the Dardanelles, into the Sea of Marmora, at 3 o'clock Wednesday afternoon, Feb. 13th. The Turkish Government concluded that a mere protest meets the necessities of the situation. The Admiral's orders were to enter the Straits with or without leave, and make arrangements to secure the rear. The ships were prepared for action The fleet is expected at Princess Islands Feb. 14th, unless compelled to cast anchor at Marmora in consequence of tempetuous weather. Two iron-clads have been left at Gallipoli to protect the outlet. Four will be stationed at Princess Islands. The Flamingo will stay in the Bosphorus to maintain communication between Layard and Admiral Hornby. The Flamingo went to meet the fleet with sealed orders. No salute was to be fired or formal notice taken of the arrival of the fleet. The English Consul at Chanak Calessi made a demand for the free entry for 3,000 tons of coal for the fleet. The Turkish Parliament was dissolved by an imperial message, which declared that this action was taken in consequence of the necessities of the situation. ....The Russians still declare they will enter the city, and fears of considerable disturbance, should they do so, are entertained....The destination of the English fleet is said to be Princess Islands, Sea of Marmora, thirteen miles south of Constantinople, which, it is reported, England intends to occupy....A St. Petersburg's dispatch says the Russian Government has information that the British fleet has arrived at Constantinople....The Sultan has declared that, on the entry of the Russians into Constantinople, he will proceed at once to Broussa, in Asia Minor, and, should he do so, there is little likelihood of his future return. It is reported that 1,800 Russian sailors and naval officers have arrived in Adrianople on their way to take possession of the Turkish fleet in the Bosphorus, and that torpedoes have been shipped from Odessa to the Russian forces on the Black Sea for use in the Dardanelles and Bosphorus. It is understood here that Admiral Hornby's orders have been changed, so that he will proceed with his whole force, and to use his guns, if necessary, to pass forts. This movement, and the reported order for the mobilization of the Austrian army, give a very warlike aspect to affairs, and little or nothing is heard about a Conference....If England makes the least hostile move, Russia will make a rapid movement in overwhelming force, and not only enter Constantinople, and the Bosphorus forts, but will take possession of the Dardanelles, thus cutting off the communications of the English fleet.

Marriages.

ATWOOD—COLE.—Jan. 23, in Saunders county, Neb., by Eld. C. A. Huyck, Mr. Geo. H. Atwood, of Lancaster county, to Miss Stella A. Cole, of Saunders county, Neb.

HASHBARGER—VESTAL—At North Henderson, Mercer county, Ill., Feb. 5th, 1878, by Eld. M. McCulloch, Mr. Allen Hashbarger and Miss Laura Vestal both of Mercer county, Ill.

Deaths.

HART.—Sister Anna Hart, of Woodbridge, Hillsdale county, Mich., died Jan. 26th, in the 28th year of her age.

She was a faithful member of the A. C. Church, and died in the blessed hope. When but nine years old she could give the Bible hope of life an intelligent expression. And when 14 years old, gave her heart to Jesus, and has, since that time, been true to her profession. She leaves a husband and two little girls in affliction, also parents, Eld. C. Fox and wife, and a large circle of friends to mourn The funeral sermon was pronounced by the writer from 1 Thess. 4 : 18.

J. R. PRESTON.

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R E Huff	D Q Kent
Wm A Frazer	Wm R Rogers
M J Slocum	D W Young
M A Mathews	M M Reed
J Lockhead	C D Lewis
M Ralph	Joshua Jones
C S Preston	I C Wellcome
Mrs J Allen	J M Weageant
Miss H E Frost	A Robertson
P G Marsh	F W Powers
Agnes Watson	

BOOKS AND TRACTS SENT.

M McOmber	J August Smith
Jos Pine	C H Sweet
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J W Floyd	Mrs Jane Allen
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O D Gibson

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Notices.

Quarterly Conference.—The second Quarterly Conference of the Southwest Iowa and Northwest Missouri will be held at the schoolhouse near D. Q. Kent's, four miles north of Hawleyville, Iowa, commencing March 15, 1878. We want all the churches to be represented. Come, brethren, the Lord is at hand. Let us work while it is yet day.

WM. PATTON, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Come in time. WM. SHELDON, Sec.

Conference.—The A. C. Conference of Northern Indiana and Western Michigan will hold its next session at Buchanan Mich., commencing on Thursday, March 14th, at 2 P M. Let there be a general attendance from abroad. By request of the Buchanan church. R. MEAD, Pres.
T. MCLANE, Sec.

Appointments.

ILLINOIS.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock and prayer meeting Wednesday evening.

N. FIELD, M.D, Pastor.

OHIO.

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Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening at Mindoro chapel and Burnham Valley.

As above until further notice.

PHILO HITCHCOCK.

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Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

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A. N. HITCHCOCK, Pastor.

MISSOURI.

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Advent Christian Times.

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EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

A NEW Pope has been duly chosen, by "adoration" in the person of Father Pecci, an Italian Cardinal, who takes the title of Leo XIII. He is one of the Moderates in his views, and thus the solution of the Pope's successor has a peaceful settlement at present.

WE have been watching closely the movements in the Eastern war, although we have not said much of late on the outlook. Affairs at present are very much mixed, and very uncertain, but the outcome is in the hands of the Almighty, and let the nations do as they will, the hour of the appearing of the Son of man draweth nigh. Jesus said, "Watch."

THE cause of Gospel Temperance is being greatly revived in some portions of the West. Dr. Reynolds, the originator of the Red Ribbon movement has been lecturing in Illinois for some months past. Thousands have joined the work all through the state, and the gospel work is going on in the same connection. It is evidently a wave of righteousness finishing up the testimony of this age.

THE Editor has been holding a series of revival meetings lately in Union Mills, Ind., in connection with the Christian people of that place, of all denominations. The meetings were held in the Chapel of the Advent Christian Church, and were entirely union in their character, while the preaching was carried on by the pastors of the different churches in the place. The preaching was all Biblical in its first principles, being handed out each evening to a crowded audience. The day meetings for prayer and praise were very spiritual and productive of great good. Some very remarkable conversions of men who have been very far from the kingdom of God, took place during these meetings. The spirit and doctrine of these meetings were of God, and the cause of Christ was augmented by additions to the company of believers in the gospel. The Advent Christian church in Union Mills is in good working order, and the Lord's blessing is with them continually.

THE following is an extract from a sermon by H. W. Beecher, in the *Christian Union*, and shows that the people who are looking for the Master to return are becoming more fully known in some circles, and more justly appreciated than formerly. Speaking of the various theories concerning good and evil, Mr. Beecher mentions two classes in particular, and of one he says:

"The other class hold that this world is depraved, and that it is very likely made up of the remnants of other worlds. They do not insist that it is so made up; but they hold that the whole allotment of time and opportunity and chance belongs to this world, and that it is the office-work of the Gospel to send a lifeboat to this sinking ship of a world, and get as many as possible off from it, and let the rest go. That is to say, they hold that the ship cannot be caulked, that it will go down sooner or later, that there are more on it than can be saved, and that the most that we can do is to rescue as many of the passengers and crew as we can. That is a doctrine which is very largely prevalent in this world; and it is held to a great extent by two classes of people: one who hold it theoretically, and the other who hold it indirectly, not exactly claiming to be sure of its truth. The Second Adventists—honorable, noble men, than whom there are no better—hold that until the personal reign of Jesus Christ is ushered in it makes but little difference what they do. They hold that all that can be done is to crutch up this world until the Savior comes, when by his influence and power, he will put an end to all wickedness, and introduce righteousness everywhere."

Although the first part of this extract does not exactly define the position of the Second Adventists, yet it is an improvement upon many reports given of their belief. The article in another column of this paper on Conditional Immortality, as published in the *Christian Union*, is also remarkable, in that it hails from such a source, and comes through such a medium. Truly, light is spreading on all sides.

THE NAME OF JESUS.

It is known that there is power in the name of a ruler. Wherever a monarch goes, if he be an invincible king, his foes must give way. If it is known that the monarch never did, and never will lose ground in any contest, how confident are his followers. No earthly monarch could ever claim such a faith in the hearts of his followers, for every earthly ruler has met with reverses at times. But when we consider the ways of eternal life, there is one ruler whom God has appointed as king, whose course has been one of constant victory and conquest. He is destined at last to conquer all his foes, make them his footstool, destroy every enemy, and reign "King of kings, and Lord of lords." Such a King is Jesus of Nazareth. And wherever his name goes, there is the power of his arm. The presence of his name is the same as his own presence. It brings victory to those who bear it. It brings salvation; hence, it is writen. "There is none other name under heaven, given among men, whereby we must be saved" (Acts. 4: 12).

But how is this name secured, and how and by whom is it borne? A suppliant bows down before the Father, and pleads for blessings "in the name of Jesus," but it is a question to be considered whether he really presents that name. To be sure, he *says* he presents the name, but does he really do it? May he not possibly ask amiss? It is one thing to *speak* the name of Jesus in prayer, and it may be quite another thing to really *present* that name. A man may go to a bank for money, and tell the cashier that he comes with the name of some stockholder in the bank, but the cashier would hardly honor such a presentation, especially if the man were a stranger. And if a draft were presented, with the proper name signed to it, yet if it was not the writing of the person whose name is presented, it would be regarded as a forgery. The name must be presented in due form, and be identified at the bank as the actual signature of the person represented by the name, in order that the applicant may have his request granted.

So it is in heavenly things; whoever goes before God to seek blessings in the name of Jesus, must so present that name that it may be known that he is no forger, but that the name was received by him, direct from Jesus himself. The name of Jesus is the same as his personal presence. No one can truly bear that name before the mercy seat, unless he has received it from the Lord of glory. And how is it given and received? It is given by means of the death and resurrection of the Lord Jesus, and it is received by faith in him who was dead and is alive again. Every one who receives this name,

must come to Jesus by faith in him as a living Savior, and when he does this truly, then and there the Holy Spirit stamps the name of Jesus upon the heart of the believer, seals him as an heir of God, and then, bearing the name of Jesus on his heart, he can truly go forth *in the name of Jesus*. Any other process of obtaining and using the name of Jesus is a forgery, and a false application. To come to God in the name of Jesus, is not to come *with* the name, but to come as one having the name as the character of the petitioner, as one in whom Jesus has written the name, and whose nature has been purified through the blood of the everlasting covenant, and in whose heart is the new creature, "Christ in you, the hope of glory."

It is not only written that men *believe* in the name of Christ, but that they are also "baptized in the name of the Lord Jesus." "As many of you as have been baptized into Christ, have put on Christ" (Gal. 3: 27). But if a man is brought into Christ by faith, how can he be brought into him by baptism? Simply as an outward exemplification of that faith and condition which he had before baptism. Baptism is an outward and public profession of union with Christ, in newness of life, even as the confession of the lips is a declaration of inward purity of heart, and union of the spirit of the person with the Spirit of God. Thus men are baptized by burial into Christ's death, and raised up in baptism to walk in newness of life, (see Rom. 6: 4).

Now the believer, being fully in the name of Christ, can go forth in that name to the victorious conflict against sin. Now he can take the name of Jesus, call it his own, and in that name conquer every foe that seeks to cause him to sin. The name of Jesus is now *his* name; "old things are passed away; behold, all things are become new" (2 Cor. 5: 17). Thus the believer becomes a king, because he is of a kingly line. As a child of God, his lineage is a new one; his genealogy traces, not back to Adam, but to Christ and God, and his life is one "hid with Christ in God."

It was once said among men, "To be a Roman is to be a king." It is now a fact—and let it be so forever—that to be a Christian is to be a king. Let the bearers of the name of Jesus not speak the name merely on their lips, as though it was not an expression of their own lives, but let them bear it in their own person as they come before God, and as they meet in conflict with sin, and then they will have power and glory, and in his name their requests will all be granted, and their victory will be complete.

EDITORIAL EXPERIENCE.

Four years ago the present editor of this paper was first chosen to his office by the Society, but absolutely declined to accept, until, after two hours' special canvassing, and an unexpected unanimous re-election, a voice seemed to say, when again about to refuse the position, "Hold on; I will be with you." As it seemed to him to be the voice of the Lord, he was therefore constrained to accept. The consequence has been, that amid the shifting tide of friendship and enmity, he has been re-elected year after year, until the present time. The second year he plead off with tearful eyes and heart, but the Society would not consent to release him.

Some time previous to the late annual meeting of the Society, held last week, he had fully determined to refuse a re-election, but it seemed that the Society was determined to continue him in office. He was nominated but respectfully declined, for valid reasons, which he gave as follows: 1. During his administrations, although being fully and freely elected by the Society, yet he had not been sustained and supported in his position as he should have been by the pretended friends of the paper. 2. The blame of all financial mistakes was laid at his door, when for the year past he had nothing to do with the finance of the Society, that being entirely in the hands of the Business Agent, while he was simply the Editor. 3. There are plenty who would be willing to take the editorial chair, and do their best to make the paper interesting.

Notwithstanding these, he was elected on the first ballot. He then thanked the brethren for their expression of confidence in him, but he absolutely declined the office. After some conversation, his so-called resignation was voted to be accepted, although it was not a resignation, but a refusal to accept the office. Then further effort was made to elect an editor, without success, and the matter was postponed until other business was transacted. When at last it became necessary to fill the editorial chair, the former editor was again re-elected, notwithstanding his declaration that he would not accept, and the Society, in due time, adjourned. This was done, not because there were no other persons who would accept the office, but because the delegates definitely stated that they must have the former editor's work, either as editor, or at least to assist in arranging the Society's affairs in the contemplated transfer to other hands.

With all Christian affection, therefore, to those who have stood by him in his labors as editor, and assisted him by their prayers and means to make the paper what it has been for four years past, and all due regard for those who might have helped but have not, and with prayers and kind feelings towards those who have sought to destroy the A. C. TIMES, under his administration, the editor elect now publicly refuses the chair. Whatever appears as editorial hereafter will not be of his production.

A STATEMENT.

At a meeting of the Board of Trustees of this Publishing Society, held in this office in January last, for the purpose of devising means for the welfare of our publishing interests, Eld. James Hemenway, of Massachusetts, was present as a delegate sent by the Eastern Publishing Society, to assist us in devising means for the continuation of the ADVENT CHRISTIAN TIMES, as a paper. We felt, as a Western Society, that we could not longer meet the financial difficulties in our way, but the Eastern Society proposed to render assistance by consolidating the interests of the two Societies. At least it was so represented to us by their delegate. Correspondence was therefore entered into between the East and the West for that purpose, and in order to facilitate matters, the Annual Meeting of this Society was appointed to be held earlier than usual, on Feb. 20th.

This meeting has been held, but after suspending our sessions, and waiting two days in order to get returns from the east, and failing to receive anything definite, the Society was forced to proceed to business without such response from the east as they wished. They therefore elected officers for the ensuing year, and instructed the Board of Trustees to make any arrangements with the Eastern Society, or any other party they might choose, whereby the necessities of this Society might be met financially, and its subscribers satisfied. It is understood that the A. C. TIMES is to continue, either as now issued, or as merged into some other paper of similar character, and such as will satisfy its subscribers. No one need therefore fear to subscribe, or to renew, for what is paid for will undoubtedly be given in some satisfactory way.

Church News.

Sister Hattie A. Plank has lately removed to Big Grove, Pottawattamie Co., Iowa.

Eld. P. S. W. Deyo is in Rock Falls, Iowa, keeping hotel for a living, and preaching on Lord's day's as the way opens.

Bro. Blinn writes us from Sparta, O., that several others have confessed Jesus since our meetings with them closed. God will always bless a working people.

Sister Mella Scovil has been holding meetings in Janesville, Wis. to good acceptance with Christian people. Bro. Dutton sent us a Janesville paper which speaks well of her work.

The next Quarterly Meeting of the A. C. Church in Lexington, Mich., is to be held March 8 to 10. Eld. Sergisson, of Norwalk, O., is expected to attend, and assist Eld. Wright in the services.

We learn of revival meetings in Ionia, led by the two Elds. Mabey. Several conversions are reported by Bro. J. C. Shaw, in a note concerning the meeting, and six were immersed on the 20th. The friends are much encouraged.

Eld. M. Chandler writes that he is laboring in the region of Corydon, Iowa, and having a good time. He is ready and desirous to give himself wholly to the work of the ministry, if there are two or three contiguous churches who will support him.

Eld. D. Mathewson is holding revival meetings in Laporte Co. Ind., southeast of Kingsbury, with good succes. Bro. N. J. Winchell is assisting. Five were baptized on Lord's day, Feb. 17, and others expected to follow soon. They organized a church there Saturday, Feb. 23.

Eld. Wright, of Lexington, Mich., has been holding meetings a few miles from that place, with deep interest, and good results, but was compelled to suspend his labors on the 10th inst. on account of a severe cold. We hope he will be careful of his health, for the sake of those who depend on him for spiritual food.

Eld. Miles Grant is in Wilmington, Del., engaged in a protracted meeting with Bro. Geo. R. Kramer's congregation. He writes that the Lord is doing a good work. On Lord's days they occupied the Opera House, in order to accommodate the large crowd who wished to hear.

Bro. Henry Pollard writes us of a very interesting revival of grace in Hesperia, Mich., among the people to whom he is preaching. Some forty are reported as converted and reclaimed. He has baptized twelve, and others are impressed to go forward in this ordinance. The Lord is evidently doing a good work in Hesperia, through Bro. Pollard. Let all pray that it may be continued.

Bro. Willard Chandler recently wrote a letter to his father, which was sent to us, telling of the good work of the Lord in Brooklyn, Iowa. Eld. H. H. Janes was with them, and five souls obeyed the Lord in baptism. Speaking of Bro. Janes discourse on the evening of the 8th, he says—"I never heard him speak with such clearness and power." One Baptist minister was present, endorsed the sermon on the Kingdom of God, and spoke with a full heart of the blessing he received at the meeting. Bro. Pitsor was also with them, and a great help.

Contributed Articles.

Nearer.

C. W. RUSSELL.

Our salvation is nearer than when we believed;
O how glorious the thought is to me;
For a crown of bright glory we then shall receive—
What a shout of rejoicing there'll be.

We are nearer that day than the prophets of old,
That in vision these glories did see;
Nearer than they whom their Lord did behold,
And heard him say, "Come unto me."

Fierce kings and vile monarchs have reigned since the time,
When God's holy prophets foretold,
That a King should arise with glory sublime,
Who should reign in the city of gold.

Long ages have passed—but the truth of God's word
Must abide, though all else pass away;
Swift justice shall come with her glittering sword,
And the kings of the earth must obey.

Then fire shall sweep downward the wide earth all o'er,
And sin and its Author shall die;
And sorrow and sighs be remembered no more,
God shall wipe all tears from our eyes.

Chicago, Ill.

Punishment vs. Suffering.

BURTON W. HOLMES.

In the recent discussions on the subject of future punishment which has been agitating the country, the chief cause of the outcry by the utterances of Canon Farrar, Beecher, Dr. Thomas, and others, in which they rejected the doctrine of eternal torment, was, that by thus rejecting eternal torment they were rejecting eternal punishment altogether, the idea having very largely obtained in the minds of most Christians, and through them by the masses of the people, that the punishment which the Bible declares shall be visited upon the violators of God's laws, is an endless duration of suffering. If this be true, the argument is logical in its deductions; but it first remains to be proved that the premise is correct ere we accept the conclusion.

The ground of the argument against the doctrine of literal death being the punishment of the wicked is, that if it be true, it is not much of a punishment, being argued from the premise that there is no punishment except there be suffering connected with it, and that the duration of the punishment is only co-existent with the duration of the suffering, and when the suffering ceases, the punishment ceases also. Is this logical? Taking it for granted that this *is* true, two ideas present themselves for consideration: first, that no penalty of violated law has ever been fully visited upon any criminal; secondly, that the greatest criminals receive the least punishment, which is contrary to the intention and purpose of law, and violates that instinctive sense of justice which is the birthright of man.

First: Is it considered in human law that punishment and suffering, whether mental or physical, are convertible and synonymous terms? We answer, as will every law maker and expounder—*No!* The law takes no cognizance of any suffering that may attend the execution of its penalties, as a satisfaction of its demands; it is a secondary thing. The penalty of violated law is the plain, unambigous language of common life. To illustrate: A man is convicted of burglary: suppose the penalty of the law reads that "Any person convicted of burglary shall be sent to the Penitentiary for a period not less than three nor more than ten years, at hard labor." Now who will argue that this means anything but just exactly what it says. Not one, probably. Now there is not a single word or intimation by which even the most acute reasoner could suppose suffering was to be inflicted in addition to the above sentence, or as a necessary adjunct, or its amount or duration. It is purely and simply ten years confinement at hard labor. Now we will suppose the prisoner's suffering to be great. The end of the ten years arrives and he expects release. But not so! He is told that his sentence is not expired; of those ten years he has slept one-third of the time, and as his punishmust consist in his *consciousness* of his suffering, and he has been conscious only two-thirds of tho time, therefore his sentence is but two-thirds expired. Who does not say this is absurd? and so it is; but it is the necessary conclusion of the premise that there is no punishment, except during a state of consciousness. On this principle, very few criminals have ever fully met the law's demands; for in every case except where imprisonment for life—and death—are the penalties of of law, there is a limitation of time *within* the limits of human life; (that is, the criminal's life is supposed to extend beyond the time involved in the penalty, except in these two cases); and during this limitation of time sleep is taken, during which the criminal is not conscious of his condition; yet his sentence is considered fully met when the space of time has passed that was embraced in it. Therefore it follows that the criminal's consciousness or unconsciousness of his condition was no part of the sentence of the law. Whatever was included in the sentence was only co-existent with the *time* of the sentence.

On the second point: If the consciousness of suffering is the principal ingredient in penalties of law, then the greatest offenders receive the least punishment, if it consists in mental suffering, or remorse of conscience, as is often asserted. Mental suffering or remorse of conscience, is the consciousness of having done wrong, violated law, etc. This violation often repeated, blunts the conscience finally, so that any crime may be committed without the slightest compunction; it is dead to moral feelings, and that which is dead *cannot* suffer. By this rule, criminals are not punished according to the magnitude of their crimes, but the reverse, for the greatest suffer the least. Besides, this confounds the results attendant upon an evil act, with the penalty of the law *for* that act. Penalty of law is exterior to, and entirely separate from, anything that may result to the offender from the act itself. If a murderer when brought to trial should make the plea that he is suffering from remorse of conscience for his deed of blood—will that satisfy the law? Is that the penalty for murder? Every reasonable man will answer—No!

If this system of logic is a failure when applied to human law, will it not also prove a failure when applied to the divine. As human law is interpreted in accordance with the plain wording of the statute defining the penalty of its violation, and nothing less than the execution of that same penalty will satisfy—so with the divine. The law to Adam was, not to eat of one particular tree in Eden. The penalty of transgression of this law was, "Thou shalt surely die." This penalty has never been revoked. It stands to-day as it did in Eden—the penalty of broken law. "The soul that sinneth it shall die," is a "thus saith the Lord," and no man can disannul it or break its force. We may argue that it means this, that, or the other thing, but the law and its penalty still reads the same. It demands satisfaction as rigidly as human law.

As death is the penalty and the highest penalty of human law—so it is of the divine. When the death-penalty is executed upon a criminal we do not argue that it is no punishment simply because his period of suffering is short. Yet it is the extremest penalty of law. Why? Because life is the most valuable possession of any man, and the loss of anything is equal to the value of the thing possessed, to the possessor; and a penalty that takes away life entails upon man the greatest possible loss, and is therefore the greatest punishment. Yet this is not argued from the standpoint of the amount of pain suffered. As the possession of life is the greatest blessing, so its loss is and must be, the greatest loss, and is measured by what he would have received without its loss. As eternal life is an eternal blessing, so the loss of that life would be an eternal loss. As the loss of life is the very and only thing threatened as a punishment for sin, it follows that it is an eternal loss, and an eternal punishment.

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all things" (Acts 3: 20, 21). "Restitution of all things" must consist in restoring the earth to its primal innocence and purity, ere sin entered. If sin be banished to some other realm, it is not thereby destroyed. Evil has not in itself the elements of perpetuity. That only is eternal which has taken hold of the Lord Jesus Christ. This, sin has never done—never can do. That which has not touched the Christ of God, must be destroyed. Death—eternal death—is the eternal punishment of all who are not "partakers of the divine nature." So let it be—so it will be.

Chicago, Ill.

Across the Continent.

J. W. THOMAS.

I arrived here safely on the morning of Dec. 25th, in season to take Christmas dinner with Bro. Carpenter. Found them comfortably well, and glad to see me, and I can assure you I was glad to meet with kind friends, and to find myself in a Christian home, after completing such a long journey.

My trip across the Continent was both pleasant and profitable. We had delightful weather, and an excellent opportunity of viewing the scenery along the great overland route between the Atlantic and Pacific. Our excursion party was under the direction of Mr. Chas. E. Day, of Plattsburgh, N. Y., who is a very pleasant and sociable gentleman, and who took great pains to make the journey comfortable and enjoyable to each member of his party. Mr. Day proposes to take an excursion party east about the first of May. Any wishing to correspond with him can do so by addressing him at Los Angeles, Cal. We had private conversation with some of the company who were not believers in the Savior, and found them ready to give a listening ear to the glad tidings of the gospel. We also found it pleasant to join in singing gospel hymns, and hope the seed thus sown will spring up unto life eternal.

My short tarry in Chicago, and visit among friends was a privilege that I much enjoyed, and one that will not soon be forgotten, as it was my first visit to that great city. It cheered and refreshed me, and gave me renewed strength to pursue my journey. Taking the Burliugton and Quincy route from there we glided onward across the wide-speading prairies of Illinois and Iowa, crossing the Mississippi river in the night, and arriving next day at Omaha on the western bank of the Missouri river. There we rested a number of hours, replenished our lunch-baskets, checked baggage, exchanged tickets, got our party comfortably seated in a car by themselves, and were ready for a ride of nearly two thousand miles through the wild and almost uninhabitable regions of this western world.

One of the most lovely sights that greeted my eyes, was a sunrise on the great Platte valley of Nebraska. Far away in the east the golden orb of day gradually ascended the heavens, casting its bright beams over those limitless prairies, while away to the left the Platte river wound its way like a silver thread along the bluffs that glistened in the sunlight like ornaments on its opposite shore. Onward, onward we sped with car-windows open, and eyes stretched to catch a glimpse of every passing object. Looking away off in a northwesterly direction, we saw what in the night would have been a magnificent spectacle—a prairie on fire! Rapidly the flames spread toward us, hissing and flashing around the train, frightening the farmers, and droves of cattle, and passing quickly by swept onward in the retreating distance, while we sped onward toward the setting sun.

Consulting our guide-book we noticed that we were continually going up grade, and we perceived that the atmosphere was becoming cooler and stronger, until after passing Sidney and Cheyenne, the most important towns thus far passed, we found ourselves at Sherman, the highest point on the road, the elevation being over eight thousand feet above the level of the sea. Here we made a short stop and then passed on over Dale Creek bridge, 126 feet high and 950 feet long.

The scenery over the Rocky mountains is very rugged and broken and nothing specially interesting until we reach Echo and Weber canon. There the scenery is grand and sublime beyond description. Passing the Divide of the continent where the waters flow toward the east and west, we soon plunge down into Echo canon, where great rocks from 500 to 800 feet high tower up on either side, while away in the distance, and almost in every direction, snow-capped mountains reared their lofty peaks. The scenery through this wild country, cannot be described; it must be seen to be appreciated.

Onward we came up through Weber canon, passing the one thousand-mile tree, the Devil's Slide, crossing the river, going under mountains, through tunnels, and up through the Devil's gate, passing a few Mormon villages, we finally reached Ogden in the evening, where we changed cars for the Central Pacific Railroad. I could not form much idea of the appearance of this place, as it was dark when we arrived, and we only had a short time to stop. Leaving this point we rode on hundreds of miles over the barren alkali regions of Nevada, where rain seldom falls, and where it seems impossible for vegetation to thrive, until we reached Truckee, which is a pleasant and prosperous town not far from the State line. Here we waited a few hours, and then were attached to a fast train and came over the Sierra Nevada Mountains in the night at a rapid rate. Passing the Summit, and around Cape Horn (where the railroad is cut in a groove on the mountain side at an elevation of 1400 feet above the river), we came on down grade, leaving the snowy regions behind, and when morning dawned I found myself gliding through the beautiful fields of California, where farmers were plowing and harrowing in their grain, cattle feeding on the verdant hillsides or lying down in the green valleys, gardens flourishing with vegetation, and door-yards decked with ornamental trees and blooming with flowers. What a change in so short a time! From the cold wintry mountains to the beautiful spring-like valleys in just a few hours' ride! Well, California is a strange state, indeed. Here is every variety of scenery and of climate, and every variety of people.

Since my arrival I have been constantly engaged in preaching, and in visiting from house to house, talking, praying, and singing, with the people. Have found some excellent Christians in Fairfield, Vallejo, Antioch, San Francisco, and Santa Clara. Our Conference, which has recently closed, was a blessed occasion. The power of the Holy Spirit was in our midst, and many hearts were melted to tenderness and contrition. On the last day of the feast five came forward for prayers, and the scene was one that will not soon be forgotten by those who were present. The labors of Bro. Carpenter, Sister Clark and Bro. and Sister Reed have been greatly blessed in the spreading of the truth, and the conversion of sinners. Several new churches have been raised up and many, who a short time ago were wandering in darkness, are now rejoicing in hope of everlasting life.

Brother and Sister Reed have been the pioneers on this coast. When they came here several years ago, there were but very few who believed the truths they advocated, but they have traveled and labored extensively through this state and much of the good seed sown has sprung up and is bearing fruit to the glory of God. Bro. Wilson, a dear man of God, has done much to help onward the gospel of the kingdom, preaching when his health would permit, and giving freely of his means to help others preach. Bro. Snow, of San Francisco, and other brerhren have done nobly in helping forward the glorious message of salvation to a perishing world. God will bless and reward them all. My health is improving. I like the people, the climate, the scenery, and above all, the blessed work of preaching Christ. We are holding a protracted meeting here now, and hope to have good news to write you soon. Pray for us.

Santa Clara, Cal., Feb. 4, 1878.

The Amalgam of Prophecy.

O. R. L. C.

To the eye of the prophet, the scenes of the future appear as an amalgam, to be wide apart, seen, and are spoken of in juxtaposition—are blended, mixed; because the whole is transparent as a sea of glass. The prophet's description answers his own rapture, and suits the need of the average devout. It is consecutive only when especially so led. It is impossible for finite minds to sort those scenes and prearrange them in chronological order. Only the eye of faith could perceive their translation into history; and as such translation continues, the order of the fulfilled and of the unfulfilled becomes more apparent.

The two advents are not named in the Old Testament, nor clearly indicated as widely separated events. Not till the first advent had occurred could the second advent be perceived. Then it shone forth gloriously on many pages of the Old Testament, and became the most conspicuous object in the future horizon of the New. The cross shaded the crown till we came between them; then both could be better seen.

It requires very careful study to "rightly divide the word of truth." As you lift the cross, you move nearly every page of God's word, you move also those sympathies of the human heart which draw toward God. The cross will never be obsolete. It is the key-note of the new song. Redemption by his blcod is the basis of the reign with him.

The first advent was divided into two stages, separated by eighteen years of obscuration—the first stage including his birth, circumcision, and disputation in the temple—a period of twelve years; the second stage, including his baptism, ministry, death, resurrection, and ascension—supposed to have occupied about three and a half years. How dimly that advent had been shadowed forth; how marked its era; how full those years of power to reform and educate mankind.

Probably no typical reference was intended in the two stages of the first advent; yet there seem to be two stages in the second advent also set forth.

1st. In the clouds with the angels to call his saints to meet him in the air (1 Thess. 4), perhaps for the organization of his kingdom, or his investment by our Father in the presence of the saints and angels with power and authority to reign on David's throne as King of earth (Dan 7: 13, 14; Rev. 4th and 5th chaps.).

2d. His descent to earth, with his saints, to take the promised possession (Zech 14: 5; Jude 14, 15).

How long time these two stages of the second advent will occupy, there is nothing to show posterity; nor how long time from the opening of the first to the opening of the second. Neither is there anything to show positively whether or not the rest of the world will know when the saints are taken, nor whether any of them will revisit the earth till they all return with the Lord; nor is the condition of the nations in that interim clearly shown. Hence, obviously, we should be very careful not to dogmatize about these things. Being topics of the most thrilling inter-

est, and especially so are the events are now just impending, we naturally study them with intense interest; but a little right reflection will lead us to do it with a most kindly fellow-sympathy.

It is not strange that themes so exciting should turn wild heads, and set them to spinning all sorts of fancies. We will serve the Lord better in our time by keeping steady; affirm only what is positively revealed, and compare notes patiently about the rest. More light may come—not by new revelations, nor visits of angels or translated saints; but by the opening of the word under the increasing light of fulfilling prophecies. We are not to be saved by faith in the King of the North, nor in the Man of Sin, nor in chronology, nor in Judah and Israel, nor in the nations, nor in an order of events, nor in the sign of the Son of Man, but by such a faith in Jesus Christ as will work out a character and life agreeable to him.

Hudsonville, Mich.

Who Is Responsible?

S. K. GIBSON.

This question came up at the fireside on Christmas day. The town had been enjoying a precious season of revival interest; many souls had been converted to God, backsliders had been reclaimed; the churches, each organization, had been strengthened by the addition of new members. Some of these members were of marked ability, lawyers and merchants and other professional men; some of these had been intemperate—had reformed. God had done a wonderful work in the salvation of this people; and the "revivalist" who had managed this and had worked up such a remarkable interest, had the praise of men—"a wonderful man." But now he has gone to other fields of labor, and now comes the holidays. What is to be done?

Here are Bible meetings coming on, the gospel of the kingdom is being preached, and the people are being warned of perilous times, and a coming One to judgment. But this is held as an innovation, they look upon this as another gospel. This preacher is not of us; he is another man. He may influence some of our lambs. Let us get up a Christmas-tree here. We can make a fine display of presents to our friends, and everybody will know just how beautiful our gifts are, and how much we respect the birth of our dear Redeemer, and how we sanctify the very time of his birth and hold it in sacred memory, and then our left hand will know just what our right hand is doing. We will do it; and to make the time and place more attractive and sacred to the minds of these "new born souls," we will hold it in the new and unfinished church. The tree shall be a beauty, an emblem of our immortality, reaching to the very pinnacle—to heaven. And then when this is over, we will have some good things to eat and drink, and we will invite all who have money to come and buy and eat and drink and be merry. It is Christmas eve—why not?

A "festival" is arranged—things are bought and sold in the house built for the worship of God. Professed Christians lead it on. Ladies, with their winning smiles and words make the place attractive, and they invite both the wine-bibber and the glutton, the professor and the non-professor, to the banquet. It is now "high glee." "Auction! auction! who'll bid?" Cakes and pretty women are put up; one to be "knocked off" and eaten; the other to be voted for at so much a vote. Money must be raised for the glory of God—no matter just how! Fun will bring it, so let us have fun! "Please the world and get their money."

But this is soon over, and now, what? "Oh, a dance," say the giddy. "It is no harm to dance on Christmas eve; we can show our respect for Christ by celebrating his birth." They go to the hall and dance, professor and non-professor, and some of these "new-born souls" go too. Of course it is no worse, say they, than what has been done in the church.

The show, the feast, and the auction sale, and the high glee, all inspire to excite them on; so the company, the music and the dance, all inspire to fascinate and hold them there through the night until the "gray dawn," and when nature is exhausted, they retire. The hour for reflection comes. They justify themselves on the ground that older professors invited them out, led them on, and encouraged them to enjoy themselves the very best they could; this they done in the way provided. Who is responsible?

Wilton Junction, Iowa.

"No Prophecy of the Scripture Is of any Private Interpretation."

2 Peter 1: 20.

J. P. MARQUAND.

Since the foundation of the world no people have gone so extensively into prophecy as the Second Advent people. In their honest zeal and enthusiasm to discover the truth and know the mind and will of God, they have made many mistakes and blunders, like children learning to walk, who often stumble and fall; but by perseverence and looking to God, these things will be overcome, and they will be established, rooted and grounded in the faith, and in love (Colossians 1: 23; Ephesians 3: 17).

How then can we know the right from the wrong, error from truth? We must appeal to the only infallible guide, the Holy Spirit that dictated and wrote the Scriptures. Each one must know for himself or herself by looking to God in prayer and meditation. Our own opinion is that the Scriptures will bear two meanings, one being spiritual, the other literal, like a wheel within a wheel; the internal and the external, the interior and the exterior, heavenly and earthly. Jesus said to the Jews, "If I have told you earthly things, and ye believe not, how shall I tell you of heavenly things" (John 3: 12). The earthly things are the external, the heavenly things are internal. That which is of the flesh is flesh; that which is of the spirit is spirit. On no other hypothesis can we explain the word of God, than by a wide range, allowing both spiritual and literal in their interpretation. Take the words, "The kingdom of God." One says it is all literal; another says it is all spiritual. Well, they are both wrong, for it is both spiritual and literal. David built Mount Zion in Jerusalem, the strong hold; and this was a type of the spiritual, while the city of Jerusalem was a type of the literal. We must compare Scripture with Scripture to get at the true meaning, and rely upon the Holy Spirit to help us. This is the key that unlocks the truth, and unfolds its true significance. Many persons with much ingenuity have tried to give a private interpretation to Scripture, without having resource to the influences of the Holy Spirit to guide and teach them. All such interpretations must be vague and indefinite.

In our investigations to elucidate the truth we must have the anointing spoken of by the apostle (1 John 2: 27). This corresponds with Rev. 3: 18, where it speaks of eye-salve that we may see. I am satisfied that this is the difficulty with all of us; not sufficient illumination of the Holy Spirit. Would there be so many mistakes if we went to God, asked and obtained the power and the baptism of the Spirit? Would it not lead us into the truth, take the things of Christ and bring them to our remembrance, sanctify and bless us and show us things to come? "As many as are led by the Spirit of God, they are the sons of God." I know there is danger of being led by wrong spirits, and seduced away from God and righteousness, "for many false spirits are gone out into the world;" but go to God in secret, and pray to your Father in the name of Christ, to give you his Holy Spirit, and he has promised to answer that prayer; and if you ask for bread, will he give you a stone? or for a fish, will he give a serpent (Matt. 7: 9)? And when we receive the anointing of the Holy Spirit, it will teach us all things, and we need not that any man teach us; we shall know the truth and the truth will make us free. May God grant it for Christ's sake. Amen.

New York City.

Sunday Schools.

E. D.

It would be impossible for us to estimate the power for good to which Sunday-schools have attained. They are an effectual means of grace by which many poor have the gospel preached to them. It pleased God by the foolishness of preaching to save them that believe. We can bring to mind many instances where it has pleased him to permit humanity to become an instrument in his hands by which he has brought about much good. Robert Raikes began a Sunday-school in Gloucester, Eng., in 1784. The movement was inaugurated, not because good Mr. Raikes lived, but, because God in his infinite wisdom saw the great need of mankind for such a work at that time, and honored Raikes by making him to lead. What a host of praying ones are following in his footsteps to-day, impelled by a desire to aid in the labor of love, by the promulgation of Bible truths. If "from the prophet to the priest every one dealeth falsely" (Isa. 28: 9), how necessary it is that little children should be led to the fountain of truth, where they may find "the old paths, the good way and walk therein" (Jer. 6: 16). God's blessing rests upon the Sunday-school work and workers by which means people are being prepared, that will be able by the grace given them and the knowledge they have attained, to resist the enemy at the time of his greatest wrath, knowing his time is short (Rev. 12: 12). Never was there a time when knowledge was the rule and ignorance the exception among the whole Israel of God as it is now. We may rightfully claim the prophecy, "Wisdom and knowledge shall be the stability of thy times and strength of salvation," as fulfilled. The more perfectly we understand the relationship existing between God and ourselves, the more glaring must our imperfections seem as brought in contrast with perfection, and we are made to think, "O, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out.

Farr's Corners, Wis.

Alcohol and Tobacco.

S. JUDSON.

Who can estimate the evils that have originated in the use of alcohol and tobacco. They are too numerous to mention. They have laid the foundation for many diseases, and caused murder, suicide and insanity. Who can estimate the cost of these two prolific sources of evil? For tobacco alone, how much less than five hundred dollars is expended every day in Johnstown, Gloversville and Kingsboro? Here is a heavy charge, but I think it can be sustained. Those that raise it, those that sell it, and those that use it, are implicated in the crime. I want to ask the solemn question, Can anything be done to check the monster? I appeal to the temperance people to do all they can to check its progress. I think liquor and tobacco are twin sisters. There was a time when God winked at this evil. Now light has come more perfectly, and he commands all men every where to repent. Self examination, be thorough. Thou that sayest another should not get drunk on alcoholic drinks, dost thou get half

drunk on tobacco and cigars? May the Lord help us to practice Bible temperance. There has been a great army raised in Gloversville. Report says that some of the under shepherds have enlisted in this army. This is quite an inducement for the youth and boys to enlist. The air we breathe is impregnated with tobacco smoke. The quid is thrown out on the walk, the essence kept back, goes into the system. When they eat, it has to be laid aside for the moment, but when they pray, they hold fast the thing they love the most. We are taught, if we do not forsake all, we cannot be Christ's disciple. In the steam car they use common sense to stop the force when needed. We have a popular tobacco car, going at railroad speed, and report says that two-thirds or three-quarters are going in that direction. Who will enlist to be brakeman on this car. We hope the ministry will not be backward in this work.

Gloversville, N. Y.

The Rock of Salvation.

L. C. KERR.

"Lead me to the *rock* that is higher than I" (Ps. 61: 2)

Christ is referred to in many places in the Scriptures under the figure of a "rock," evidently to convey the idea of firmness, solidity, and durability. It is one of the most appropriate emblems for the purpose that could be selected. If we wish to choose a foundation for a house, one that would not wash away by freshets or floods, or tumble to pieces by a severe shock of an earthquake, or crumble into fine particles by the decaying hand of time, we would be the most likely to select, of all other substances, that of *rock*. And this wisdom is fully recognized and commended by the Savior in the 7th chapter of Matthew, where a fit emblem to represent its opposite is selected, which is *sand*.

In this chapter is taught the grand lesson of being fully established in the hope of the gospel, and not a mere profession, or name to live; for reference is particularly made to those who hear and do, and those who hear and do not. Jesus says: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house and it fell not; for it was *founded upon a rock*. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell; and great was the fall of it" (Matt. 7: 24-27).

Man's strength is nothing; a profession is nothing as such; human wisdom, in laying divine plans, is nothing. Human constructions may stand if never tested, or tried, but when tried by all the combined forces of opposition, they fall; because they are human. David saw this when he said, "Lead me to the *rock* that is higher than I"

In this Scripture Christ is the rock or foundation; and it matters not about the floods of temptation, the storms of opposition, or the winds of adversity, how much they may come and beat upon the superstructure laid upon this foundation, it will not move in the least, for it is founded upon the rock, Christ, and cannot be moved. And the man thus established cannot be shaken, because he has something to hold him amid the shock. His hope is there; his home is there; his most endearing interests and prospects are there, and none of these things move him; but with the Psalmist he can exclaim, "My heart is fixed, O God, my heart is fixed!"

This, dear reader, is a blessed condition to be in, and the question may come to you, Are you founded upon this exalted rock? If so, you are richer than the kings of earth. But if you are not in Christ, you have a very poor foundation, that of *sand*, and must sooner or later fall. If you are not upon it, suffer yourself to be led there, and be safe from all coming storms of evil and trial; all else is sinking sand.

"Lead me to the rock that is higher than I." The exalted position of this rock is very desirable. It towers far above the thrones and kingdoms of earth, and all here that is to be admired and aspired to. The king of Israel with all his earthly glory, considered this position far above his when he uttered the text, This is the only place to find pleasure, peace and comfort. Let us be found there.

Scarboro, Ont.

Prophetic Speculation.

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Is it right to speculate in regard to unfulfilled prophecy? If it means simply guessing at it, or announcing certain conclusions without a Scriptural basis, I answer, No. But if it means, as Webster says, in his primary definition: "To consider by turning an object in the mind, and viewing it in its different aspects and relations; to meditate; to contemplate," then we have the fullest assurance that it is not only right, but an important and blessed privilege given the children of God, and sometimes to wicked men, as in the case of the king of Babylon (Dan. 2: 28, 29). And will God withhold from his own children that which he condescends to reveal to wicked men? And is it not only enough to know what concerns us to day, without reference to the future?

Is not that which remains to be fulfilled the object of our hope? And are not these things the subject of prophecy? And are we not obeying the divine command when we take heed to the sure word of prophecy (2 Pet. 1: 19; Rev. 10: 11)? Better make some mistakes than hide in darkness that which involves all our hopes of future blessedness. The past are facts; the future is hope. Let us accept the past, hope for the future, and share his glory when he comes.

DeKalb, Ill.

Reports.

Conference Report.

The California A. C. Conference met with the Vallejo church Thursday, Jan. 17, 1878. The long-looked-for rain was descending beautifully, and had been for several days, which prevented many from being present; but as the time passed, the number increased, and the interest increased more. The report of the last Conference was accepted and adopted. Bro. J. W. Thomas was present, and was invited to participate in the meetings. The Treasurer's report was accepted and adopted. A small amount of cash on hand.

The Antioch church was reported by Sister Schott and Bro. Clark. It organized with twenty-eight members, and has increased to thirty-two. A new chapel is built, the cost of which is two thousand dollars. This church is the fruit of Bro. and Sister Clark's labors with the tent, in Antioch, but not without some opposition. Their request to unite with the Conference was granted.

The Fairfield church was reported to be in a healthy, growing condition, by Bros. Turner, Donaldson, and Fitch. Their number has decreased some by removals. The officers are J. C. Turner, Elder; J. M. Baldwin and J. W. Donaldson, Deacons; Wm. W. Fitch, Clerk; A. T. Hatch, Treasurer. This church has purchased a lot, and erected a building thereon, and has preaching most of the time and social meetings during the week A "Daniel's band" is organized, in which all members belonging thereto have agreed to, and do, participate in all prayer-meetings; singing, speaking and praying, whether a preacher is present or not. This plan is recommended to all churches.

Hornitas church was reported by Bro. Reed as scattered, it having been made up of miners, transient; but those left are holding on. Bro. Reed also reported the Santa Clara church; stated that it was the strongest church that he ever was connected with, and it did not depend on preaching to keep it alive, but all worked together for Jesus.

The San Francisco church had a membership of forty, having lost three by dissmissal, one by withdrawal, and one by death, during the past one half year. During this time the church has labored under great discouragements, both spiritual and temporal, notwithstanding which, it has at no time during the past year, been in a better condition. All seem to be of one mind to press the battle more determinedly than ever, and hold the fort till Jesus comes. H. D. Irwin, Clerk.

The Vallejo church is going ahead in the name of the blessed Jesus, and under the labors of Bro. Carpenter, it is growing stronger and firmer in knowledge and spiritual things. The church appreciates him highly, and his talent is not excelled by any one on this coast. He has been blessed and made a blessing to others. He is one of God's preachers that hew to the line, and lays the ax at the roots of the tree. The officers are J. K. Washburn and S. N. Jamison, Elders; W. H. Pennell and John Thompson, Deacons; John E. Pettis, Treasurer; Geo. W. Downs, Clerk.

Reports of ministers: R. F. Clark reports labors with the tent successful. H. F. Carpenter says he has had a struggle with the Lord as to duty, and has had to preach, so as to show the people their sins; has lacked no good thing, has never complained, but trusts in God and is happy in his work.

D. D. Reed's last labors was in Mariposa, where the ministers would not come out to hear him, but cautioned the people against him, calling him one of the "*devil's imps;*" but the good seed was scattered there, and he with Bro. Thomas will soon hold a protracted meeting in that place. J. W. Thomas was deeply impressed from reports and meeting with us in Conference of duty to come to this coast, and is much pleased with the spirit developed, and is here ready to work—not to burden.

Sister Clark's remarks on missionary work, sent the Spirit like electricity through the heart, and additional remarks from Brn. Reed, Thomas, Carpenter, and others, aroused the sensibilities to the work.

A motion by Bro. Donaldson to appoint one person from each church to solicit and receive funds for carrying forward such work, was adopted.

H. H. Snow's resignation as one of the State Committee was accepted, and A. J. Young appointed to fill the vacancy. It was decided that the next Conference should be held in Petaluma in connection with the Tent and Campmeeting, which is contemplated to be held in that place in July. A vote of thanks was tendered to the friends for hospitalities. Adjourned.

We would gladly give a description of these meetings, but any attempt on the part of human effort, would fail. We never have witnessed any thing like it on this coast. The Spirit and power of God was manifested, and increased from the first to the last. Saints wept for joy, and sinners wept and yielded to God. Several were converted and reclaimed. Nothing but harmony prevailed. All present were blessed, and went forth rejoicing. A. J. YOUNG, Sec.

drunk on tobacco and cigars? May the Lord help us to practice Bible temperance. There has been a great army raised in Gloversville. Report says that some of the under shepherds have enlisted in this army. This is quite an inducement for the youth and boys to enlist. The air we breathe is impregnated with tobacco smoke. The quid is thrown out on the walk, the essence kept back, goes into the system. When they eat, it has to be laid aside for the moment, but when they pray, they hold fast the thing they love the most. We are taught, if we do not forsake all, we cannot be Christ's disciple. In the steam car they use common sense to stop the force when needed. We have a popular tobacco car, going at railroad speed, and report says that two-thirds or three-quarters are going in that direction. Who will enlist to be brakeman on this car. We hope the ministry will not be backward in this work.

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The California A. C. Conference met with the Vallejo church Thursday, Jan. 17, 1878. The long-looked-for rain was descending beautifully, and had been for several days, which prevented many from being present; but as the time passed, the number increased, and the interest increased more. The report of the last Conference was accepted and adopted. Bro. J. W. Thomas was present, and was invited to participate in the meetings. The Treasurer's report was accepted and adopted. A small amount of cash on hand.

The Antioch church was reported by Sister Schott and Bro. Clark. It organized with twenty-eight members, and has increased to thirty-two. A new chapel is built, the cost of which is two thousand dollars. This church is the fruit of Bro. and Sister Clark's labors with the tent, in Antioch, but not without some opposition. Their request to unite with the Conference was granted.

The Fairfield church was reported to be in a healthy, growing condition, by Bros. Turner, Donaldson, and Fitch. Their number has decreased some by removals. The officers are J. C. Turner, Elder; J. M. Baldwin and J. W. Donaldson, Deacons; Wm. W. Fitch, Clerk; A. T. Hatch, Treasurer. This church has purchased a lot, and erected a building thereon, and has preaching most of the time and social meetings during the week. A "Daniel's band" is organized, in which all members belonging thereto have agreed to, and do, participate in all prayer-meetings; singing, speaking and praying, whether a preacher is present or not. This plan is recommended to all churches.

Hornitas church was reported by Bro. Reed as scattered, it having been made up of miners, transient; but those left are holding on. Bro. Reed also reported the Santa Clara church; stated that it was the strongest church that he ever was connected with, and it did not depend on preaching to keep it alive, but all worked together for Jesus.

The San Francisco church had a membership of forty, having lost three by dismissal, one by withdrawal, and one by death, during the past one half year. During this time the church has labored under great discouragements, both spiritual and temporal, notwithstanding which, it has at no time during the past year, been in a better condition. All seem to be of one mind to press the battle more determinedly than ever, and hold the fort till Jesus comes. H. D. Irwin, Clerk.

The Vallejo church is going ahead in the name of the blessed Jesus, and under the labors of Bro. Carpenter, it is growing stronger and firmer in knowledge and spiritual things. The church appreciates him highly, and his talent is not excelled by any one on this coast. He has been blessed and made a blessing to others. He is one of God's preachers that hew to the line, and lays the ax at the roots of the tree. The officers are J. K. Washburn and S. N. Jamison, Elders; W. H. Pennell and John Thompson, Deacons; John E. Pettis, Treasurer; Geo. W. Downs, Clerk.

Reports of ministers: R. F. Clark reports labors with the tent successful. H. F. Carpenter says he has had a struggle with the Lord as to duty, and has had to preach, so as to show the people their sins; has lacked no good thing, has never complained, but trusts in God and is happy in his work.

D. D. Reed's last labors was in Mariposa, where the ministers would not come out to hear him, but cautioned the people against him, calling him one of the "*devil's imps;*" but the good seed was scattered there, and he with Bro. Thomas will soon hold a protracted meeting in that place. J. W. Thomas was deeply impressed from reports and meeting with us in Conference of duty to come to this coast, and is much pleased with the spirit developed, and is here ready to work—not to burden.

Sister Clark's remarks on missionary work, sent the Spirit like electricity through the heart, and additional remarks from Brn. Reed, Thomas, Carpenter, and others, aroused the sensibilities to the work.

A motion by Bro. Donaldson to appoint one person from each church to solicit and receive funds for carrying forward such work, was adopted.

H. H. Snow's resignation as one of the State Committee was accepted, and A. J. Young appointed to fill the vacancy. It was decided that the next Conference should be held in Petaluma in connection with the Tent and Campmeeting, which is contemplated to be held in that place in July. A vote of thanks was tendered to the friends for hospitalities. Adjourned.

We would gladly give a description of these meetings, but any attempt on the part of human effort, would fail. We never have witnessed any thing like it on this coast. The Spirit and power of God was manifested, and increased from the first to the last. Saints wept for joy, and sinners wept and yielded to God. Several were converted and reclaimed. Nothing but harmony prevailed. All present were blessed, and went forth rejoicing. A. J. YOUNG, Sec.

Wisconsin Annual Conference.

Met pursuant to notice, on the 14th of Feb., 1878, and after receiving the credentials of delegates, the following officers were elected for the ensuing year: President, P. Hitchcock; Secretary, Wm. Sheldon. The usual committees on business, on preaching, and ordination were duly appointed, after which considerable time was consumed in reports from churches and ministers, in the course of which several revivals were reported in the state. The Melvina church was added to the Conference, and a letter of dismissal was granted to Eld. E. P. Graves at his own request.

The following quarterly meeting Evangelists were elected: for Southern District, Geo. Howard; for the Northwestern District, S. J. Adams; for the Southwestern District, P. Hitchcock; for Eastern District, B. N. Meigs.

The following delegates were elected to attend the Western Publishing Society. Wm. Sheldon, Geo. Howard, and P. Hitchcock; and Wm. Sheldon was elected as a delegate to attend the Eastern Society meeting.

The following committee was chosen for the State Camp-meeting: G. C. Meigs, Wm. Sheldon and Geo. Howard.

After some deliberation, the Conference passed the following:

Resolved, That in the judgment of this Conference, our churches should procure as pastors, only those ministers who are in regular standing in the A. C. Conference.

As an auxiliary to this Conference, under an independent organization, a State Mission Society was organized for the exclusive purpose of opening new fields, to be added to the Conference, the plan of which will be given by the Secretary.

Our devotional meetings connected with the Conference were truly good, and harmony prevailed at every meeting. Several started to serve the Lord. We all felt new courage to go on in the good work.

WM. SHELDON, Sec.

Crisis please copy.

Wisconsin Missionary Society.

The Wisconsin Advent Christian Conference met at Sparta, Wis., Feb. 14, 1878, and aside from regular business, organized a State Missionary Society, by adopting a constitution and by-laws, and electing the following officers: G. C. Meigs, Arena, President; Philo Hitchcock, West Salem, Vice President; George Howard, Magnolia, Secretary; Hagerman Palmer, Sparta, Treasurer.

Any person is entitled to a certificate of membership upon the payment of five dollars, and this entitles him to vote at any meeting of the Society. Eld. Philo Hitchcock was chosen Evangelist, with a salary fixed at ten dollars per week for actual service. The Society has to start with forty members.

And now a word to the brethren throughout the State: Knowing the time is short, and seeing the necessity of a more united effort on the part of all who are looking for the coming of the Bridegroom, this Society is organized that our labors may be more effectual. Its object: to send the "Gospel of the Kingdom" into the destitute fields of the State.

Dear brethren: As you well know, our numbers are not large. We are not rich in the things of this world; yet much good may be accomplished if each will do what he can. You well know our preachers are poor, yet every one present at the Conference became a member of this Society. We are starting out well, and by the grace of God we will succeed. Each of you want a share in this work. Send me your names, accompanied with five dollars, and we will send you a certificate of membership by return mail. If it is not convenient to send the money now, send your name, and you can pay the money sometime *during* the year. You, dear brethren, who cannot pay five dollars, and can pay *something*, no matter how little, please send it along, and the Lord will bless you, according to your needs. Try it and prove him (Mal. 3: 10).

Any one wishing meetings to be held in their locality, will correspond with our State Evangelist, Philo Hitchcock, West Salem, LaCrosse Co., Wis. Any one sending names for membership, or money, will direct to George Howard, Magnolia, Rock county, Wis.

All ministers belonging to this Conference are authorized agents to solicit names for membership. GEORGE HOWARD, Sec.

Crisis please copy.

Report from Eld. F. H. Kenny.

Left home Jan. 12, 1878, for Clear Lake; arrived on the 13th; found the church assembled in their neat and comfortable house of worship, listening to Bro. E. A. Marsh. Found the dear brethren and sisters ready and willing to work for the salvation of those out of Christ here. I remained there thirteen days and gave twelve discourses. Bro. Marsh preached part of the time, the brethren and sisters helping by prayer and exhortation, Sr. Janes especially doing what she could and the result was an awakening in the church and the conviction of sinners, and some eight started to serve the Lord, and, as the interest was good, the brethren thought it best to continue the meeting, so I bade them adieu to go to Traer, Tama county. Came there on Thursday, the last day of January; stayed over two Sundays. This was to be the Quarterly Meeting of the Christian Conference, but as there was none of the officers there, no business was done. So all the time was devoted to preaching and devotional exercises, which was well attended and well enjoyed. Bro. Myers was with us one Sunday at the first part of the meeting. The interest was on the increase all through the meeting; while I stayed, some twelve in all made a start to serve the Lord; some of these were backsliders. I left a growing interest, and the meeting was to continue. Hope there will be a good gathering into the fold of Christ. Am now at New Hartford; may stay here a few days, then I will go to Manchester, Deleware county, my old field of labor, to preach the word of the Lord to that church, where I hope for good to be done.

Dear brethren and sisters, Jesus is soon coming. Let us watch and pray lest we fall out by the way. It is too late to contend about non-essentials. The Lord help us to preach Christ Jesus.

Dedication.

The dedication of the Advent Christian church of Antioch, Cal. (says the Contra Costa, Cal., *News*), took place on Thursday evening, Jan. 24, and, notwithstanding the storm, there was a good attendance. The architectural design of the house is Gothic. The building is very neat, comfortable, and substantial, being 32x52 feet. It cost about $2,000. The funds for erecting the chapel were raised within their own society, which speaks well for their financial condition. The services were conducted by R. F. and M. J. Clark, assisted by H. F. Carpenter, J. R. Thomas, D. D. Reed, and G. M. Ficks. An able and well-delivered discourse by H. F. Carpenter, of Vallejo, was highly appreciated. The subject was from 1 Kings 8: 18, "Whereas, it was in thine heart to build a house unto my name, thou didst well that it was in thine heart."

Redemption saves men, and destroys none. It operates on the principle of mercy, and not of justice.

Bedemption's greatest element is love. Every element in this plan is in harmony with the others.

Correspondence.

From W. H. and S. Shriner, Washington, Kas.

BRO. BURR:—We want to contribute our mite to help support the A. C. TIMES. We are glad you have been able to increase it again to three-fourths its size, and hope that you will be so propered that you can restore it fully. We don't know how we could do without it. We are trying to do what we can to sound out the last message of warning to the people, and though we meet with some discouragements, yet our trust is in the Lord, and for him we are looking and waiting.

From C. D. Lewis, Ottawa, Minn.

BRO. BURR:—It is a great comfort to me to read the letters from God's people scattered all over the land, and to know that Jesus is soon coming to wake up our loved ones, that have fallen asleep, and that he will bring us eturnal life, when he comes. Brethren and sisters, let us live near to the foot of the cross; let us watch, as we know not the dav nor the hour Jesus will come to awake the dead, and change the living, and take vengeance on those that know not God. My prayer is that we may be found with the armor on, and be ready to enter in to the marriage supper of the Lamb.

Bro. Burr, pray for me that I may fall not out by the way; that I may ever look up to Jesus who is the author and finisher of our faith, and although God's peculiar people suffer persecution, yet we know Christ died for us, and rose again and has assended on high to intercede for us poor worms of the dust. May we be ready when he comes, is the prayer of your unworthy brother.

From Eld. Stephen E. Mabey, Oneida, Ill.

BRO. BURR:—I think it might be encouraging to many friends to hear a few words from me. I am not idle in the Master's vineyard, there is enough for us all to do, and after having done all we can, feel to say we are but unprofitable servants, and have done nothing more than our reasonable service. But how far short are we of doing all we can. If ever the Christian soldier should be faithful, it is now. Dangers and perils thicken around; enemies bold and reckless; cowards faltering by the way, falling in the rear of the army of our Great Captain, when he is soon to bring in an eternal victory over all his foes. As he has always been victorious in all the conflicts of the ages past, he will in the impending struggle of earthly antichristian powers and rulers. "He will show in his times who is the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light, to whom be honor and power everlasting" (1 Tim. 6: 15, 16). Although the "heathen rage, and the people imagien a vain thing, the kings of the earth set themselves and the rulers take counsel together, against the Lord and against his anointed, he shall speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion (by promise, decree, and calleth those things which be not as though they already were, Rom. 4: 17), thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. The instruction is "be wise now therefore, O ye kings, be instructed ye judges of earth, kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little: blessed are all they that put their trust in Him."

It appears to me we are on the threshold of mighty events. In an age on ages telling to be living is indeed sublime. Hark? the waking up of nations, Gog and Magog to the fray. We should be living as God's faithful children, and as watchmen on Zion's walls on the watch tower of

expectation and hope giving "meat in due season" to "the household of faith," admonishing them to "lift up your heads and rejoice for your redemption draweth nigh." The nations are getting angry; gathering for the strife, preparing for war. The wicked are doing wickedly, waxing worse and worse; decieving and being decieved. But, thank God, there is a change soon to be wrought, not by man, or human agency, but the Lord Jesus from heaven, who has undertaken to destroy the works of the devil, and all his emissaries, and "he will bring forth judgment unto victory"—not fail or be discouraged. Let justice and peace reign in the earth. Let victory be given his saints over death and the grave, sin, and all its results.

I have just closed up a meeting at Nekoma of twelve evenings, with Bro. Friend, which has resulted in much good we think already, and hope more will follow. Some ten or more have convenanted anew to serve God, and live to his glory. Some for the first time. Great interest is felt in the community, and others have helped on in the good work. I formed some pleasant acquaintances with some of the Christian Church south-west of here with whom I felt at home. Hope we shall meet them again ere long, and finally in the Kingdom. Friends here may unite together and put up a house at no distant day, for Christian worship.

A New Hymn and Tune Book.

Some twenty years ago, in 1858, we issued specimen pages of a Hymn and Tune Book upon a somewhat novel plan, unequalled for compactness and portability by any publication which we had ever seen, and announced that the work might be completed by the selection of some five or six hundred of the best hymns in the language, with a sufficient variety of tunes, both old and new, to furnish a volume which, while it could be easily carried in the pocket, would contain "a sufficiency of hymns and tunes for all ordinary occasions of worship."

In 1855 we issued a small hymn-book, in the preface to which we expressed our hope yet to prepare a "Hymn and Tune Book, portable in form, and Scriptural and devotional in character, for the use of the lovers of sacred song."

After so many years' delay, amid multiplied cares, duties and labors, and with a growing sense of the magnitude of the work, and of our own incompetency to perform it worthily, we have concluded that it may be the will of the Master that we should undertake the accomplishment of our long-cherished purpose. We have accordingly expended several hundred dollars in procuring new fonts of music and other type of the choicest character, and have made partial arrangements for such assistance as may be needed, and we hope ere long to produce a volume, if the Lord permit, which will in some respects be unlike any book now in existence so far as we know, and which will contain features which it is hoped may commend themselves to the approval of those who "sing the Lord's songs," even though "in a strange land."

It is not designed to make a book of mere evanescent music, nor of hymns which are destitute of sense and poetry, nor is it proposed to prepare a book so correctly stupid that the common people will not use it; but rather to afford such a variety as may conduce to general utility and assist the people of God in honoring him who "giveth songs in the night," and who not only brings us up from the horrible pit and the miry clay, but who also puts a new song into our mouths, "even praise unto our God."

There have been persons whose grandest life work has been condensed into a single hymn. What did Augustus Toplady do in his whole life's ministry taken together, which could compare with the writing of that hymn:

"Rock of Ages, cleft for me?"

and what was the whole useful life-work of Charlotte Elliott, compared with that one song of penitence and faith which has belted the broad globe with its melting pathos, and has voiced the hungerings and longings of ten thousand weary souls in these words:

"Just as I am, without one plea,
But that thy blood was shed for me.
And that thou bid'st me come to thee,
O, Lamb of God! I come!"?

He to whom God grants grace to "sing unto the Lord a new song," in the language of which all the people learn to pray and praise, has been honored above the builders of the temples, or the wearers of earthly crowns. Such an honor any one might devoutly covet, but, though we may not attain to such favor, yet if we may be permitted to discover, arrange and send forth some neglected and forgotten gems of song, with others "whose praise is in all the churches," this will be to us a joy and a blessing.

And we earnestly request our readers to pray that in all this matter we may be led by the teachings of his living Word, and by the inward guidance of the Holy Ghost, so that we may be kept from every wrong way and guided in the right course. We would not enter this path unbidden, nor tread it unguided by the Lord. Pray for us, that in this and in all things God's will may be our own.

We shall be thankful for any suggestions from friends or strangers, and though we have at our command thousands of hymns and tunes more than we shall be able to use, yet we shall be glad to examine anything which friends may wish to submit. Any person having music to send will please write us first, and allow us to send them such directions as will avoid loss on their part and labor on our own. Address, H. L. HASTINGS, Office of *The Christian*, 342 Washington St., Boston, Mass.

The Eastern Question in the Light of Prophecy: The Return of Isreal to Palestine: The Order of the Resurrection: The Coming of the Son of Man. By H. G. McCulloch.

The above work is now ready; single copies 10 cents; $1.00 per dozen; $6.00 per hundred. Address all orders to B. W. Holmes, 91 South Green Street, Chicago, Ill., or H. G. McCulloch, DeKalb, Ill.

Christian Life.

The Everlasting Throne.

The old cities are shaken down; the broad-based pyramids are crumbling; the finest carvings on the noblest temples have gone to decay; thrones that had supreme power have disappeared; fowls brood where priests taught; everything in this life is perishable; time triumphs over all that men's hands can do; but God's throne never changes. No revolution sweeps through that. No blow can strike it. That throne—the throne of grace to which we are called—is near to every part of the globe. It stands over against every man in his time of need, everywhere, and in each period of life, whether he be high or low, rich or poor, educated or ignorant; and whoever has a conscious need may come to the throne of grace to obtain mercy and help. And, God who promises, gives exceeding abundantly more than we ask or even think.—*Selected.*

"In Everything."

There is nothing that interests you that is too little to confide to your God in the solitude of closet prayer. You may enter into your chamber, and shut your door, and, secure of a kindly hearing, you may tell your Father which is in secret of little things that worry and vex you, and retard you in your spiritual life, which are yet so little that you would be ashamed to confess to your nearest friend how great a space they filled up in your heart. Fix it in your mind that there is no duty, however small, which we can perform without God's grace, no trial that we can endure without his aid; no enemy that we can defeat unless the Captain of our salvation speaks to us the conquering word. Let us ever lay our wants before him, and find in his presence the remedy for all our anxieties and our fears; so shall we be careful for nothing, while in everything by prayer and supplication with thanksgiving we let our "requests be known unto God."

"But Sweeter Days will Come at Last!"

My heart was light of care or pain,
What recked I for the wintry blast?
And stepping homeward through the rain.
I paused to catch a single strain:
"But sweeter days will come at last!"

So deep a song, so sweet a tone
Enticed my feet from hurrying past;
The voice that fell to a tender moan,
And rose with the refrain alone:
"But sweeter days will come at last!"

I took the song home in my heart,
And gave it room with sweet things passed;
I wondered if the singer's art,
Or if her soul sang in the part,
"But sweeter days will come at last!"

I knew not then, I know to-day,
Who stayed me thus in chilling blast;
A life shut from the light of day,
With only faith to sing and say,
"But sweeter days will come at last!"

Once more I walked in chill and rain;
The happy years had flown too fast;
My heart was bowed with loss and pain,
When memory struck that chord again;
"But sweeter days will come at last!"

I paused as erst in twilight gloom,
And said, "What precious meed thou hast,
Pale singer of the prison-room,
When thus thy song outlives thy tomb;
'But sweeter days will come at last!'

"And in my grief 'tis sweet to know
'Twas grief that climbed to hopes so vast;
And that 'twas sorrow's overflow
That sang of morn to nights of woe;
'But sweeter days will come at last!'"

My heart went out with happier cheer,
And sang, though yet with clouds o'ercast,
If so, some weeper, passing near,
Or so some careless heart might hear:
"But sweeter days will come at last!"

—*Selected.*

"Have Ye Recieved?"

What? "The Holy Ghost." When? "Since ye believed" (Acts 19: 2). A stirring question. There are many "believers" who, if this sharp trenchant inquiry were made, would pause, hang the head, and, if honest, confess themselves lacking. This celestial Vitalizer seems to be unknown to the great mass of believers. We who look for the Lord are altogether too destitute of the power of the Spirit. The fact is confessed, and deplored. Does sin separate the loving, calming, comforting, reviving presence of the Spirit from our flocks and preachers? Will humility and confession make us a better and more efficient people? We ought to be the holiest, happiest, lovingest Christians on earth. Our faith demands consescration, otherwise we are in peril of the stigma, "Ichabod." For one, I yearn to "walk in" and be "led by, the Spirit." We may pride ourselves upon possessing soundness in doctrinal views, but how about this leading question? Now suppose we re-investigate the Scripture teaching concerning the Holy Ghost in the church. And let preachers preach on the above text to their flocks. Try it, and speaker and hearer will be refreshed.—*D. T. Taylor, in Bible Banner.*

The Mighty Ones.

There are men who seem to be so full of divine influences that wherever they go they carry blessings. There is a strange power in their simplest words which thrills every heart. There is a warm glow in their faces which seem like the outshining of a great altar fire or a hot furnace of love in their bosoms. There is an unction in their prayers which takes hold of men's souls and lifts them up into the very presence of God. Their lives have a holy fragrance. And if you ask for the secret you shall find it to be this: they have been with Jesus. They live with him, and wherever they go they go right from communing with him.

These are the mighty ones of the earth. They live hard by the gates of heaven, and when they come to us they bring their hands and hearts full of rich blessings fresh from God. When a man comes in from outside on a cold, wintry day, he brings winter's chill on his garments. But when one comes from a flower-garden into your chamber, he brings fragrance with him. And when a man comes from the presence of Jesus "all his garments smell of myrrh, and aloes, and cassia out of the ivory palaces." He has been walking in the garden of God, and comes with garments perfumed. Like the men who bore the Eschol grapes from the vine-clad hills of Canaan back into the wilderness, he comes, laden with ripe clusters of the fruits which, with his own hands, he has gathered upon the heavenly fields. He comes as a vessel, only of wood or clay it may be, but a vessel; fresh from the fountain, and full to the brim, and dripping over with the sweet waters of grace.

When such men sit down by the bedside of the sick, they have something to offer besides the common courtesies of friendship or even the tender words of human sympathy and love. They bring a message from the King. They bear healing waters drawn from the deep well of life. When they sit down by the mourner they have something better than the world's cold comfort to present. They bring promises which shine like lamps in the gloom and cast their bright beams far into sorrow's depths. When they sit down beside the tempted, almost fainting one, they have something better than stones to give. They have come from Christ, and bear in their hands "hidden manna." When they go out among the great needs and wants of human hearts they go laden with spiritual gifts. They live so near to the gates of heaven that they catch the accents of the angel's songs, and then come and sing them in men's homes to cheer the sad and weary of earth. They are on such intimate terms with Jesus that he whispers to them many a precious secret of his love, which they can tell again to others who are burdened.

There is no power to be compared for a moment with spiritual power. A celebrated conqueror boasted that with one stamp of his foot he could rouse all Italy to arms. But with all his power he could not have comforted a mourner, nor dried a tear, nor lifted up a fainting spirit. The achievements of physical power will perish, but the things wrought by anointed men will endure forever. Good words once spoken die not. It was more than a fancy of the poet's that the song he had sung he found again long, long afterwards, from beginning to end, in the heart of his friend. A touch of beauty on a human soul will never fade.

This power can be gotten. God will give it to his lowliest. But it can be obtained only in one way. Wealth will not give it. The universities cannot confer it. Genius hath it not among her treasures. It is not one of the jewels in the king's crown. It can only be gotten by living with Jesus.—*Golden Censer.*

Young Folks.

A Voice Within.

"What is it speaks to me when I
Do wrong—I even hear it now—
Which says, 'Obey your mother, child,
Nor cloud with care her brow.'"

Thus spake a little boy at close
Of day, as on his couch he lay,
And poured into his mother's ear
The trials of the day.

"'Tis the good Father's voice that speaks,"
The mother made reply. "O heed
It well, if thou wouldst be his child,
And he will fill thy need.

"O may the still small voice so sweet,
Be ever heard within thy heart;
And like the Mary, loved of old,
Be thine the better part.

"Ne'er may the din and strife of earth
Hide its glad teachings from thy sight;
For Jesus loves each little child,
Who tries to do the right.

"Ne'er may thy young and tender feet
Be found in sin's delusive way;
But mayst thou early seek his face,
And never from him stray."

The London Dust Man.

There he goes! A dusty gloom hangs over the roofs of great London City; a similar gloom fills my room and seems to have touched all the furniture with smoky age, and as I look down from the window into the gloomy street, I see him coming along slowly, and crying in a voice like a plea for help in affliction: "Dust-oh!—dust-oh!—dust-oh!"

When the London fog is gray we cannot see him very far off; he, too, is gray from head to foot with ash-dust, and as he approaches us he comes out of the mist like a phantom, though in reality he is a subtantial, square-built, deep-chested fellow, shod with enormous Blucher shoes (the soles of which are bright with nails), and clad in a loose blouse, and trousers that are tied up about the knees. The blouse is open at the chest, and is lifted to the waist by his big, brown hands, which are tucked in his trousers pockets, and his head is covered by the kind of hat that sailors call sou'-wester. His only ornament is a pair of ear-rings; and with his head thrown back he saunters along the street by the side of his cart, repeating in measured tones his cry: "Dust-oh-oh! dust-oh!"

Now he stops at a house, and his mate—he has a mate who is as much like him as pea is like pea—descends intothe cellar, bringing forth the ashes and refuse that have accumulated in twenty-four hours; and when the cart, which is a square, box-like affair, is filled, he starts for home with his load.

What a queer home it is! It is on the outskirts of the city, far away from the finer streets and buildings. A large space of ground is as gray and dusty as an African or Western desert, and is broken by mounds of ashes, some of which are only a few feet high, while others are almost as high as houses—quite as high, in fact, as the dismal little shanties on the edge of the reservation in which the dust-man and his fellows live. Other carts and other dust-men are constantly coming and going, dumping one load and then returning to the city for another, and as soon as a load is dumped it is attacked by a crowd of men, women and children, who, with shovels, rakes and hooks, turn it over and over, and raise stifling clouds of dust.

The reader may think that the collections made by the dust-man are valueless but such is not the case.

There are more than 300,000 inhabited houses in London, consuming more than 3,500,000 tons of coal a year; and besides the ashes from this great quantity of fuel, the dust-man gathers the other refuse of the houses. He is employed by a contractor, who agrees with the corporation to remove the ashes, etc., out of the city, and the contractor divides every load into six parts, as follows: Soil, or fine dust which is sold to brickmakers for making bricks, and to farmers for manure; brieze, or cinders, sold to brickmakers for burning brick; rags, bones and old metals, sold to marine-store dealers; old tin and iron vessels, sold to trunk-makers for clamps; bricks, oysters and other shells, sold for foundations and road-building; and old boots and shoes, sold to the manufacturers of Prussian blue.

Sometimes much more valuable things than these are found, and the reader may remember the romance that Charles Dickens made out of a London dust-man—"Our Mutual Friend."

It is in sifting the different parts of a load that the men, women and children, are employed; they are as busy as ants; mere babies and wrinkled old dames take a part in the labor, and all of them are covered with dust and ashes that they are anything but pleasant to contemplate, though, as a rule, they are useful, honest and industrious members of society.

"Dustie" is what the Londoners familiarly call the dust-man, and only a few know in what ignorance and poverty he lives. One would think that he would work himself into a better occupation, but his family have been dust-men for generations, and the generations after him are not likely to change.—*St. Nicholas.*

Those young men who watch the clock to see the very second their working hour is up—who leave, no matter what state the work be in, at precisely the instant—who calculate the exact amount they can slight their work, and yet not get reproved—who are lavish of their employer's goods—will always be the first to receive notice, when times are dull, that their services are no longer required.

Every Christian loves his enemies; therefore God loves his.

There is no death in the redemptive plan.

Selected.

Constantinople.

Constantinople has undergone more sieges than any other city in the world. It has been besieged twenty-three times; twice by the ancient Greeks; thrice by the Roman Emperors; once each by the Latins, the Persians, the Avares, the Sclaves, and by one of its dethroned sovereigns, Michael Paleologus; twice by the Bulgarians; once by Byzantine rebels; seven times by the Arabs; and three times by the Turks. It was taken but six times: by Alcibiades; by the Roman Emperors Septimus, Severus, and Constantine; the Doge Dandalo; the Count Baldwin; the Emperor Paleologus; and Mohammed II.

In A. D. 672, under Constantine II., it was besieged for seven years by the Arabs. They made the surrounding country a desert, uprooting trees, leveling villages and habitations, and converting the flourishing environs into a waste. Then came the Crusaders in 1204. The devastation committed by the French and Venetian champions of the cross exceeded even that of the Arabs. They burned the richest and largest quarter of the city, and inflicted such a blow on it that it never recovered its former wealth and prosperity. They profaned the Cathedral of St. Sophia, broke into the tombs of the Byzantine Emperors, dragged out their skeletons, and scattered their bones in the streets. They fired the public libraries, ridiculed the Greek religion by decking the horses with the vestments of the clergy, and their heads with the pontifical tiaras.

Were it not for the incomperable beauty and advantages of its situation, Constantinople could never have risen again from its ashes and survived such terrible calamities.

What now is most to be feared is, that if the conditions of peace prove very hard, and the Sultan is obliged to cede a large extent of territory to the Russians, the partisans of the deposed Murad may attempt a revolution and the dethronement of Abdul Hamid. It is easy, by methods often practised in Ottoman history, to put a reigning Sultan out of the way. His own servitors may strangle or poison him, or his own guards betray him. There has not been an hour since the present one was on the throne that plots have not been devised to open the way to a successor. Not long ago thirty or more of Murad's body servants were seized in the dead of night and strangled on suspicion of conspiring for his restoration to power. The Court party is deservedly unpopular. Damad Pasha, the brother-in-law of the Sultan, has marred the plans of the wisest generals; has pilfered right and left, and obtained such complete control of the Sultan that his Majesty is no longer master of himself.—*Philadelphia Press.*

God's Beautiful City.

Away, far away, 'mid the realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city, so high and so bright,
Where is known naught of sorrow, nor death, nor night.
Beautiful city! Beautiful city!
O blest abode! O home of God!
Where streets by the feet of the sinless are trod.

They roam through the gardens of endless spring;
They crowd all thy portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing,
Beautiful city! Beautiful city!
Hark! hark! again! the angelic strain—
As gleams through the crystal that burnished train.

There the life-fires brighten, and burn, and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold;
And the dwellers immortal shall never grow old.
Beautiful city! Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King, in his power sublime,
When the last sands shall drop from the glass of time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime.
Beautiful city! Beautiful city!
Bright capital where saints will dwell,
And reign on the throne with Immanuel.

As jewels flash on the brow of a queen—
As the jasper and ruby in crowns are seen—
God's city wrapped in its silver sheen,
Will be set like a gem in the new earth's green.
Beautiful city! Beautiful city!
City of flowers and peaceful bowers!
Come down and illumine this dark world of ours.

I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed the King in his beauty may see,
And live in his presence eternally.
Beautiful city! Beautiful city!
In royal state blest mansions wait,
And beckon us on through the pearly gate.

I shall go where the summer will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.
Beautiful city! Beautiful city!
Let us enter in a crown to win!
Our words but half tell of the glory within.
—*D. T. Taylor.*

Conditional Immortality.

The time has evidently come when the whole subject of the future state should be reinvestigated from its foundations and carefully considered in the light of reason, nature and revelation. And if those who study it could be induced to lay aside for the time, so far as possible, their prejudices, and listen in the spirit of Christian charity and courtesy to what others, who may perhaps be as wise and good and honest as themselves, may have to offer as the fruit of their own study, and if, divesting themselves of all assumptions and hypotheses and speculations and human philosophies with respect to the nature of the soul, concerning which we all really know so little, they would address themselves, in an humble, child-like spirit, to the inquiry, What does reason, what does nature, and, above all, what does revelation, teach concerning its destiny—might we not hope that the Christian world would be able to come together on this question? The truth is somewhere; and it ought to be found—and it will be found and recognized if God has meant to reveal it to us, as we believe he has—in his word.

The unending conscious existence of all men alike, whether saved or lost, is so universally accepted and so confidently asserted by religious teachers of every name, that it has come to be regarded as one of the fundamental doctrines of our religion—an axiomatic truth which it would be impious to call in question.

And so the controversy has been mainly between those who hold to the doctrine of eternal punishment of the irreclaimable and those who hold to the final salvation of all men; universal immortality has been the common ground on which both parties have stood while opposing each other.

When the writer ventured to inquire for himself concerning this doctrine, which he confidently held and has earnestly preached for many years, because it was the orthodox doctrine—may God forgive him, for he did it ignorantly! he was amazed to see how our Christian philosophers and theologians had almost universally assumed its truth without attempting any proof; how most of them had acknowledged that it could not be proved, and how superficially it had been argued by those who had attempted to prove it. Most of the arguments from the supposed nature of the soul are equally good and conclusive in proving the immortality of animals as well as of men; the arguments drawn from the instincts and desires of the soul would prove also, if they prove anything, that everything man desires and hopes for is assured to him, whether he uses the means to obtain it or not, and cannot indeed be forfeited; and those drawn from the analogies of nature, which so beautifully foretoken the future state, are assumed to prove that any state hereafter must unquestionably be an endless state, and that none could or would come short of it—although these analogies, so far as they teach anything, teach that it is the fittest only that survive; a doctrine which is at true in supernatural as in natural things. And in all this reasoning, the great fact which vitiates the whole is entirely overlooked—the fact that man has fallen from the state of purity in which he was created, and that now, while eternal life is offered to his hopes, it is not as a boon that is assured to him, but as one to be sought for and attained to, if attained at all, in a way which nature and reason cannot make known, but which it is the very object of the Gospel to reveal. This is the only sure foundation on which the Gospel can rest.

But coming to the word of God with the assumption that the life which the Gospel offers to him is already assured, and has not been and cannot be alienated, all its teachings have been construed so as to accord with this dogma. Whatever is said of the death of the wicked and the eternal life of the righteous is taken in a tropical and unreal sense; the distinction between the soul and the spirit, the soul life, which man has in common with all animals, and spiritual life which belongs to the children of God only, is quite overlooked. The words *psuche* and *zoe*, two distinct words in the original, the former referring to the natural life of man, and which is declared to be transitory, and the latter referring to the higher life given in the new birth and declared to be eternal, are both translated by one and the same word, life, and both considered as being equally permanent and inextinguishable. The real purport and meaning of the sacrificial system and of the atonement made by Christ have also been greatly obscured in the presence of this dogma.

The real virtue of these sacrifices consists not in the suffering but in the death of the victim—one life given for another. The suffering is incidental, not primal. The great object and end of Christ's mission to a dying world was not by suffering to save us from suffering, but by dying to save us from death; not to bring eternal happiness to immortals, but eternal life to dying men. The greater includes the less, and in giving this life he gives with it all other conceivable good. The gift of God is not Christ the Savior, as we so often hear; he was the medium through which the gift was brought; nor the gospel, as it is often called; the gospel is the proclamation of the gift. But "the gift of God is eternal life through Jesus Christ our Lord." And so he everywhere declares, "I give unto them eternal life." And so Paul preached; and when his Jewish brethren showed themselves unworthy of everlasting life, he turned to the Gentiles and preached this glorious gospel to them. And this was the burden of his argument in the Epistles to the Romans, especially in 1 Corinthians, 15th chapter.

But we must cut short this paper. In conclusion: This same dogma seems to have prejudiced the minds of the compilers of our lexicons and our dictionaries.

In referring to the Hebrew and Greek lexicons, compiled for the purpose of aiding us in interpreting the Scriptures, to ascertain the true meaning of such words as *ahead*, *thanatos*, *apollumi*, signifying death and destruction, on the one hand, and *zoe*, *soteria*, etc., signifying life and salvation, on the other, after giving the true literal meaning, the authors tell us that they have a peculiar, unusual meaning in the Scriptures. And why so? Simply because that meaning has been put into them to make them confirm this dogma, and then transferred to their lexicons. For example, referring to Rom. 6: 22, "For the wages of sin is death [*thanatos*]; but the gift of God is eternal life [*zoe aionios*] through Jesus Christ our Lord," I am informed under *thanatos* that the word here means "an unchanging eternal state of wretchedness and misery!" and under "*zoe aionios*" I am told that "everlasting happiness is the true meaning! And so is it with every important word bearing on this question.

Referring to the word "soul" in Webster's great dictionary, I find the first meaning to be, "The spiritual, rational, and immortal principle in man," as though the author would estop all inquiry as to the question in hand, by making its immortality enter into the definition of the word. And then in the older edition, he gratuitously informs us that the "immortality of the soul is a fundamental article in the Christian system." And so he would close the door of the church against all who may venture to call his psychology in question. If he means by the immortality of the soul the eternal life which is given through Christ, it is indeed a fundamental article, and cannot be too strongly emphasized; but if he means the immortality of the soul of the natural man as an inheritance from Adam, so far from admitting it to be a fundamental article of the Christian system, we demand, in the name of truth, by whose authority it has any place whatever in the Christian system.—*Clericus, in Christian Union.*

General News.

Russia stipulates for a date by which the treaty of peace must be signed at Adrianople....There are 20,000 Russians at Tchataldja, but they are not advancing beyond that place. The Russians are fortifying Rodesto....A special from Negotin states that the Turkish Commandants of Widdin and Belgradchik refuse to surrender to or recognize the Roumanians, although the Russians insist on their doing so....A special from Bucharest says the surgeon of the Red Cross Society reports that 22,000 sick and wounded Russians are in hospitals between the Danube and Balkans....A conviction prevails in Berlin that the military and court parties at Vienna will induce the Emperor to setle amicably with Russia, notwithstanding the prepossessions of the Hungarians.... It is stated positively that the English Government has received private information that the Turkish fleet is to be surrendered to Russia, and that part of it has already been surrendered....The *Agence Russe* denies that Russia has demanded, or intends to demand, the expulsion of any Mussulmans from Bulgaria except the Turkish functionaries and troops, and Bashi-Bazouks and Circassians.... The English Government has purchased another iron-clad built for Turkey. It mounts ten twelve-ton guns; and also has invited tenders for the supply of 150,000 Henry rifles. ....A special from Berlin says the Emperor William has assured the Czar of his friendship, and begged him to consider Austria's claims and interests. It appears that Austria is anxious to induce Russia to moderate her programme before the meeting of the Conference....The negotiations between Russia and Servia continue. The Russians have waived the incorporation of Nisch with the new province of Bulgaria, but insist upon the Servians relinquishing Pirot and Akpalenka. This causes much indignation in Servia....A Vienna special confirms the report that the Czar has threatened to occupy Constantinople. The Porte hesitates to subscribe to the Russian conditions of peace, which virtually abolish Turkish domination in Europe, except in the immediate neighborhood of Constantinople. The Porte hold's constant Cabinet council's without result....The *Agence Russe* states that it is probable that the meeting of the Powers will take the form of a Conference. The Turks are becoming more recalcitrant in regard to peace negotiations. It says the Russians must approach nearer to Constantinople if the British fleet remains in the Sea of Marmora. The withdrawal of the fleet to Besika Bay, however, would solve the difficulty....Namyk Pasha's mission to St. Petersburg is to endeavor to obtain from the Czar a modification of the terms of peace, especially those touching the withdrawal of the Mussulmans from Bulgaria and the limits of the new Principality, which, it is stated, the Russians now insist on bringing within a few miles of Constantinople....Russia claims that the British fleet should either quit the Sea of Marmora or the Russians should have guarantees against its entering the Black Sea. Unless such guarantees are given the Russians consider they ought to occupy the shores of the Bosphorus.... A special from Constantinople reports that the Czar has telegraphed that the Russians will occupy Constantinople if the Turks continue to delay signing the terms of peace, which include the cession of Armenia and the surrender of the Turkish fleet. Many Turkish Deputies have been arrested and sent into exile....A St. Petersburg correspondent has reason to believe that, in spite of the active interchange of views between the Emperors, no agreement has yet been reached concerning the main questions to be submitted to the Conference. Prince Bismarck's utterances in regatd to the Straits have caused some apprehensions in St. Petersburg, as the Russian diplomatists still hope to obtain a fort at the northern end of the Bosphorus....There are still wide divergencies between Russia and Austria. Prince Bismarck will complete the reconciliation at the Congress. England must look to herself. She has interests at stake which she will certainly be called upon to defend. There is not a statesman on the Continent, outside those directly concerned, that does not admit the chief object of the triple alliance to be the annihilation of British influence abroad....Prince Auersperg, President of the Austrian Council of Ministers, in reply to an interpellation in the Lower House of the Reichsrath, said: "The Government, on being informed of the preliminaries of peace, frankly stated its position regarding them, declaring it could not consider as binding any arrangement between the belligerents affecting the interests of this monarchy or the rights of the signitaries of the Treaty of Paris, as long as such arrangements were not agreed to by the Powers."....Sir Stafford Northcote, Chancellor of the Exchequer, replying to a question in the House of Commons by Lord Hartington said: "The result of the negotiations with Russia is the understanding that Russia will not occupy any portion of the peninsula of Gallipoli or the Boulair lines, or the Asiatic side of the Dardanelles; on the part of England, the understanding is not to land troops at Gallipoli or on the Asiatic side of the Dardanelles."....A special from Pesth says Mr. Fisza, Chief of the Hungarian Ministry, has conferred with the Emperor Francis Joseph and Count Andrassy on the Eastern question, and will inform the Diet that the Hungarian Government is in complete agreement with Count Andrassy that Austro-Hungary is resolved to defend her interests, first diplomatically at the Congress, and then if necessary by force. Artillery has been quietly dispatched to the frontier of Transylvania and more will follow. The Ministry of War has prepared plans by which it could mass 600,000 men on the frontier within a fortnight.... There is reason to believe that matters between England and Russia in reference to Constantinople are not in a satisfactory position. The agreement between the two Governments that neither should occupy any point along the Dardanelles seemed to give promise of a complete understanding; but Russia objects strenously to the continued anchorage of the British fleet even so near as forty miles from Constantinople, and may conclude to move the Grand Duke's forces into the city unless the iron-clads vacate the Sea of Marmora altogether. Their presence not only threaten the Russian communications by way of the Black Sea, but has resulted in stiffening the back bone of the Turkish plenipotentiaries conducting the treaty negotiations, and seems likely to bring the peace preliminaries to a full stop. England has intimated that the entrance of the Russians into Constantinople would be the signal for her participation in the war.

By the method known as "adoration" the Conclave of Cardinals elected, Feb. 18, as the successor of Pope Pius IX, the Pontifical Camerlingo, Cardinal Pecci, who will henceforth be known to the world as Leo XIII. One of the first episodes in the career of the new Pontiff was the donation by Count Legur of one million francs as the first gift of Peter's pence by the French Episcopate. The choice of the Sacred College seems to have given general satisfaction throughout Europe, Cardinal Pecci having been classed among the Moderates or Reconcilables. The coronation will take place in the Sistine Chapel on Sunday, Feb. 24.

Marriages.

SMITH—DE FOREST.—At the A C. Chapel in Afton, De Kalb county, Ill., Feb. 13th, 1878, by the bridegroom's father, Mr. John Charles Smith, and Miss Lizzie Antoinett DeForest, both of Afton.

A short time since, this, my dear boy, came home on a visit, and frankly confessed his sins, and his faith in Christ, and requested his father to baptize him. Thus prayer has been answered, and the last of five children has been gathered in to Christ. May God's blessing rest on my son and his chosen one as they now commence the journey of life together.

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Notices.

Quarter'y Conference.—The second Quarterly Conference of the Southwest Iowa and Northwest Missouri will be held at the schoolhouse near D. Q. Kent's, four miles north of Hawleyville, Iowa, commencing March 15, 1878. We want all the churches to be represented. Come, brethren, the Lord is at hand. Let us work while it is yet day.

WM. PATTON, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Come in time.

WM. SHELDON, Sec.

Conference.—The A. C. Conference of Northern Indiana and Western Michigan will hold its next session at Buchanan, Mich., commencing on Thursday, March 14th, at 2 P M. Let there be a general attendance from abroad. By request of the Buchanan church. R. MEAD, Pres.
T. MCLANE, Sec.

Appointments.

ILLINOIS.

The Advent Christian Church, of Chicago, Ill., meets every Lord's day in Green Street Tabernacle, 91 South Green street. Brethren passing through are requested to stop with us. Address all communications to M. J. McLellan, 780 West Adams street.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

INDIANA.

Volga Church Ind, preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock and prayer meeting Wednesday evening.

N. FIELD, M.D, Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

Sparta, Monroe county, every Lord's day at 10:30 a. m

West Salem at 7 p. m. same day.

Each alternate Wednesday evening at Mindoro chapel and Burnham Valley.

As above until further notice.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis, July 8, a 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks

A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

P. W. HOUGH.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M. WELLCOME.

NEW YORK.

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Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7 30 p m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7 30 p. m. Friday, Bible Class, 7.45. p. m. 246 Bridge street.

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Advent Christian Times.

We desire to call the attention of our subscribers to this paragraph—that a **Blue Mark** around it signifies that your subscription **has expired** or is **past due**. We trust all such will assist us by **prompt payment.**

We have received the following card from Bro. A. N. Seymour and wife, of Reading, Mich: "We wish to say through the A. C. Times that we have disposed of our home and are making arrangements to spend our time in the vineyard of the Lord, doing all we can for the salvation of men. In a few days we shall be ready, the Lord willing, to supply calls that may be made. We desire the prayers of all the faithful that the Lord will sustain us in trying to save the perishing."

AN EPISTLE TO THE CHURCHES.

Churches are composed of men with human imperfections, infirmities, and frailties, yet a true church of Jesus Christ is something more than a mere assemblage of men; it is an organic body of human beings with Christ as its head; an assemblage of hearts that have been touched and moulded by the power of the Holy Spirit, with Jesus Christ in the midst; an orderly body which is controlled by him, who is the head over all things, to the church; God over all, blessed forevermore.

Some men rail at churches and say bitter things concerning them. Their chief objection, however, is rather to the character of certain persons who have no right or portion among the people of God, ungodly men who have crept in unawares, and who by their unchristian ways bring dishonor upon the name of Christ. No doubt churches are often too tolerant of such sinners, especially if they be rich and influential. They lack that holy sensitiveness which cannot bear them that are evil; and yet it is to be remembered that it is their duty to labor patiently to win the erring from their evil ways, and it is not to be forgotton that even of Christ's chosen twelve one was a devil, and that the Saviour did not drive even him from his company but bore with, and reproved him, and lovingly washed the traitor's feet the same night that he betrayed him and proved his vileness beyond all possible question.

It is difficult to know just how long to endure the presence of suspected or known evil, and churches often err in this respect. Sometimes Judas, having betrayed his Master with a kiss, still holds on to the bag, and refuses to confess his sin or even to go out and hang himself. But even then, all indiscriminate railing and fault-finding is greatly to be deprecated. Most of the salt of the earth is to-day found in the church. The churches of Christendom are, and have been for ages, notwithstanding all their imperfections, the conservators of religious life and public morals, bulwarks against abounding iniquity, and guardians of the liberties and rights and privileges of the race. In many respects they have failed. In many things they have gone astray; but if their light, dim as it has been, had been quenched, the earth would have sat in darknes and in the shadow of death. These barks, crazy as they may seem, carry human souls, and the weakest and leakiest of them all has precious freight on board. The wreck of any of them means possible ruin to some poor voyager left to struggle amid the waves. They are centers of moral life and affection, focal points of brotherly and social fellowship. The tenderest sympathies of human souls entwine about their sacred associations. They lift up the fallen, they strengthen the weak, they guide the erring, they instruct the ignorant, they encourage those who are ready to perish; and with all their faults, with all their neglects, they are havens of rest to many storm-driven wanderers, Bethels of blessing to wayward and benighted souls.

And yet there are many men who much dislike all churches, and if the truth may be spoken there are some among the churches that greatly dislike each other. The causes of their mutual dislike are varied. In some instances they are historical, in others they are personal but whatever they are, it is better not to censure indiscriminately, but to examine patiently and inquire what can be done to promote harmony among the children of God.

Churches professing the faith of Christ are separated, 1st. By differences of opinion or doctrinal divergences. 2nd. By differences concerning church ordinances, the mode of their observance, and the proper qualifications of those who observe them. 3d. They differ concerning matters of government, including the whole plan of church order and regulation. 4th. There are many hereditary, local and personal grounds of difference and alienation, feuds which sometimes are perpetuated from generation to generation with a persistency worthy of a better cause.

Some of these causes of alienation are daily decreasing. Many old battles have been fought, and whether lost or won the conflicts will never be renewed. The asperities of religious controversy have also been moderated. No denominational leader of to-day would write or utter the virulent abuse with which even good men assailed each other a hundred years ago. No sect would deem itself honored by such defences as were made in those times, nor would its members countenance the unchristian assaults which mark the controversies of by-gone days. Christians have to some extent learned that the wrath of man worketh not the righteousness of God, and that the cause of the Prince of peace cannot be served by bitter words spoken in an unchristian temper. All these are hopeful indications for which we must give thanks to God. * * *

FROM DARKNESS TO LIGHT.

After the long, weary night, tossing about with pain and sleeplessness, how welcome is the day with all its brightness and gladness, when the glorious sun sheds beauty and joy o'er all the land, penetrating alike the palace of the rich, and the hovel of the poor, being no respecter of persons.

So there is gladness, and joy, and life to that soul when the clouds of sin, and the darkness of unbelief are broken and dispersed by the glory-beams of the Sun of Righteousness, and the soul rests sweetly, and confidingly, and trustingly in Jesus, having the evidence that the blood that cleanses from all sin has been applied and every stain removed, and there is peace between them and God.

From darkness to light! Oh, how great and glorious the change. From enemies to friends; from servants to sons. Being "sometime far off, are now made nigh by the blood of Christ" (Eph. 2: 13). Having once tasted this goodness and grace of the Lord, is it not strange that backward steps should be taken, until darkness again surrounds the soul? Oh, what a mighty power there is at work to bring us and keep us in "captivity to the law of sin." How the world, the flesh, and the devil *do* strive to retain their hold on the heart's best affections—to sever the connection between God, and the Holy Spirit, and to blast the hopes of eternal life.

Truly the Christian walks in a straight and narrow way—beset on every hand with dangers, and besetments, and allurements, and in no safety but in keeping the eye fixed on Jesus, ever listening to the voice that says, "My grace is sufficient for thee" (2 Cor. 12: 19), leaning confidingly upon that arm that is "mighty to save," and will save if we will only trust. But our enemy is vigilant, and we have need to be watchful least we fail of the grace of God, and lose the crown of everlasting life.

But how can we endure amidst these manifold besetments? It is only by letting "Christ dwell in our hearts by faith" (Eph. 3: 17). "And this is the victory that overcometh the world, even our faith" (1 John 5: 4). It is Christ that worketh in us mightily. We must be "rooted and grounded in love;" have no fellowship with the "works of darkness," but "walk in the light as he is in the light," and then "truly our fellowship is with the Father, and with his Son Christ."

If Christ dwells within then are we strong, invincible, invulnerable. Satan comes and he finds nothing in us, but he finds Christ. The Christ-nature—the Christ spirit—the Christ-love. Oh, how much we need more of the "fullness of Christ" in these days of peril when men are growing worse and worse—when iniquity does *so* abound—when the hosts of sin are pressing *so* hard—when the darkness of unbelief is spreading *so* fearfully; and we find but here and there one who is walking in the "light of God," rejoicing all their way along, because it is growing brighter and brighter, as they near the perfect day. What the world is in need of to-day, is more of Christ; and how shall it receive a knowledge of him, except through his professed disciples? and how can they reflect the glorious light of his countenance, if they themselves are walking in darkness? They that walk in darkness, stumble. So there are many stumbling Christians. In the prayer and social meetings it is the old story of a stumbling life. Striving to walk toward Christ but only walking in a circle—making no advance. The world look on, and ask what kind of Christianity this is, that always goes with its mourning weeds on. Rather let us show that there is "joy and peace" in believing—that a Christian can be the happiest man under the sun, as he ought to be. But to thus show this, we must be out of darkness, and into the light, ourselves.

There must be an entire consecration. We must be wholly the Lord's. Open, therefore, the heart, and let Christ take full possession—let him cast out everything wrong and reign supreme; not occasionally, but *continually*. If Christ is worth anything to man, he is worth everything. If eternal life is of any value, it is worth seeking with a full purpose of heart. Away, then, with this half-hearted work. Be earnest, be honest, be faithful. Give to God the best service we can render. He holds out for our acceptance the most glorious gift that is possible even for God himself to offer—even everlasting life—and shall we be slothful in accepting the gift, and taking all that the Lord so kindly offers? Be good soldiers of Jesus Christ and the crown of the victor will be ours in the day when he shall come that hath the "many diadems."

We are nearing the eternal glory; yes, it is *very* near. And it becomes us to walk carefully before the Lord, with garments clean and white, "unspotted from the world." Remember that "nothing unclean can enter there," into that holy city, the New Jerusalem; none but the pure and undefiled, may enter its pearly gates. Surely there is enough in the Christian's hope to induce him to "lay aside every weight" and press on straight for glory, especially in these days when the "coming of the Lord draweth nigh" (Jas. 5: 8), when there may at any time burst upon the gaze of an astonished world, the "great white throne, and him that sitteth thereon," before whose searching eye the thoughts and intents of every heart are manifest. Then the dividing line will be drawn clean and sharp "between him that serveth God and him that serveth him not;" between those that walk in darkness, and those that walk in light.

Brethren, how is it with you? Does the full light of God's perfect salvation shine gloriously upon you? so that you know you are walking surely and safely and steadily forward; or is there darkness upon the pathway, hiding the way so that you walk with faltering steps. If so, then give yourself no rest till you know what it is to be fully out of the darkness and into the light—the full light of God's blessed salvation that is free to all that will lay hold upon it. "Walk in the light as he is in the light, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

‡ ‡ ‡

Contributed Articles.

"Day of the Lord."

(Rev. 20: 10.)

O. D. GIBSON.

I see by the A. C. TIMES of Jan. 30 and Feb. 6, that Bro. S. K. Gibson has passed some pleasant strictures on my positions under the above heading, and as a sociable interchange of ideas, or reasoning out of the Scriptures in the spirit of meekness may be profitable, I will reply to a few ideas of which he speaks. In my first article upon this subject, I gave several reason whys the one thousand years of Rev. 20 was not the "day of the Lord" mentioned elsewhere in the word. As one objection, I said there was no revelation of Christ by fire at its beginning, as the Bible gives elsewhere for the beginning of the day of the Lord. This is only one of the missing features, yet on this one the brother brings nearly all his arguments to bear, and thinks, by the same parity of reasoning, that there would be no resurrection or judgment connected with the Lord's coming.

But I wish to say that there is not only no revelation in fire there; but no revelation of Christ *at all*. Now, if I understand the brother's position, he admits that the day of the Lord is introduced by the revelation of Christ, and the judgment immediately follows, and as a matter of necessity the dead must rise prior to it, in order to be judged in it. Now how does this tally with his position on Rev. 20: 1-10, that the righteous only are raised at the coming of Christ, prior to the judgment? The wicked dead are not to come up "till the thousand years are finished." Now if this is so, how are they to get perdition in the day of perdition? wrath in the day of wrath? If Christ is "revealed in flaming fire, taking vengeance on them who know not God," and ninety-nine one-hundredths of that class are not there, nor to be there, until the day of vengeance is gone by, how and when are they to get it? Are there two judgments, and two judgment-executions—one of the living wicked at his appearing; the other of the dead wicked after one thousand years are past? This is necessitated if you crowd one thousand years between the resurrection of the righteous and that of the wicked.

Now in all candor I wish to say that the doctrine of two resurrections one thousand years apart, is not taught anywhere in the Bible, but will add that it comes the nearest to it in Rev. 20 of anywhere, but here is only an inference, nothing more; and an inference without some positive assertion, is no proof. Our brother, to show that the righteous are to be raised before the wicked, quotes 1 Thess. 4: 16 and 1 Cor. 15: 23, but, unluckily for him, these passages make no reference to the wicked whatever. In 1 Thess. 4: 16 Paul is speaking of the living righteous not being caught up before the dead righteous are; but says *they*, the dead righteous, will first be raised, then, together with them who are alive, be caught up to meet the Lord in the air. So this word "first" here has no more reference to the wicked than as if there were no such beings. 1 Cor. 15: 23 is a contrast between Christ the "firstfruit" from the dead to an undying state, and that of his saints at the harvest, at his coming. So this "order," so far as verse 23 goes, has no reference to whether the wicked are then raised or not. But these two events are not all there is to this "order" or arrangement. Paul then goes on to say that Christ will then (at his coming) proceed to put down all his enemies, which includes all the dead as much as those who are alive at that time. Therefore, the wicked dead are raised right here at the "last trump."

When Christ comes in his glory, with his angels, he says he "will gather all nations before him." Now does this mean all nations, or only those who are alive at that time. Well, whoever they are, he separates them, and puts the righteous in possession of the kingdom. Can the stone (the kingdom) fill the whole earth, even for one thousand years, before the gold, the silver, the brass, the iron and clay are smitten by it, and as chaff driven away till there is no place found for it? Certainly not. This is explained thus: "It (the kingdom) shall break in pieces and consume all these kingdoms (Babylon, Media, and Persia, Grecia, and Rome), and it shall stand (one thousand years? No! But) forever." When and how shall this consuming take place? Let Christians read: "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day when the Son of man is revealed" (Luke 17: 30).

As Babylon and all the people and nations that composed that great image are dead and buried long ago, how will they be destroyed together with the toes. Who alone of them all are alive at the smiting time, if they are not raised from the dead when the smiting takes place? Only think! The living generation at Christ's coming, who are only the mere tips of the toes of the image, the only ones to be smitten, while sixty centuries of generations lie buried and yet unraised; nor to be raised until after the stone has become a great government and filled the whole earth for one thousand years. What! 179 generations of wicked dead men rise up in Christ's kingdom (for he will reign nowhere but in his kingdom), and reach as far back as men existed on the earth? but how can they if they remain dead until that event is passed one thousand years.

For me to try to harmonize these, and all the other words with this idea is utterly useless. Rev. 20: 1-10 must not be made a frame to cut and nail all other Bible to. If taken literally, it is an isolated passage, and the rest of the Bible, to fit to it, must be sawed off here, and spliced there, and stretched yonder. I dare not do it, and therefore let it stand isolated, or subservient to the rest. The reign of Christ is nowhere else limited, not even in the same book. "And he shall reign forever and ever" (Rev. 11: 15; also Isa. 9: 7; Luke 1: 33.) Some may suppose 1 Cor. 15: 24-28 teaches his reign comes to an end; but this is a mistake. He reigns single-handed till his contract to reduce or put down all rebels is fulfilled; he then places himself and the subdued

realm under the Father, that he may be supreme over all.

Palmer, Ill.

The Inside Track.

J. C. SMITH.

A preacher belonging to the Friends, a worthy man and one that loves the cause of the heavenly Master, remarked to me a short time ago, that since reading our works that he had been telling his brethren that we as a people have the "inside track," and has been urging them to read and investigate, and has set many of our works before them that I have loaned him. But what I desire to write is this, this "*inside track*" goes into the city, the city of God, the city Abraham looked for, and apostles have spoke of as being "above" and "free" and is the "mother of us all" (that is, believers).

This city is the "one to come," and is to "come down from God out of heaven," the tabernacle of the Most High, the "house not made with hands." "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God. God will establish it from Selah" (Ps. 48: 8). "He hath prepared for them a city" (Heb. 11: 16). "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also" (John 14: 2, 3). "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Ps. 27: 5). "I will abide in thy tabernacle forever. I will trust in the covert of thy wings" (Ps. 61: 4). "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Isa. 33: 20). "Jerusalem shall be made a praise in all the earth." "I will rejoice in Jerusalem and joy in my people and the voice of weeping shall be no more heard in her, nor the voice of crying." "An highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 8, 10). "Out of Zion the perfection of beauty, God hath shined" (Ps. 50: 2). "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved. God shall help her and that right early" (Ps. 46: 4).

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. 16: 24). "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14: 6). "Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers. But the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. And there shall be one fold and one shepherd.... My sheep hear my voice and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10: 1-9 16, 27, 29).

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14). "For all the promises of God in him (Christ) are yea, and in him amen, unto the glory of God by us" (2 Cor. 1: 20). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 26-29). "Therefore let no man glory in men. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours. And ye are Christ's, and Christ is God's" (1 Cor. 3: 21-23). "What shall we say, then? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 1-5). "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5: 17).

The "*inside track*" is the track for life eternal. The "narrow way," the "good way," the "way of peace," to "follow on to know the Lord," the pressing "forward for the prize" to finish our course with joy. "So run that ye may obtain" "an incorruptible" crown. "I therefore so run, not as uncertainly. So fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9: 24-27). "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 12). "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter 1: 16). "Follow after charity." Charity "rejoiceth not in iniquity, but rejoiceth in the truth."

"Blessed are the undefiled in the way, who walk in the law of the Lord. O, let me not wander from thy commandments. I have chosen the way of truth; thy judgments have I laid before me. I will run in the way of thy commandments, when thou shalt enlarge my heart" (Ps. 119: 1, 10, 30, 32). "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16: 31). "Remove not the old landmark." "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls" (Jer. 6: 16). "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeds" (or doing) (James 1: 25). "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2: 7).

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish" (Ps. 1:).

Thus the "inside track," the "narrow way" the way to "life" the "way of holiness," is by the cross, repentance, faith, baptism, and continuance in well doing; then into the city. "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in" (Isa. 26: 1, 2). "Glorious things are spoken of thee, O city of God. Selah" (Ps. 87: 3).

"We're looking for a city
When Eden is restored
A city of foundations
Whose builder is the Lord;
Whose glories are unfading,
Whose beauties are untold,
Whose walls are built of jaspar,
With streets of finest gold.

"The length and breadth are equal;
Twelve thousand furlongs square;
And naught unclean or hateful,
Shall ever enter there.
The kings of earth their glory
And honors well may bring,
Within thy massy portals,
Great city of our King.

"No need of any temple,
Or sun or moon to shine,
The Lord thee will enlighten;
His glories are sublime.
The nations of the saved
Shall walk in glory bright
With Christ the son of David,
Thine everlasting light.

"The splendid arches glisten,
Within thy sacred dome
With waters clear as crystal,
Proceeding from the throne.
The tree of life so healing,
On either side the stream,
Whose branches gently waving,
Add grandeur to the scene.

"Come, all ye thirsty, fainting;
Drink from life's cooling stream,
Which, when you once have tasted,
You ne'er will thirst again.
O! be constrained to enter,
Through Christ, the living way;
Then you can live forever,
In realms of endless day."

Arconia, Kan.

Take Heed.

M. E. ORR.

This is an admonition frequently given, both in the Old and New Testament Scriptures. Perhaps a brief consideration of some of them, will help us to determine whether we are obeying this divine mandate, or not. David, in considering the evil tendency of that little unruly member—the tongue—says, "I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked are before me." Are we imitating his example? The prophet Malachi, in contemplating the treacherous dealings of Judah, admonishes them in this wise: "Take heed to your spirit that ye deal not treacherously." O, how necessary it is in these last days of strife and contention, that we should take heed to our spirit. "If any man have not the Spirit of Christ, he is none of his."

Again, "Take heed that ye do not your alms before men to be seen of them." Query? Is there any alms-giving now-a-days to be seen and honored of men? "Take heed that ye despise not one of these little ones" (Matt. 18: 10). Ah! how careful we ought to be in our treatment, and influence over the little ones. In the parable of the sower, in Luke 8: 18, we read: "Take heed how ye hear," etc., and in the 21st chapter, the Savior, in reply to the inquiry, "What shall be the sign of thy coming?" replies, "Take heed that ye be not deceived; for many shall come in my name saying, I am Christ," and then after a minute account of the events that should preceed his coming, concludes with this very important injunction, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Was there ever a time since the days of Noah, when surfeiting and drunkenness and cares of this life have been so prevalent as at the present time? Only a few week since I heard a noted minister say in the pulpit, that unless this tide of intemperance was stayed, our nation would soon become a race of drunkards. O, how sad the thought! and how important that the professed followers of Christ should lend their talent and influence in staying this terrible evil which is wrecking the happiness and lives of so many thousands at the present time.

Again, Rom. 11: 21, "If God spared not the natural branches, take heed lest he spare not thee." In 1 Cor. 3: 10, the apostle exhorts his brethren in this wise, "But let every man take heed how he buildeth thereupon. For other foundation can no man lay than is laid, which is Jesus Christ." Again, in 1 Cor. 10: 12, "Wherefore let him that thinketh he standeth take heed lest he fall." Paul, in speaking of the law and its fulfillment in that one little word *love*, "Thou shalt love thy neighbor as thyself," says, "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5: 15). Again, in Heb. 3: 12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

In 2 Peter 1: 16, the transfiguration scene and the coming of Christ, is again brought to view, and Peter, in speaking of them, says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty," and then in the 19th verse adds, "We have a more sure word of prophecy, whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." God grant that both reader and writer may take heed to the admonitions and warnings of the inspired word, that when Jesus comes we may hail him with joy and not with grief.

Reading, Mich.

Dust and Ashes.

Gen. 18: 27.

J. C. WAITE, M. D.

Man was formed of the dust of the ground, and when he became a living soul, he became a subject of vital as well as chemical force. Ashes are a result of combustion, and ordinary combussion consists in the union of combustible matter with oxygen. This union may be so vehement as to produce fire, or it may be slow as in gradual decay. The slow decay of animal and vegetable substances is due to a union of oxygen with the elements of which they are formed. This action upon the living system is the same as that upon dead matter. Oxygen enters the lungs in inspiration, is absorbed and conveyed by those little vehicles, the red blood corpuscles, to every tissue of the body. These tissues are oxydized or burnt to poisonous gases and ashes. The fact that man is a tangible being, and not a spiritual entity, and that he also undergoes change the same as other material bodies, is in harmony with science and revelation. It is only lately that the metaphysical spirit has been got rid of in astronomy, physics and chemistry, and now these sciences, after more than two thousand years of idle and foolish speculation, have arrived at fixed principles.

In physiology the same thing obtains at the present day. The pineal gland, a small mass of gray matter of the brain, not larger than a pea, was at one time fancifully supposed to be the seat upon which the immortal ghost was enthroned, and at whose behests all the different organs of the body had to bow in dutiful submission. Just where it is located in the brain, at this time, I am not well enough posted in metaphysics to say, but am inclined to the opinion that it has been promoted to the cerebral hemispheres. This locality affords it very superior advantages, as censory and motor nerve filaments from all parts of the body, enter those ganglions. Thus it is in direct communication with every organ. What a delusion Abraham labored under when he said he was *only* dust and ashes.

Berrien Springs, Mich.

Desecration of Churches.

J. W. LAKE.

In Ezekiel 28: 18 it says, "Thou hast defiled thy sanctuaries by the multitude of thy traffic; therefore will I bring forth a fire from the midst of thee; it shall devour thee and I will bring thee to ashes upon the earth in the sight of all them that behold thee." Viewing from the present time to the past, when the faithful Lowhampton farmer, William Miller, started out with the message of the soon return of Christ to this earth as the rightful heir to an inheritance bought with his blood on Mount Calvary, we read of and hear old soldiers of the cross tell how humble every one seemed to be—full of the Spirit. All assembled of one accord to serve the Lord and to hear and understand the plain unvarnished truth, with a "thus saith the Lord." No one wanted anything; everything was free to whomsoever would help themselves; still none tried to outdress or outdo another.

Their places of worship were plain and humble. No costly finery nor gilded equipments shone to dazzle the eye or attract attention from heavenly things, as they were spoken by God's chosen ministers, full of the mighty message of the second advent of Christ to earth, sounding the proclamation far and near. What an effect! and not until the great day of the Lord will it be known how many were garnered into the great household of God. Plain houses, plain people, with the plain truth characterized this people. But how have they fallen back! conforming more and more to the fashions of the worldly churches. But that plain, peculiar people had the Holy Spirit with them, and, by the plainness of it, told with wonderful effect, and many were brought to the saving knowledge of the Lord.

Now in the space between the first message and bordering on the last, this people suppose they were the peculiar people spoken of in 1 Pet. 2: 9. Casting our eyes, as it were, broadcast, we can see that they were mistaken; that it must be as the Revelator has it in Rev. 5: 9 (at the resurrection) that "out of every kindred and tongue, people and nation, thou hast redeemed us." This shows that it is not one denomination; but out of every nation and people. It is with feelings of sorrow that this people should encumber and fill up the house that has been dedicated to God with worldly amusements, such as lectures, concerts, fairs, cook-rooms, and dining-places. Better be up and doing; serve God from an holy principle; throw aside all worldly things. Our Savior had not where to lay his head.

Paul writes to Timothy, "Thou oughtest to behave thyself in the house of God." Put all detrimental things out of the house of God, because "house divided against itself cannot stand." Let all rally around the standard. The active, energetic Christian speaks for Christ in actions and deeds. "By their fruits ye shall know them." Thrust out the "very appearance of evil." Be a holy people, "looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Soon we may see him in all his majesty and power. What regal splendor and magnificent retinue will surround and accompany the Prince of princes to the great white throne! And the shout will go up from the assembled throng, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever."

Providence, R. I.

Marriage and Divorce.

E. D.

The subject of marriage necessarily interests everybody, since marriage is the rule and celibacy the exception. To attain to a right understanding of this or any other subject, every part of it must be subjected to scrutiny from a Bible standpoint. Our convictions seldom, if ever, conflict with the teachings of the word. Paul's instructions on this subject are as clear and conclusive as one could desire. Yet without them, in the generality of cases undoubtedly marriage would have been consummated just the same. A real Christian can feel no scruples about submitting his views to the test, by the law and the testimony. He who launched humanity on the ocean of life, did not leave us with a chart designed to mislead, or too intricate for our comprehension. At the marriage altar is laid the foundation for domestic bliss, from which circumstance alone we might naturally conclude that "marriage is honorable in all." If the rules, "Children obey your parents" and "Be not unequally yoked with unbelievers" were strictly adhered to, and "Faithful unto death" chosen for the household banner, we apprehend there would be very little cause among believers for discussing the odious subject of divorce.

It is not strange that among the world's people are found some who have no scruples of conscience in regard to breaking the marriage vows, who suffer themselves to be led by their inclinations and not by their judgment; but are ready at the slightest provocation (and that perhaps imaginary) to effect such a change. But it is strange that those who love God at all, do not love him well enough to square their lives up to the law and testimony in this particular as well as any other. There is but one specified crime, by which, according to Scripture, the other party can be liberated from these most sacred marriage

vows. And then they are not commanded to separate, only permitted. It was in consideration of this very crime that Christ said, "Neither do I condemn thee; go and sin no more." Life is a perilous voyage. You wish to enter port safely. "There are lights along the shore." Is there one on this point of divorce? Let not your bark be wrecked on the rock of inconstancy.

Farr's Corners, Wis.

Do We Belong to Christ?

ELLA M. LUNT.

This is a question of unparalleled importance, and should be firmly settled by the life and daily conversation of every professed follower of Christ. A form of godliness without the power will avail nothing when the final test arrives. If we hope to be saved, we must have the experimental knowledge of the grace of God in our hearts. It is a fact beyond all controversy that we are come to the perilous times; we are certainly among the breakers, and unless a great change takes place among the people who profess to believe in the second coming of Christ, many will be lost in sight of home. If we hope to be beyond the baptism of fire that awaits this world only a little in the future, we must know that we belong to Christ.

When men and women realize that without the Son there is no life in them, it is then they can listen to the blessed voice, saying in tones of mercy, "Him that cometh to me I will in no wise cast out." It seems to me I never loved Christ so much as now. I know I never worked with such courage, and I know I never had such faith in his word. Christ is truly very precious. The name of Jesus is sweeter to me than all other names.

If we belong to Christ, we need entertain no fears about the future. If we fall asleep, his word declares, "Every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." I rejoice that the blessed day is not far distant, when the lame shall walk, the blind see, and the tongue of the dumb shall sing. There is nothing on earth that will really satisfy and comfort the lonely hearts of earth's weeping children, save Jesus. Since some of us realize in a measure what it is to have the peace that passeth all understanding, by believing in Christ, should we not strive to tell others?

First of all, then, we should seek to give those with whom we associate a knowledge of Christ. Give them anything, everything else, and they will be dissatisfied still; but give them Christ, and they will be filled—as many as can be induced to receive him and live by faith. Give them wealth, and they will squander it upon their shameful lusts and abominable idolatries. Give them freedom, and they will pervert it to anarchy and violence. Give them power, and they will make it an engine of oppression. Give them knowledge, and they will distill it into insence for their own vanity and love of pleasure. But give them Christ, and they will find in him a Master to rule their passions, a friend to share their griefs and joys, a Savior to redeem their souls, a propitiation to expiate their guilt, a mediator to intercede for them with God, an example and a guide to show them the right way, a shield to defend them from their foes, a helper to strengthen them in their weakness, and a rewarder to give them victory over death and the grave, and crown them with immortal honor in the paradise of God. Shall we not, then, point the children of men to the Life-giver? If we do, they will be satisfied.

That which Christ can give them, will fill them with joy and peace in believing, will quiet their fears, nourish their hopes, and prepare them for that world where they shall hunger no more, neither thirst any more. While to those who really belong to Christ is committed such a trust as this, ought we not to obey the voice of our blessed Master, when we hear him saying in the presence of hungering and thirsting mortals, "Give ye them to eat?" I know that Christ is all in all. The power of the gospel has been applied to my heart, and I am Christ's.

Much that passes for religion in this day is only counterfeit. It is too much adulterated with the spirit of the world. There is no Christ in it, and it will not stand the testing fire of the great and terrible day of the Lord. I want to feel the power of an endless life. I want to know that power which regenerates, elevates, purifies and sanctifies, and makes our bodies fit temples of the indwelling of the Holy Spirit, which comes from the Life-giver. I want to know that I have passed from death unto life, and feel that blessed assurance that I have been adopted into the royal family of Christ, that I am a fellow citizen with the saints, and of the household of God.

And this is the victory that overcometh the world, even our faith. In view of the glorious future my faith is strengthened to press my way onward, for I know, according to the prophetic word of God, we are almost home. I love the places of solemn worship, and no worldly joy or festivity can ever be so dear to me as the peaceful hour of prayer and communion with God. The hallowed associations of God's dear people are held by me in blessed remembrance. And ere long, as the sacramental, immortalized host shall march through the pearly gates of the capital of a new-created world, the long promised anthem of deliverance shall burst forth from their lips—"Alleluia! for the Lord God omnipotent reigneth." Till then, I watch and wait.

Biddeford, Maine.

Thoughts.

S. M. JUDSON.

Some deplore that the A. C. TIMES is not larger. That is the least of my trouble, for it is invaluable. I have taken valuable small papers. For instance the *Oberlin Evangelist* and the *Christian Press*, etc. Large papers are generally filled up with advertisements and stories, which most readers care but little for.

It is generally known (where I am known) that I preach gratuitously in school-houses and churches as opportunity offers. I talk in my store six days in the week. The Bible has been my study for fifty years; I trust that I have hidden it in my heart "to be revealed in the last day." A preacher said to me recently, "You have influence, but you are corrupting the people in preaching your Advent doctrines." But following the course of our Lord when tempted of the devil, I quoted Scripture and the minister vanished out of my sight.

As usual, in one of our protracted meetings, the minister dwelt much on the rich man lifting up his eyes in hell (hades), which caused me to explain that he was in the same hell that our Savior was during his death, as recorded in Acts 2: 28-31, where it is said that, "His soul was not left in hell, neither did his flesh see corruption;" also that in 1 Cor. 15: 55, Paul utters an apostrophe upon death, when the saints put on immortality at the resurrection. He hears them shouting, "O Death! where is thy sting? O Grave! where is thy victory?" Hence, they awake and sing, according to prophecy, from the same hell (or hades) where the rich man is said to be. The graves of all the saints are blest and softened. "Where shall the dying members rest, but with their dying head?

My dear companion, together with many relatives, has fallen asleep. Ourselves, too, will pass to the grave unless he shall come, who shall solve the mystery that we shall not all sleep, but be changed in a moment. "Even so, come, Lord Jesus."

Light is dawning. Let us be thankful that future punishment is being discussed. However various the opinions truth is being established. I have read the several sermons on "Hell" preached in Chicago. Bro. Mansfield's sermon at the Mission church was Bible truth. Would that all ministers would go "to the law and to the testimony." Many are afraid to preach the truth, being enslaved by church creeds. Let the Bible be our rule of faith and practice.

Sylvania, O.

Reports.

Annual Meeting of the Western Advent Christian Publishing Society.

The Society met pursuant to notice, at the office in Chicago, Ill., at 11 A. M., Feb. 20, 1878, and was called to order by the President. After prayer by Eld. Wm. Sheldon, it was voted that the Chair appoint a committee of three on credentials. Brn. E. McCulloch, L. H. Davis and Geo. Howard were appointed, and reported as follows:

DELEGATES.

Ohio—E. McCulloch, S. D. Welsh and M. Beck.

Wisconsin—Wm. Sheldon, Geo. Howard and Philo Hitchcock.

Northern Indiana and Southwestern Michigan—T. McLane, T. Linard and Jay Glover.

Northern Illinois—N. W. Spencer, E. H Burington and Stephen E. Mabey.

MEMBERS OF THE BOARD.

C. W. Smith,	O. S. Knapp,
D. Mathewson,	Geo. Howard,
A. Armour,	L. H. Davis,
B. W. Holmes,	N. J. Winchell.
F. Burr,	

Voted, To accept the report.

On motion, the Chair appuinted as Business Committee, N. W. Spencer, E. McCulloch and Geo. Howard, who reported the order of buisiness as follows:

1. Report of Secretary.
2. Report of Treasurer and Business Agent.
3. Such other business as may come before the Society.
4. Election of Officers.

Voted, That the report be accepted.

As several delegates whose credentials had been received had not arrived, it was voted that in their absence the partial delegations present be empowered to cast the full vote of their Conferences.

The Secretary's report of the last Annual Meetings, as then published in the A. C. TIMES, and of the meeting of the Board on Jan. 16, 1878, at which Eld. James Hemenway attended as a delegate from the eastern Society, and agreed upon certain propositions for a suggested amalgamation of the publishing interests of the two Societies, and at which Brn. Burr, Holmes and Mathewson were appointed a committee to further arrange with the eastern Society—was then read; and, on motion, accepted and adopted. Voted to adjourn to 1:30 P. M.

At 1:30 met according to adjournment. Prayer by Eld. Spencer.

Voted, That we hear the report of the committee appointed to conclude the arrangement with the eastern Society. Eld F. Burr, as chairman of that committee, read copy of a draft agreement sent to the eastern Society for their consideration, as finally agreed to by their delegate, in answer to which a telegram had been received the day before, "We decline to purchase—particulars by mail." It was considered that the telegram was not a final refusal of any ar-

rangement, but that the terms proposed had not been satisfactory, and that the promised letter by mail would bring other propositions, and that, as the eastern Society knew of our meeting, the letter might be expected at the earliest possible moment.

Voted, That we consider the possibilities and probabilities of the future work of this Society, whereupon the situation was discussed at some length.

Voted, To appoint a committee to confer with Bro. H. L. Hastings (who was present) pending the receipt of the letter from the east. E. McCulloch, F. Burr and Wm. Sheldon were appointed. Voted to adjourn to 8 A. M., the next day, when the letter was expected to arrive.

Feb. 21. The meeting was called to order at 9:30 A. M. Prayer by Brn. Hitchcock, Davis and Smith. The President stated that no letter had been received, and addressed the meeting at some length.

The committee appointed to confer with Bro. H. L. Hastings was called upon to report. They reported nothing definite, nor the promise of anything definite. Bro. Hastings being present, joined in analyzing the facts and figures of the situation.

As it was thought right to wait for the letter from the east before taking action as to the proposed changes in the future, it was voted to proceed to the election of officers and that the Chair appoint a committee of three on nominations. Brn. McCulloch, Davis and Howard were appointed, who reported, and the report was accepted.

Voted, To proceed to ballot; which resulted in electing as

President—C. W. Smith.
Vice-President—E. McCulloch.
Secretary—A. Armour.
Auditor—O. S. Knapp.
Editor—Frank Burr.
Treasurer and Business Agent—B. W. Holmes.

F. Burr, who had before stated his wish to retire, absolutely and utterly declined the office.

Voted, To accept the declinature.

Another nomination being made, Wm. Sheldon was elected. He also declined, and by vote his declinature was accepted.

Voted, To defer the election of Editor, and proceed to elect a Publishing Committee, which resulted in the election of N. W. Spencer, L. H. Davis and N. J. Winchell. Adjourned to 2 P. M.

Met as adjourned. Voted to proceed to elect an Editor. On balloting, the unanimous vote was, Editor—F. Burr. The meeting would not accept a declinature.

Brn. Howard and Holmes each pledged $25 toward canceling the debt of the Society, when sufficient means were procured to entirely cancel the same.

The following preamble and resolution was proposed and, by vote, adopted:

WHEREAS, This Society from its commencement has been involved in debt, and without sufficient means to cancel the same; and

WHEREAS, Steps have been taken to transfer the property of this Society, together with its publishing interests, to the Advent Christian Publication Society, of Boston, Mass., for the purpose of providing for the carrying forward of its work in publishing its paper—the ADVENT CHRISTIAN TIMES, etc., and also providing for the payment of its liabilities; therefore

Resolved, That we instruct and authorize the Official Board of this Society to negotiate for the transfer of the Society's property and interests to the eastern Society; or to make such other disposal of them as they may deem best for the interests of the Society, and for the good of the cause of Christ, provided that the debt be cancelled.

Voted, That this Society express its appreciation of the favors conferred upon it by Bro. A. M. Billings during the past year, as well as in former years, and that we hereby heartily thank him for the great assistance he has rendered us in carrying on our work.

Voted, To adjourn.

BOARD MEETING.

At a Board meeting held immediately after the meeting of the Society, it was voted to appoint a committee of three to act for the Board in negotiating for the proposed transfer, and to communicate with the Board. Brn. Burr, Holmes and E. McCulloch were appointed said committee.

Voted, That Brn. Smith and Howard be a committee to confer with our creditors, and learn what discount could be obtained if their claims were paid within three months.

Voted, That the salaries of the Editor and Business Agent shall be the same as during the last year.

Voted, To adjourn.

A. ARMOUR, Secretary.

Treasurer's Report.

There was remaining in the treasury at the beginning of the fiscal year—

Cash in drawer	$ 20.55	
Cash in Bank	243.34	$ 263.89

RECEIPTS.

From Subscription	1876.95
From Books sold	624.88
From donations to Publishing Fund	170.40
From Delinquent Subscribers	67.10
From Advertising	66.65
From Subscription to *Crisis*	23.12
From Personal Accounts	17.00
From Donations to Tract Fund	11.50
From sale of Stamps	4.80
Total	$3126.09

EXPENDITURES.

For Composition A. C. TIMES	$1028.71
For Paper to print A. C. TIMES	513.18
For Presswork of A. C. TIMES	199.55
For Postage on A. C. TIMES	101.86
For Editor of A. C. TIMES	253.70
For Folding and Mailing A. C. TIMES	155.58
For Treasurer and Business Agent	283.75
For Books purchased and published	225.79
Marder, Luse & Co., on acct	41 21
Type for Office	10.09
Small Items per Ledger	219.61
Total	$3033.03
Balance of cash on hand	93.06
Grand total	$3126.09

RESOURCES.

The resources of the Society consist of the type material for the paper, stereotype plates of books and tracts, office furniture, ane books on hand, of estimated value of about $1200.00. Also, 280 acres of land in Marathon county, Wis., recently donated by a brother (estimated value, $3 per acre), $840 00.

We have upon our books subscription accounts due this office to the amount of $2957.60, but consider them of no value whatever. There are also personal accounts due this office to amount of $71.70, most of which will probably never realize anything to the treasury.

LIABILITIES.

The amount of indebtedness of this Society, as far as known, is—

Due on Notes	$ 730.00
Due to Editor (salary)	26.30
Due to Treasurer and Business Agent (salary)	211.00
Due to Wm. Sheldon, on account	188.13
Due to O. S. Knapp	322.86
Due to H. L. Hastings	18.36
Due to Marder, Luse & Co	100.00
Due for Fuel for Office	33.00
Due A. C. P. Society, of Boston	194.79
Total	$1824.44

Of the last account, a discount of $187.21 was made in favor of this Society, providing the debt was paid by the first of March, 1878. The debt remains unpaid, and if this favor of a discount is null and void on this account, then the amount of indebtedness is increased by that amount, making a total debt of $2011.65. There are no resources or liabilities of the Society beside these of which I have any knowledge.

I have adhered strictly to the principle not to incur any indebtedness outside of the office. In order to do this, it has been necessary to reduce the size of the paper, or else stop its publication altogether at frequent intervals, and I thought the former would be the better plan. Being obliged to send out but half sheet of the original-sized paper has been very detrimental to our interests, but it was the best that could be done, as we went to the extent of the funds at our disposal, which we have endeavored to use so as to accrue to the greatest benefit to our patrons. This has operated very badly against us, and has tended to place us in the exceedingly straitened circumstances, financially, in which the present time finds us. The outlook is not the brightest; but we trust in him "in whose hands are all our ways," that he will guide all things after the counsel of his own will, and to the best interests of his truth. This does not exonerate us from doing all we can, according to our best ability; and whatever may be the future of our paper and Society, let us watch and wait in the patience of hope, the coming of him who "giveth to every man according to his work."

B. W. HOLMES, Business Agent.

Conference Report.

The Quarterly Conference of the Northwestern District No. 2, of Kansas, met at Spring Hill school-house, Republic Co., Feb. 18, 1878. Meeting called to order by T. R. Comstock, District Evangelist. Ministers present—T. R. Comstock, James Page, N. T. Case, W. H. and Sr. S. Shriner.

The Secretary being absent, W. H. Shriner was chosen Secretary pro tem. Minutes of last meeting read and approved. Delegates present—J. Stryker, Spring Hill; Sr. J. E. Comstock, Salem; A. Henry, Marsh Valley; Guy Porter, White Creek valley; W. H. Shriner, Greenleaf; Sr. S. Shriner, Cole school-house. Churches reported by letter—Sherman Center and Oak Creek. The preachers present reported their labors. Report of District Evangelist approved and accepted.

A motion was made and carried, that the license granted to W. H. Shriner by the Washington County Conference, be accepted.

A resolution was made and unanimously adopted, that the words, "contribution box," be stricken out of Article No. 7 of our By-Laws, and insert the words, "and others," after the word, ministers.

A resolution was adopted that the Elders of the churches be requested to solicit funds, to be forwarded to H. H. Klock, Ottumwa, Coffey Co., Kansas, to defray the expenses of publishing the revised Constitution of the State Conference. It was suggested that Bro. Guy Porter be requested to labor in the vineyard, as the harvest is great and the laborers few.

Resolved, That the report of this meeting be sent to the A. C. TIMES and *World's Crisis* for publication.

Owing to the condition of the roads, many who were expected were prevented from attending this meeting; nevertheless, the few who were present worked with a will for the Master's cause, and peace and harmony prevailed throughout. Many saw the need of the Savior's return to the earth to complete our salvation, and may God enable them to fully appreciate the plan of redemption, and accept of offerred mercy. "Paul may plant and Apollos water, but God giveth the increase."

Adjourned to meet on May 9, 1878, with the church at White Creek valley, Cloud Co., Kansas.

W. H. SHRINER, Sec. pro tem.

Correspondence.

From Sr. M. Alexander, Kirwin, Kansas.

We have had a few sermons preached here, and it has been the means of setting a few to searching the Bible to know if these things are true. We feel encouraged, and think we may have a society of those that love and look for the coming King; and there are some of such contemplating settling in this vicinity; to all such we extend a hearty wellcome; and to those who may need homes, we would recommend this country. It is healthy, mild climate, a deep, black, rich soil, and land can be obtained free if taken soon.

I find some dear, good people here, that seem to be earnest Christians, but know not that the Life-giver is soon coming to earth again. I circulate my paper all I can. I praise God that I was permitted to understand the true hope of the church; and I trust to live and have this hope till Jesus comes.

From Minnie Rowley, Victor, Mich.

It always seems to cheer God's children to hear from each other, and know that they are still trying to live near our Father. We had a prayer-meeting in our house recently, and it was a heavenly season. We have been expecting to have a series of meetings here, but have been disappointed. We are watching and waiting for the appearing of our Lord; and what a glorious time that will be to them that are prepared for it. We need to watch and pray, and lean on Jesus.

From D. Mathewson, Laporte, Ind.

We have been having some good meetings in the vicinity of Kingsbury, Ind. Some ten or twelve have started to serve the Lord. Nine have been baptized, and more are to follow. We organized a church with fifteen members. Our communion season was one of great interest; two persons started for the first time, on that occasion. Our success is mainly due to the judicious and earnest labors of Bro. Winchell during the past year. Next week (March 3) we calculate to begin meetings in Kingsbury to continue as long as duty demands. To the Lord be all the glory.

From S. B. Mabey, Ionia, Ill.

The church here in Ionia are in the midst of a gracious revival. Such an out-pouring of the Spirit of the Lord has not been manifested here for years. I commenced meetings on Sunday, Feb. 10, and at the third meeting six made a start for the kingdom. The church are greatly blessed and encouraged. About twenty have commenced—some for the first time—in the service of Christ. Father and Bro. M. McCulloch assisted in the meetings.

Christian Life.

The Paschal Lamb.

The most ancient and remarkable of all the Jewish feasts, was the feast of the passover. Instituted on the eve of the Israelites' deliverance from Egyptian bondage, and perpetuated through all the ages of the Jewish Commonwealth, it marked an era in the existence of the nation. From the time they kept the first passover, their sacred or ecclesiastical year was dated, and so, while for civil purposes another date was employed, yet the passover marked, in a religious point of view, the in-coming of a new year.

In the institution of the passover they were commanded to take a lamb without blemish, separating it from the flock, and slaying it at sunset of the appointed passover day. It was then to be roasted in the fire, its bones being unbroken, and no part of it being allowed to be prepared for eating in any other way. A hyssop branch was to be dipped in the blood of the lamb and dashed upon the posts and lintel of the door; and then at midnight the family gathered within the dwelling, and with girded loins, prepared for their journey, they ate of the unleavened bread, and of the paschal lamb seasoned with bitter herbs.

While "by faith they kept the passover and the sprinkling of blood," the wail of death was rising from every Egyptian dwelling, where the slain firstborn gave token of the avenging angel who came to smite the land of Egypt with its final plague. The only dwellings that were safe in that awful hour, were those whose door-posts were marked by the crimson stain, and within which the gathered family were eating the paschal lamb.

The lamb once eaten, those who ate it left their Egyptian homes and became henceforth strangers and sojourners. Immediately after it they started on their march, and then through many weary years of wanderings in the wilderness, they rested not until they passed the desert and stood within the borders of the promised land. There for many generations the children of Israel dwelt, and with each returning year they kept the passover in memory of their deliverance from Egypt, and in token of the still greater deliverance which was dimly foreshadowed by this and other types which God appointed.

The last supper of our Savior with his disciples before he suffered, was the connected passover. To them he gave the cup, saying, "This is my blood of the new covenant, shed for many for the remission of sins." A few brief hours and they learned more fully the sacred import of that wondrous symbol—Christ, our passover, sacrificed for us. From that hour the church of God entered anew upon its journeyings, and to the present moment God's people have been strangers and pilgrims on the earth. Having eaten the paschal supper and thus bound themselves in everlasting covenant with God, they go forth to wander in the wilderness and seek the better land.

And as the Jewish father, gathering his family around him on the eve of the passover, while the children toyed with the gentle and sinless lamb, rehearsed to them the story of Egypt's oppression and of God's deliverance, and of the sprinkled blood which made the children of Israel safe; and as he explained to them the great fact of human guilt and divine compassion, shadowed forth by the paschal lamb sacrificed freely for the sins of the guilty, he could not have failed to impress their hearts with the great fact that innocence was made to bear the punishment of guilt, and that only a sinless sacrifice could atone for the crimes of sinful men.

Throughout the ages this sacrifice and memorial has never been forgotten. Though the Messiah has been crucified and slain, yet Israel in all their wanderings keep the "feast of unleavened bread;" and the church of God, with a more perfect knowledge of the meaning of the ancient symbol, keep the passover around the broken body of their Lord, "with the unleavened bread of sincerity and truth."

The lamb has still its lessons for a lost world; and parents may well declare them to their little ones, and with the beginning of each recurring year the solemn question may be asked, Is Christ our passover, slain for us? Has the blood been sprinkled upon the posts of our doors? Have our children been gathered within, beneath its sacred shelter? Have they been taught the meaning of the great sacrifice of the sinless Lamb, and the hope of that future redemption which awaits the church of God, when the destroying angel shall smite the ungodly world, and none shall be saved but those who are sheltered beneath the blood?

In the sacred mystery of the passover no sacerdotal class could interfere. The priest could only slay the passover for himself and for his family. Each Jewish father must provide for the safety of his own household, he must keep the passover and the sprinkling of blood. It was not a public institution, it was the personal act of each father, for the safety of each separate house. Priests and peasants stood upon the same level—all must eat the passover—all be sheltered beneath the blood. If any family were too small to consume the lamb, the nearest neighbors might unite to keep the feast; but it was essentially a family festival.

Let those who have learned the wonders of redemption through the spotless Lamb of God, see to it that in their own dwellings they keep the true passover. Let them learn that no hand can interpose between them and their God in this solemn and sacred act. Let them see to it that their own family are safely sheltered beneath the blood, and that "Christ our pa-sover" is received by them in earnest and confiding faith, in comforting and joyous hope.—*The Common People.*

In His Beauty.

I shall see him in his beauty,
For myself shall see the King!
In the far-off land elysian
Have that beatific vision;
In his beauty I shall see him
When the wailing nations flee him.

I shall see him in his beauty,
Who for me was crucified,
By those cruel foes surrounded,
Scourged and buffeted and wounded;
From man's judgment who was taken,
And of God himself forsaken.

I shall see him in his beauty!
See him on the great white throne;
With these eyes shall I behold him,
See the prophets who foretold him,
Saints and martyrs of Time's story,
And the angels in their glory.

I shall see him in his beauty,
On his palm my worthless name;
'Mid convulsions and dire wonders,
'Mid earth's voices and heaven's thunders;
I shall see him, he will own me
And beside himself enthrone me.

—*J. E. Rankin, D. D.*

"Tired of Jesus."

We heard a young lady, a member of the church, say one morning at a watering place, "I am so tired that I can not hold up my head, and my feet are both blistered, dancing at the hop last night." We ventured to ask her if she had ever been so tired working for Christ, and if she had ever blistered her feet in his service. Said she, "You talk so strangely! God does not require it of us. You do not believe in the doctrine of penance?" "No; we do not believe in penance; and I do not know that God requires it, although the Bible often speaks of self-denial and suffering for Christ. But did your heart never demand as great weariness of your body for him who gave his life for you, as the gratification of your senses in the hop?" She replied, "You old Presbyterians are so stiff and long-faced that you would deprive young people of all happiness!" and with that excused herself to do something for her mother. We were left to our reflections, which were somewhat on this wise. Most persons have, at some period in life, been like this one, worn out with pleasure, and have gone limping over it for days. When did we ever limp from our work in God's service? When had we to bind up wounds received from cross-bearing? When were we foot-weary on his errands of mercy? We think of him going barefoot, or at best with but a sole upon his feet, over the stones of Judea, where the footways are as full of sharp rocks as a newly-stoned pike, these stones heated under a sun one hundred and twenty degrees, with lime-dust more abundant than the dust of

our highways—and on these he often walked twenty miles a day, with bruised and bleeding feet, for us!

We can think of the poor refreshment he had under the home-like roof that ever sheltered him with Lazarus and his sisters, having his bruised and weary feet washed and dressed, and the few frugal comforts of a poor family administered. And then to make the contrast with our comforts, our homes, and rest and luxuries; and not be able in a whole life to recall one day when we could not hold up our heads from weariness in his service. Out of the millions of young Christians in this country, many of them have often blistered their feet in the service of pleasure; how many can say, "I blistered mine in loving service for my Master?" The man of business tramps the hard pavements until limb and head ache, and when Wednesday night comes he says, "I am too tired to-night, my head aches, my feet pain me; I can not bear the fatigue of meeting the Master." The stock-broker shouts himself hoarse on 'change, where mammon is the god of the hour, but when was he hoarse, pleading with men for trophies for Jesus? The farmer's hands are blistered toiling for himself, but when from his birth was there a blister made there by his efforts for the glory of his Redeemer? He galls the shoulders and backs of his horses in the gear of gain, but he is careful to rest them on the Sabbath. What horse has the collar or saddle marks in the service of the Master?

The merchant blisters his feet walking behind his counter, and is so tired at the store that he can only endure one service on the Sabbath; but if God should call on him for a flesh-mark, as evidence of gratitude and love, while the signs of selfishness would appear in abundance, not one could be found in forty years of profession in his service who wore for him the crown of thorns. Women could be found elevated and blessed—made queens under the gospel—whose kind are slaves where it is not, tramping the streets from one end to the other, standing before every costly trap and trapping, foot-wearied, perhaps drenched with the rain or snow, who never, in their lives, had the soul-luxury of being weary for him who honored her and her kind when lustful tyrants had their feet upon her. Perhaps she has never been serving him in her life; was never wearied in quest for the means to send the sweets she enjoys to her still oppressed sisters in foreign lands. Unnumbered multitudes let little children die in sin, within the range of vision, and expect the bountiful favor of God, while they can not show a blister that devotion to him has ever made, in efforts for him, in the persons of his neglected little ones. Such would make poor out in singing:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of Nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

—*Presbyterian*

A Dangerous Experiment.

One of the most disastrous experiments which a Christian can try is to see how far from God and how near the world he can live, and still escape perdition. And yet there are many persons who are doing this very thing. They are trying to see how far they can go in sin, and yet get safely back. They are laboring to see how proud they can be and yet be Christians; how covetous they can be and yet be Christians; how vain they can be and yet be Christians; how much they can follow the world and yet follow Christ; how near they can come to the broad road, and yet keep in the narrow way. They are inquiring continually: "Shall I be damned if I do this?" or "Must I do that, in order to be saved?" Their purpose seems to be, to be as little like Christ as they can, and yet escape perdition; to do just as little for Christ as they can, and yet attain salvation. They want to see how much jewelry they can wear and yet be Christians; how much liquor they can drink and yet be Christians; how much tobacco they can use and yet be Christians; how near they can come to lying, and cheating, and robbing those around them, and yet be Christians. They are continually scanting their religion in weight and in measure. They take for their standard the shortest measure and the lightest weight, and having hunted out the feeblest, meanest, and most contemptible specimen of a flickering Christian life that can be found, they seek to follow that as their example.

It is better to put all such thoughts as these away and aim higher; for while many fall below their aim, few are known to rise above it. Let the eye look up instead of down; let us strive at excellence instead of mediocrity; let us get rid forever of this desire to be minimum Christians, and let our thoughts expand to comprehend the glad greatness of the Christian's privilege, the joy of our high calling in Christ Jesus. In a word, instead of measuring ourselves among ourselves, and comparing ourselves with ourselves; instead of selecting as the type of our religious life the most frail and most imperfect of those who have named the name of Christ; let us take an entirely different standard, and seek to approach unto that "measure of the stature of the fullness of Christ," which is the divine ideal of a redeemed and perfect man. So, adding to our faith virtue, and to our virtue knowledge, and all other Christian graces, we shall come home at last, not as sailors who in stress of weather and mid hairbreadth escapes drive through the narrow channel, and barely reach their port; but, rising upon the swelling wave, and rejoicing in the sunshine of God's glory, so shall an entrance be administered unto us "abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ."—*The Christian.*

The Joy of Believing.

What greater blessing can any child of God covet, than that contained in the words of St. Paul to the Christians in Rome, "The God of hope fill you with all joy and peace in believing." To have a believing heart—a heart filled with the ample faith which, without a cavil, appropriates to itself the priceless treasures purchased for it on the cross of Calvary, the pardon of sin, justification in the sight of God, the spotless robe of Christ's righteousness, the abiding presence of a loving Savior, the guidance and support of the spirit of truth, victory over sin and death, and fitness for the inheritance of the saints in light, the "rest that remaineth for the people of God"—all these and more are the believer's portion. Well may the Apostle say, "The joy and peace of believing." Such joy it was, that filled the prophet's heart and found vent in his glowing words, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." Such joy, our dear Master calls, "my joy"—the joy of Christ—of loving obedience to the will of the Father. Such peace it was he bequeathed to his disciples—"Peace I leave with you, my peace I give unto you." "In me ye have peace." Rich heritage of God's chosen. Unspeakable gifts of God's great mercy.—*The Appeal.*

God and Christ are merciful to all; therefore we must be.

They are the wise whom God esteems wise. They are the wise whom God makes wise.

Young Folks.

Sowing and Reaping.

What we sow
Will surely grow,
Though the harvest may be slow.
It may be
We shall see
Fruitage in eternity,
From some deed,
Dropped like seed.
For a soul that was in need.

Let us strive,
While we live,
Worthy things to do and give;
Striving still
With good will
Empty granaries to fill;
For what we sow
Will surely grow,
Though the harvest may be slow.

—*Selected.*

Talking with God.

A girl whose father was an infidel, and who lived in a godless home, went to visit a friend of hers whose parents were both Christians. While she was there the family gathered for their usual morning worship. While they were reading the Word of God she listened very attentively, but when the father knelt down and engaged in earnest prayer, she seemed amazed and glanced all around the room to see with whom he was talking, and seeing no one looking at him she was greatly puzzled. As soon as she had opportunity, after the service was over, she whispered to her friend and asked:—

"Who was your father talking with this morning?"

"Why, he was talking with God," said her friend.

The little girl knew nothing about God, or his dealings with the children of men, so they tried to explain to her who and what God was, and then told her the "old, old story" of the cross.

To this she listened very eagerly, and when they had finished she inquired earnestly, "Can't I talk with him too?"

"Certainly you can," said they, "for he loves little children, and has said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'"

She seemed very happy, and when she got home that night she jumped into her father's lap and told him about those good people that talked with God, and what they told her about him, and then, with her little face beaming with joy, she exclaimed, "O father, they said I could talk with him and he would hear me!"

She did talk with him, until her father and all the family learned to love and commune with the "unknown God." Surely, "out of the mouths of babes and sucklings thou hast perfected praise." (Matt. 21: 16).—*Little Christian.*

The World of London.

Here are some curious statistics about London, which we extract from one of the papers issued by the London City Mission: "It covers, within 15 miles of Charing Cross, nearly 700 square miles. It numbers within these boundaries 4,000,000 inhabitants. It comprises 100,000 foreigners, from every quarter of the globe. It contains more Roman Catholics than Rome itself—more Jews than the whole of Palestine—more Irish than Dublin—more Scotchmen than Edinburg—more Welshmen than Cardiff—and more country-born persons than the counties of Devon, Warwickshire and Durham combined. It has a birth in every five minutes—a death in every eight minutes—and seven accidents every day in its 7,000 miles of streets. It has on an average, twenty-eight miles of new streets opened, and 9,000 new houses built in it every year. It has

1,000 ships and 9,000 sailors in its port every day. It has 117,000 habitual criminals on its police registers, and increasing at an average rate of 30,000 per annum. It has as many beer-shops and gin-palaces as would, if placed side by side, stretch from Charing Cross to Portsmouth, a distance of seventy-three miles. It has as many paupers as would more than occupy every house in Brighton. It has an influence with all parts of the world, represented by the yearly delivery in its postal districts of 238,000,000 letters."—*Cassel's Magazine.*

First Things.

Envelopes were first used in 1839.
The first air-pump was made in 1650.
The first steel pen was made in 1830.
Anæsthesia was first discovered in 1844.
Ships were first copper-bottomed in 1761.
The first balloon ascent was made in 1783.
The first lucifer match was made in 1826.
The first horse railroad was built in 1826-7.
Coaches were first used in England in 1569.
The entire Hebrew Bible was printed in 1488.
The first iron-steamship was built in 1830.
Gold was first discovered in California in 1848.
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"How many bones have I in my whole body, mother?" asked Charlie, one day.

Charlie was washing his hands at that moment, and as he did this he couldn't help seeing that the hand was not one single piece, but was made up of a good many pieces. And from that he began to feel his head and body, and to look at his feet and his legs, and he saw that he was all made up of little pieces. That was what led him to ask the question.

"You would be surprised if I should tell you," answered his mother; "will you try to remember?"

"Yes'm, indeed I will," said he. "Just let me see if I can guess—as many as fifty, I do believe."

"More than that, my son; two hundred and eight."

"Two hundred and eight! I can hardly believe it. There's one great round one for my head, and—"

"Stop, my dear. Instead of that great round one, it takes thirty small bones to make a head. Then there are fifty-four in the body, thirty-two from the shoulder to the finger tips, and thirty from the thigh to the ends of the toes. The hand is a most wonderful little machine, and so is the foot. See how you can move them about. How many things they will do for you! O, Charlie, boy, I hope you will never let your hand or foot or any part of this body, which God has so wonderfully and beautifully made, be used to do wrong and commit sin.—*Sel.*

Selected.

Our Lord at Hand.

Could Christians watch ten thousands years,
Before their Lord appears,
Yet as he then shall come at last,
'Twere wise, through all such ages past,
To have watched and waited, and have borne,
The scoffer's jest, the worldling's scorn.
But those who watch not in the day,
Will surely sleep the night away.

Lord, make me at all hours awake,
And, self-denied, thy cross to take,
Robed for thy nuptial feast in white,
With lamp in hand and burning bright;
Nor lack of precious oil be mine
When the loud cry, "Arise and shine!"
Proclaims thee come in bridal state,
And when preparing is too late!
—*From the German.*

Christian Marriages.

Dear young Christians, God has laid it much upon my heart lately to write a few of God's thoughts to you concerning marriage. My own soul has been so much grieved and pained that any of God's children should walk so contrary to his mind and will in so important a matter, that in writing a few lines about this subject, I pray God may lead his young disciples to search the word, and see whether these things are so. The Apostle Paul, in writing to the Hebrews, says, "Marriage is honorable in all" (Heb. 13: 4). Nothing wrong in young people getting married. We read in Gen. 2: 18, "It is not good for man to be alone." Certainly, if Christians marry according to the mind of the Lord it is a desirable thing, but young believers often do not consider the mind of the Lord in the important step opening out before them; and the little narrative of Naomi is indeed a most striking proof. The first chapter of Ruth informs us, that there was a certain man of Bethlehem-Judah, and the name of his wife was Naomi, and they with their two sons went to sojourn in the country of Moab. Poor Naomi's faith failed in the time of famine; she leaves the house of bread, "Bethlehem," and came to Moab; and worse still, for one wrong step brings about another, she gets her sons married to two Moabitish women, departing from the commands of God so strictly enjoined in Deut. 7: 3, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." He would have his people a separate people. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon all the earth" (Deut. 14: 2). In looking at Deut. 23: 3 5, how marked was the disobedience of Naomi to the divine command. "An *Ammonite* or *Moabite* shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever." Why? "Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loved thee." Read Num. 20: 14-21; here they refused Israel a passage through their border. Num. 22: 1-18, gives the history of Balaam.

Now the consequence of Naomi's act of disobedience was visited by God in the death of her husband and her two sons. All her hopes blighted, she returns again to "Bethlehem," testifying the Lord had hath dealt bitterly with me; but blessed be God who inclined her heart to return again in the beginning of barley harvest; blessing was yet in shore for his disobedient, but penitent child, for full of pity and compassion is our loving Father. But to return to our subject, Jud. 2: 2, 3, God says, "Ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice; why have ye done this? Wherefore I also said, I will not drive them out before you; but they shall be a snare unto you." And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. "Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive out these nations from before you, but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you" (Josh. 23: 11-13). Now let us ever remember, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, and for instruction in righteousness."

We find also that marriage is divinely instituted, and adds to the happiness of man. "Therefore shall a man leave his father and mother and cleave unto his wife, and they shall be one flesh" (Gen. 2: 24).

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1,000 ships and 9,000 sailors in its port every day. It has 117,000 habitual criminals on its police registers, and increasing at an average rate of 30,000 per annum. It has as many beer-shops and gin-palaces as would, if placed side by side, stretch from Charing Cross to Portsmouth, a distance of seventy-three miles. It has as many paupers as would more than occupy every house in Brighton. It has an influence with all parts of the world, represented by the yearly delivery in its postal districts of 238,000,000 letters."—*Cassel's Magazine.*

First Things.

Envelopes were first used in 1839.
The first air-pump was made in 1650.
The first steel pen was made in 1830.
Anæsthesia was first discovered in 1844.
Ships were first copper-bottomed in 1761.
The first balloon ascent was made in 1783.
The first lucifer match was made in 1826.
The first horse railroad was built in 1826-7.
Coaches were first used in England in 1569.
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erected, living in a worldly atmosphere, a stranger scarcely perceiving a savour of Christ in the household. Surely we need nothing to impede our progress heavenward; but even our own loved ones are often wheels dragging us down to earth. And then, sad, most sad indeed, when called to separate, the agony of such a moment who can tell? Still out of Christ, unpardoned, unreconciled to God, leaving all below, then flows forth the agonizing cry, Oh! that I had never loved, or never lost. I am quite aware many think that God will make the converted husband, or wife, a blessing for the conversion of the other, whichever it may be; and they think by marrying such an one, they are doing good, and will be made the means of blessing to each other.

Can we ask God's blessing on an act of wilful disobedience? He may and perhaps does at times overrule the disobedient act. But he is sure to cause his children to *pass under the rod*. "As many as I love I rebuke and chasten." I will punish your iniquities with the rod, but my loving kindness I will not take away, nor cause my faithfulness to fail.

My dear young Christian friends, search this matter for yourselves; and let let me entreat you, if you would have a happy married life, the blessing of God resting on your union, a serving the Lord in your household, and like Joshua to be able to say, "As for me and my house we will serve the Lord," take heed to God's own word, "Marry only in the Lord." "Can two walk together except they be agreed" (Amos 3: 3)? Judge ye.—*The Truth.*

The Tale of a Tramp.

The remarkable article written some years ago by James Greenwood about the Lambeth Workhouse finds a parallel in the report of the chief of the Massachusetts detective force upon the subject of "Tramps." The report is the result of the observation of two detectives who were detailed last summer for this special purpose. Their instructions were to assume the role of the tramp, proceed to his ground and by intimate association obtain an inside view of his daily life. The plan was not a difficult one to carry out. The fraternity is so large and its elements so diverse that not much more than seedy clothing and a decayed look are necessary for a passport.

Starting out from Springfield, it was not long before the amateurs fell in with professionals. These were two in number, and were disposed to be friendly and confidential. They were Irishmen, thirty and forty-five years of age, the one a shoemaker, the other a tailor. Both could get work if they desired, but preferred to tramp. They only worked when they wanted money to get liquor, and not then if they could steal it. One had tramped five, the other eight years. As a rule they could get very little food by begging, only dry bread and milk. What they ate they generally stole, and recommended the detectives to do likewise.

After parting from these communicative and unsuspicious vagrants, the next person interviewed was a Frenchman. His plan was to tramp through the country in the summer and fall, going to some large city as cold weather came on. There he would get arrested for some petty crime, and spend the winter months in the congenial retirement of a prison. His personal effects, including four bottles of gin, were carried in a valise.

On a following day the travelers met three tramps who took them to a rendezvous in the woods where were gathered fourteen others. Of these, three were German, two Dutch, one Swede, one French, three Americans, and two Irish. The party had already been in the place five days, subsisting upon chickens and potatoes abstracted from neighboring farm-houses. For securing the chickens such ingenious expedients were adopted as fishhooks baited with corn, and bread soaked in rum.

In leaving this retreat the party divided into four squads, those who went first marking with chalk the prominent points in the route for the guidance of those who were to follow. Nearly all of the regular tramps carry chalk of different colors. On coming to villages they would go through separately and meet again outside. Plenty of food was obtained by begging and stealing. Old men more frequently excited compassion than young ones. The latter when they were asked why they did not go to work always professed readiness, but represented themselves as being familiar with some trade which they knew would not be practiced in that locality.

During the last week of these travels the detectives encountered large numbers of men on their way to the railroad riots in Pennsylvania. At one point, about twenty miles from Pittsfield, they met a gang of thirteen, and were told that there were in the woods along the line of the Boston and Albany railroad not less than four hundred others expecting a strike to occur there. These outlaws were ready for any plan of pillage and destruction that might be proposed.

It is the testimony of the detectives that of the entire number with whom they conversed they found but two who did not scout the idea of going to work for the purpose of earning an honest livelihood, and they express the doubt whether these two were ready to engage in any laborious employment.

This experience, more authentic and suggestive than anything of the kind that has ever before appeared, will no doubt be of great value in the treatment of the general subject. It defines very accurately the social status of the Tramp. He is no longer merely a nuisance. He is a criminal.—*Christian Union.*

Each in His Own Way.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crab stick with which he guided his sheep. Any day he might throw it away and cut a better one.

And God said: What is that in thine hand? A shepherd's rod, to guide my sheep. With this rod thou shalt save Israel. And so it proved.

What is that in thine hand, stranger? An ox-goad with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines.

What is that in thine hand, David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet.

What is that in thine hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me—give them to God; and the multitude are fed.

What is that in thine hand, poor widow? Only two mites. Give them to God; and, behold! the fame of your riches fills the world.

What hast thou, weeping woman? An alabaster box of ointment. Give it to God. Break it and pour it upon the Savior's head, and its sweet perfume is a fragrance in the church till now.

What hast thou, Dorcas? My needle. Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman. God wants each one of you to serve him where you are. You have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages. Preach Jesus to your clerks, not by a long face, but by being like him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for him; he can glorify himself with them as easily as he could with a shepherd's stick, an ox-goad, a sling or two mites.

A poor girl who had nothing but a sewing machine used it to aid a feeble church: all her earnings above her needs were given toward building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas and her garments; you may do as much, and have as great a reward.—*The Bible Student.*

The Cure for Gossip.

What is the cure for gossip? Simply culture. There is a great deal of gossip that has no malignity in it. Good people talk about their neighbors because they have nothing else to talk about. There comes to us the picture of a family of young ladies. We have seen them at home; we have met them at the galleries of art; we have caught glimpses of them going from a bookstore or a library with a fresh volume in their hands. When we meet them they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another, in which they are interested. We have left them, after a delightful hour, stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and of course, an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject much less interesting than those which grew out of their knowledge and their culture.

And this tells the whole story. The confirmed gossip is either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture. Gossip is always a personal profession, either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptations to indulge in it. It is a low, frivolous, and too often a filthy pastime. There are country neighborhoods where it rages like a pest. Churches are split in pieces by it. By it neighbors are made enemies for life. In many persons it degenerates into a chronic disease which is practically incurable. Let the young cure it while they may.—*Alliance.*

Fretting.

One fretter can destroy the peace of a family; can disturb the harmony of a neighborhood; can unsettle the council of cities, and hinder the legislation of nations. He who frets is never the one who mends, who heals, who repairs evil; more, he discourages, enfeebles, and too often disables those around him, who, but for the gloom and depression of his company, would do good work and keep up brave cheer. The effect upon a senstive person in the mere neighborhood of a fretter is indescribable. It is to the soul what a cold, icy mist is to the body—more chilling than the bitterest storm. And when the fretter is one who is beloved, then the misery of becomes indeed insupportable.

General News.

Admiral Commerell, commanding the division of the British fleet remaining at Gallipoli, has placed ships on both sides the promontory so that their guns can sweep it from shore to shore, and boats patrol nightly to prevent the laying of torpedoes....The negotiations between Russia and Turkey have been concluded, and the basis of a permanent peace agreed upon. The treaty, however, will not be signed for several days ...As a reward for the Porte's ineffectual efforts to keep the British fleet out of the Dardanelles, the Czar has consented that the Russians shall not come nearer Constantonople than San Stefano, but at the same time informed the Porte that he had great difficulty to prevent the Grand Duke Nicholas from marching into Constantinople as a conqueror. The Russians are coming to San Stefano as friends, not exactly on the invitation of the Sultan, but with his consent.

...A Vienna correspondent states that the differences between Russia and Turkey appear to be nearly settled by Russia's consenting to a reduction of the indemnity by one fifth, and the extension of the period for the emigration of Mohammedans from Bulgaria to three years....Russia has made another move towards Constantinople. The Grand Duke Nicholas has occupied San Stefano, a village about ten miles west of Constantinople on the Sea of Marmora....A dispatch from Constantinople says: "Russian officers and soldiers are forbidden, under penalty of death, to enter Constantinople without special permission from the Russian headquarters. The barracks just outside Constantinople are being prepared for the Russian sick who can find no other cover....The reason Russia's demand for the Egyptian tribute concerns England is that the tribute is already pledged as security for the interest on the Turkish loans of 1854-'55 and 1871. The first of these was raised to carry on the Crimean war. The second is guaranteed by England and France. All are largely held in England. By the terms of the agreement between Turkey and the British Government and bondholders Egypt now pays tribute directly to the Bank of England. The Russian proposals will abrogate this convention without consulting or indemnifying beneficial assignees, and make the English and French Governments liable for the 1855 loan....The draft of the peace conditions contained a stipulation that the six principal Turkish ironclads should be ceded to Russia on the ground that otherwise the Porte might sell them to England. The Sultan objected to this stipulation. He stated he would prefer to destroy the vessels, and promised not to transfer them to any foreign Powers. This incident terminated by the Sultan undertaking not to sell the ironclads to England, in consideration of which Russia withdrew her demand for their immediate cession.... That clause in the peace conditions which contemplates the occupation of Bulgaria by Russian troops for two years after the reconstruction of that Province into a Principality is likely to meet with a vigorous protest from Austria. At a council of the Austrian and Hungarian Ministers, Count Andrassy urged the necessity of the immediate convocation of the Delegates, who would be asked for a vote of confidence and a credit grant of 60,000,000 florins as a preparation for Austria's participation in the European Congress. He is reported to have announced that Russia's designs relative to Bulgaria were inadmissible, and would be resisted by Austria.... The British Government has ordered a number of steam cranes at Leicester for loading vessels with ammunition. The order must be completed in six weeks. They are working night and day. The Government has also ordered 50,000 sandbags at Dundee, to be ready in three weeks. The Brigade of Guards has been raised to its war strength. There is great activity in the brigade, which is completing the arrangements necessary for active service. All the manufacturing centres report great activity. Thus, 600 sets of field-ambulance fittings and 300 tons of bayonet steel have been ordered in Sheffield. The Woolwich authorities have purchased 500 miles of telegraph wire for use with torpedoes, and the material necessary to construct temporary railways for the conveyance of stores and mounting heavy guns in siege works..... A dispatch from Constantinople gives the principal points of the fresh conditions of peace demanded by Russia. The dispatch fully confirms the report as to the proposed boundaries of the new province of Bulgaria, which will include the country between the Danube and the Balkans, and that portion of Roumelia between the Black Sea and Servia, comprising Sophia and Phillipopolis, and the greater part of Thrace and Macedonia, and the whole valley of the Maritza, except Adrianople. The conditions provide for an assembly of notables to elect a Sovereign Prince for Bulgaria, whose nomination is to be submitted for sanction to the Porte and European Powers. A Russian commission is to superintend the Bulgarian Government for two years, and fifty thousand Russian troops are to occupy the Principality during the same period. The conditions also require the cession of Podgoritza and Antivari, with territory to Montenegro. Russia is to have power to cede the Dobrudscha to Roumania in exchange for Roumanian Bessarabia. The conditions include cessions of territory in Bosnia and towards Nisch to Servia; prohibition of passage through the Straits to men-of-war except in isolated cases; absolute freedom of the passage of merchantmen, even in time of war; payment of an indemnity of 1,400,000,000 roubles (about $1,200,000,000), to cover which Turkey is to cede Batoum, Kars, Bayazed, Ardahan, and adjacent territory; Turkey to pay £40,000,000 in bonds for interest and a sinking fund, which are to be guaranteed by the Bulgarian and Egyptian tributes, the Anatolion revenue, and the Heraclea mines; 10,000,000 roubles to be paid immediately to indemnify Russian residents of Constantinople; Turkey to reimburse Russian capital invested in Turkish bonds; also to pay for the maintenance of prisoners of war; the re-opening of the Sulina mouth of the Danube.

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Notices.

Quarterly Conference.—The second Quarterly Conference of the Southwest Iowa and Northwest Missouri will be held at the schoolhouse near D. Q. Kent's, four miles north of Hawleyville, Iowa, commencing March 15, 1878. We want all the churches to be represented. Come, brethren, the Lord is at hand. Let us work while it is yet day.
WM. PATTON, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Come in time.
WM SHELDON, Sec.

Quarterly Meeting.—The next Quarterly meeting of the First District of the Southwestern Iowa and Northwestern Missouri A. C. Conference will be held with the Troublesome Creek church, to begin Friday eve. March 15th, 1878. Let there be a large attendance. Come and bring a blessing with you.
WM. MORPHY, Sec.

Conference.—The A. C. Conference of Northern Indiana and Western Michigan will hold its next session at Buchanan, Mich., commencing on Thursday, March 14th, at 2 P. M. Let there be a general attendance from abroad. By request of the Buchanan church. R. MEAD, Pres.
T. MCLANE, Sec.

Quarterly Meeting.—The next Quarterly meeting of the Advent Christian Church of North Fairfield, Huron county, Ohio, will be held at the church, March 9th and 10th. A cordial invitation is given to all lovers of the Lord. For the church.
J. HARVEY.

Appointments.

ILLINOIS.

The Advent Christian Church, of Chicago, Ill., meets every Lord's day in Green Street Tabernacle, 91 South Green street. Brethren passing through are requested to stop with us. Address all communications to M. J. McLellan, 780 West Adams street.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock and prayer-meeting Wednesday evening.
N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

March 10th, 1878, and onward, there will be preaching at the Arena Church at 11 A. M., and at 7 P. M. Sunday-school at 10 A. M. ELD. B. N. MEIGS.

Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening at Mindoro chapel and Burnham Valley.

As above until further notice.
PHILO HITCHCOCK.

Fairfield, Sauk county, Wis, July 8, a 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.
P. W. HOUGH.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

MINNESOTA.

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Advent Christian Times.

We desire to call the attention of our subscribers to this paragraph—that a **Blue Mark** around it signifies that your subscription **has expired** or is **past due**. We trust all such will assist us by **prompt payment.**

The light of truth is still spreading as we see by the following:

"The Rev. Arthur P. Adams, of Beverly, Mass., has been suspended from the ministry of the Methodist Episcopal Church for holding and teaching doctrines contrary to the articles of religion of that Church. He preached the near coming of Christ, and held that the efficacy of the redemptive scheme is dependent upon the resurrection. Christ can only be a complete Savior, he taught, after the resurrection."

THE FIELD IS THE WORLD.

"The field is the world," and of this world how small a portion has been won to Christ. Yea, more, of this world how few have heard the glad tidings of salvation. The "gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come;" but how dense the darkness of many portions of the heathen world. Missionaries have done much, Bible societies have done much, but the natural inclination of the managers of these institutions to present encouraging reports, causes them to leave out of view many facts which greatly need to be kept in mind.

It has been stated that in England, that fountain-head of religious light and literature, the number of vile, abominable, and indecent publications issued in defiance of the law, is greater than the entire number,of publications issued there by religious and benevolent societies. Few persons in America have the slightest idea of the vast quantities of vile, poisonous, and corrupting literature which has been scattered with Satanic ingenuity throughout the length and breadth of the land. So fearful and outrageous has the evil become that special United States laws have been enacted to prevent the prostitution of the postal facilities to this basest of all ends. In other countries, and even in heathen lands, the powers of darkness are making all possible use of the printing press; and Christians do not seem to comprehend their responsibilities under the circumstances, nor do they make the effort which seems demanded to meet and neutralize in some degree the terrible flood of evil which is sweeping on every side.

Information reaches us from Japan that in the new awakening of that ancient country, more than one hundred daily papers are issued, and books on law, science, morals, and philosophy, have been translated, and are scattered everywhere. But while the old heathen systems are dying out, infidel and semi-infidel publications are scattered throughout the land. A blasphemous book professing to be the life of Christ, published in six volumes, and profusely illustrated, has been scattered throughout the empire, and the inquiring minds of the most intelligent race are being poisoned by falsehoods and deceptions regarding Christianity.

On the other hand what are Christians doing? They have one small weekly paper, with a circulation perhaps of two thousand; they have the Gospel translated and published, the Acts of the Apostles, and the Epistles, and says J. D. Davis, a missionary writing from Japan, in October, 1877: "There is not to-day one hundredth part so much Christian literature in circulation in Japan as there is infidel literature. Can the Christian people of the world, can the Christians of America, can we here on the ground sit still and see the truth meet error at such fearful odds, and see these thirty-five million souls who are giving up their old forms of religion go over to infidelity without making an effort to save them." The same writer says in the *American Messenger*:

"I wish to add a word in regard to what a few of the many thousands of gospel tracts which your grant of last year enabled us to issue have accomplished in the prison in Otsu, the large town situated near the outlet of Lake Biwa, eight miles east of Kiyoto. Some few months ago a few of these tracts were sent over to the prison. One of the prisoners became greatly interested in the truth contained in them, and taught and read the same to his fellow-prisoners. A few weeks since a fire broke out in the prison, and the prisoners, instead of trying to escape, as is usual in such cases, all turned in and helped put out the fire. The prison officials struck with such conduct, and learning the reason, set free the prisoner who had taught this new doctrine, and sent for more books containg the same truth. We have just sent over a large supply of books for this prison, and the released prisoner feels called to be an apostle to his former associates in the prison."

When will Christian men and women awake to an appreciation of their opportunities and a consciousness of their duty toward the lost multitudes around them? Surely our times demand instant and energetic action, and we should put away slumber and enter with heart and soul upon the work of God, and especially upon that portion of the work accomplished by the far-reaching power of the press, a work in which all should be interested, a work in which the feeblest and the humblest can render efficient aid. * * *

SEPARATION.

The history of the world shows plainly, that from the creation, or at least from the fall of Adam, that the "hearts of the sons of men is fully set in them to do evil" (Eccl. 8: 11). "They go astray as soon as they be born, speaking lies" (Ps. 58: 3). Cain, the first one born into the world, becomes a murderer, and kills Abel, his brother; "and wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3: 12). At that early time was developed the antagonism between good and evil—between righteousness and sin. And the stream of evil has been deepening, widening from the spring in the heart of one man until to-day it is a mighty torrent. And the great question of to-day is, "What shall we do to stop this mighty tide of iniquity that is sweeping over the whole earth, and threatening to engulf it beneath its waves of death?"

The seed of evil is prolific, and grows with fearful speed. On account of it, God has often sent his mighty judgments among men, showing them that there is one that ruleth over all, and in whose hand is omnipotent power. But still men do not heed the lessons. Still the broad way is crowded with the throngs pressing on to death. Yet God's infinite love has bridged the chasm that intervenes between our deep sinfulness and his own purity and holiness. A new and living "way" has been cast over it, even Jesus Christ the Lord, by whom we have access to the Father, and can enter the inner sanctuary of his love. By the sacrifice of Calvary, God is reconciled to men, and now it remains for men to be reconciled to God, that they may reap the benefits of all his precious promises, that they may receive the life eternal, and the glory that shall follow.

But there is work, earnest work, to be done by man e'er this blessed consummation is real-

ized. There must be a crucifying of the flesh and the lusts thereof; for nothing that pertains to it can enter the kingdom of God. But "the grace of God that bringeth salvation, hath appeared to all men, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2: 11-14). "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6: 17). The conditions by which God receives us is, separation; and from what? From all "ungodliness and worldly lusts." Christ left us an example that we should follow in his steps; who did no sin—"that we being dead to sin should live unto righteousness" (1 Peter 2: 21-24).

Of him it is written that he was "holy, harmless, undefiled, separate from sinners" (Heb. 7: 26). Not separation bodily, for then we must needs be taken out of the world; but separation "from the evil that is in the world" (John 17: 15). Having the heart clean and pure before God; for he "desireth truth in the inward parts" (Ps. 51: 6). And we can have it if we go to him who is the "Truth." Having Christ within an abiding guest—having his love filling every nook and corner of our hearts—having every desire and affection subject to him—yielding up everything that is contrary to his will, for "his sake," and the glory that is to be revealed—keeping ever in the blessedness of our eternal home—having all these things as the motive power of our lives, how can we be otherwise than separated from the world, and all that is in the world?

We will walk upon a higher plane of life than the great mass of mankind, even the "highway of holiness" where the "redeemed of the Lord" do walk. And the redeemed of the Lord are those who are redeemed from all sin. Jesus does a perfect work. If he washes us at all, he washes us clean. True, we may fall, and be defiled, and need to be washed again, which will be done. "For if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1: 9).

What a precious promise, and for every one who will accept it. But the love of the world, and the love of the Father cannot dwell in the heart at the same time. One must depart to give place to the other, for there is no unity or harmony between them. "He that is not for me is against me." How much the professing Christian world need this separating principle, the true love of Christ. Not the "form of godliness," but the "power" (2 Tim. 3: 5). O for the baptism of the Holy Spirit, and we do not receive it, because we do not seek for it in the way the Lord directs.

Many there are who know what it is to live in "fellowship with the Father, and with his Son Jesus Christ," and walk and live daily in sweet communion with their dear Redeemer, in perfect separation from the world, and in union with Christ. Be separate from the world, be joined to Christ. ‡ ‡ ‡

PLEASE read carefully Bro. Armour's article on "The Situation," found on another page.

NEWSPAPER SUBSCRIPTIONS.

We clip from the *Baptist Weekly* the following item, which we would be pleased to have all our readers ponder well, and, if a delinquent, act upon the lesson it teaches: i. e., that the numerous small amounts due this Office from its subscribers, make in the aggregate, quite a large amount, which is very much needed at the present time to enable us to furnish you a paper. If you withhold from us the necessary means, it will obligate us to stop publishing the paper. Our treasury is empty, and as we are fully determined not to incur any indebtndness, if not replenished we must *stop our paper*. It rests with you what we shall do. We sent out last week, notices to about 300 of our subscribers whose subscriptions have expired, some of them a long time since. Are *you* one of them? Please look at the Number on the label opposite your name, which indicates the Number of the paper with which your subscription *expires*. By renewing *promptly* we can continue our paper; otherwise, we cannot. The following is the item alluded to:

"We suppose many people think that the newspaper men are persistent dunners; let a farmer place himself in a similar business position and see if he would not do the same. Suppose he raised 1,000 bushels of wheat, and his neighbor should come and buy a bushel, and the price was a small matter of only $2 or so, and says, 'I will hand you the amount in a few days.' As the farmer does not want to be small about the matter, he says, 'All right.' Another man comes in the same way, and another, until the whole thousand bushels of wheat are trusted out to one thousand different persons, and not one of the purchasers concerns himself about it, for it is a small amount that he owes the farmer, and of course that would not help him any.

"He does not realize that the farmer has frittered away all his large crop of wheat, and that its value is due him in a thousand little driblets, and that he is seriously embarrassed in his business because his debtors treat it as a small matter. But if all would pay him promptly, which they could do as well as not, it would be a very large amount to the farmer, and enable him to carry on his business without difficulty.

"The above comparison is too true of the difficulties that the newspaper man has to contend with."

B. W. HOLMES, Business Agent.

Church News.

ELD. J. HEMENWAY, of Mass., writes that he contemplates a visit to the churches in the West ere long. Any brethren or churches wishing him to call on them, can address him at Athol, Mass., or at this office.

ELD. E. MCCULLOCH writes that two more converts have joined the A. C. church in Sparta, Ohio, since the protracted meeting held there, and that the interest in the congregation is very good.

ELD. C. W. PITSOR has accepted a call to the church at Ladora, Iowa, and will preach for them one-half of the time. His Postoffice address will be as above.

Every person in the house has an evil nature, as well as ourselves, and therefore we are not to expect too much.

Never speak ill of another behind his back. Why should you consider his character of less value than your own?

Unless I see something beyond the grave worth dying for, there is nothing on this side worth living for.

Contributed Articles.

Literal vs. Figurative.

BURTON. W. HOLMES.

[The following article was written as a criticism of a sermon preached in the First Congregational church of Chicago, Ill., Jan. 27, 1878, by the pastor, Rev. E. P. Goodwin. His text was:

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be....But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away" (Psa. 37: 10, 20).

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10: 28).

"There remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. 10: 26, 27).]

To the Rev. E. P. Goodwin.—DEAR BROTHER IN CHRIST: It was with very great surprise that I read your sermon of Jan. 27th, answering the question, "Are the Wicked to be Annihilated?" as reported in the Chicago *Tribune* the following day. More especially was this so when the portions of Scripture chosen for your text could not have been more fatal to your conclusions, by any reasonable exegesis, had such been searched for. These contained the words "perish," "consume," "into smoke consume away," "not be," "kill," and "devour." As applied to the ordinary things of life, these words are easily understood, and a universal and uniform application is made of them, from the most ignorant to the most learned of men. When applied to inanimate objects, these words signify the annihilation of these objects as such; that is, when we speak of a house being consumed by fire, we understand that the house, as such, has ceased to exist; it is annihilated. When applied to living creatures, we apply the same definition. We speak of a horse being consumed in a burning building, or perishing by freezing, or devoured by a wild beast, or killed by an accident, and the only meaning we attach to these expressions is, that the horse has come to his death; has ceased to live; as a living horse, is annihilated. No man will disagree with me so far. Now, it remains to be proved that these words ever lose these meanings. They never do outside of the Bible; and the question arises, Why should they have a different meaning in the Bible from the one in ordinary use? Upon this question of the definition of words rests the answer to the question, "Are the Wicked to be Annihilated?" We are aware that the answer commonly given when this question is discussed and the words of Scripture taken in their ordinary use is, that they are "figurative."

We now inquire, Where is the authority given by which we are at liberty to change the meanings of words from the literal to the figurative? As samples of many that might be produced, I give the following testimony upon this point: Says Jeremy Taylor: "In all the interpretations of Scripture, the literal sense is always to be presumed and chosen unless there is evident cause to the contrary." Says Martin Luther: "That which I have often insisted on I here repeat: that the Christian should direct his first efforts toward understanding the literal sense of Scripture, which alone is the substance of faith and Christian theology....The allegorical sense is uncertain, and by no means safe to build our faith upon, for it usually depends upon human reason and conjecture only." Says Hooker: "I hold it for a most infallible rule in expositions of sacred Scripture, that, when a literal construction will stand, the farthest from the letter is probably the worst. There is nothing more dangerous and delusive than that act which changes the meaning of words; making of anything what it listeth, and bringing in the end all truth to nothing." Says

Richard Watson: "The terms of the record are to be taken in their plain and commonly-received sense.... If any allegorical or mystical discourses occur the key to them must be sought in the book itself, and not in our own fancies: what is obscure must be interpreted by that which is plain." Lastly, Dr. Charles L. Ives, author of a recent work entitled, "The Bible Doctrine of the Soul; or, Man's Nature and Destiny, as Revealed," says: "Is there no rule about this, no law of the literal and figurative, by which for ourselves we may judge whether language be literal or figurative, and so may be able to exercise the Protestant's right of private judgment? Certainly there is. We find for both speaker and hearer, for writer and reader, one simple, invariable rule governing the verbal expression of ideas. It is that the literal, or natural, meaning of every word holds good till that is proved impossible; then, and not till then, does a figurative meaning come into consideration. We consider first the literal meaning; if sufficient cause is found to reject it, we then look about for a figurative meaning; i. e., we always pass through the literal to the figurative. The literal meaning takes precedence in all cases, so that the possibility of its being intended must be exhausted before a figurative meaning can be considered."

This testimony is not extravagant, but reasonable. It is what we put in practice at all times; first, the literal meaning of words—next, the figurative. If this is not true, also, when applied to the Bible, of how much value is it in speaking to men of eternal destinies? Is it not an axiom of law that the penalties attached to offending against them, be in the plainest possible language of the common people. What do we think of that ruler who framed his laws and elevated them so high that none of his subjects could read them, and then put them to death for not obeying them? What shall we think of a God who makes laws which affect the eternal welfare of every human creature, and yet not write them in the language of those creatures, giving definitions to words foreign to their common use, and then, because they do not understand them or the penalties attached to their transgression, consigns them to the eternal torments of hell? Is that a God of love, of mercy, of justice? Nay, verily! Besides this, there is another item which seems to be lost sight of in giving the terms which speak of the final destiny of the wicked, a figurative meaning; and that is, no meaning can be attached to any word which shall destroy or render void, the primary meaning. Figurative language is merely illustrative, and there must be a harmony and parallel between the illustration used, and the thing illustrated. Thus, if I say of something I hold in my hand that it is as hot as fire and it feels like a piece of ice, it is not an apt illustration, as the principal feature of fire is heat, which is totally lacking in that which I am using as an illustration.

So with any illustration. Now to carry this out, if the words used to describe the destiny of the wicked are not literal but figurative, it must still needs follow that the principal feature of the illustration be present and attend, the thing illustrated. Take, for instance, this portion of your text: "But the wicked shall perish, and the enemies of the Lord shall *be like* the fat of lambs; they shall consume; into smoke shall they consume away" (Psa. 37: 20). The wicked are here illustrated by fat of lambs thrown in the fire. Now the principal feature of fire is to burn up whatsoever is cast into it that is of a nature to burn. We know that fat thrown into the fire is very inflammable, and is wholly burned up. The Lord says the wicked shall be *as* the "fat of lambs." This cannot be unless the final condition of the wicked (the thing illustrated) be the same as the fat of lambs (the illustration used). If one remains intact—whole—in the fire, so will the other; if one is wholly burned up, so will the other be also. The Lord hath spoken and said it "*shall be*"—who dare reply that it "shall not be." We might analyze every word used in describing the final destiny of the wicked, and, if understood literally, the result will be the cessation of life; or if figurative, the figure is taken from the literal and must be in harmony with it, else it ceases to be a figure, or illustration. In either case the result will be the same—cessation of vital existence, or *death*.

But the foundation of your argument against annihilation being the penalty attached to the transgression of God's law, was contained in the sentence, "The doctrine of the annihilation of the wicked is directly contradicted by the doctrine of the immortality of the soul." In reply, Where in the Bible is the immortality of the soul *directly asserted?* Please quote a single verse. It cannot be done. At the best, it can only be *inferred*, and an *inference* is worthless as positive evidence upon any subject. But further, the souls of the wicked are not mentioned, but the wicked themselves. But taking it for granted it is the souls that are meant as being the subjects of the punishments mentioned, does not alter the facts of the case, nor destroy the force of the language used, nor argue any different result. This punishment is due for a transgression of the law of God, and that which transgresses must bear the same. If the body is the transgressor, it is subject to the punishments; if the soul, then the soul must bear them; if body and soul together, then body and soul together must taste the penalty of a broken law. What is it that sins? I reply, Man as a whole. It takes body and soul together to make a man—a complete man—and it is while in this united, complete state, that he transgresses, and for which transgression he is judged and punished. The soul cannot act without the body, nor the body without the soul How can the soul be guilty of murder if there be no hand to execute the thought of the soul? Or, how can the body be guilty of the same crime if there were no soul to think and plan? The intimacy of the two is so close that the line of division cannot be drawn. Any division is not recognized in human courts, and by parity of reasoning as well as plain language, we judge it will not be in the divine, at the "last day."

Whatever about man is liable or has the power to sin, and hence become subject to the judgment of God, has also the power of a free will to "forsake the evil and choose the good," and by repentance and change of life, avert the very thing to which he was liable as long as he remained in a state of sin, and which would be visited upon him at the "day of judgment." But what is it that sins? Sin presupposes a knowledge of law, to obey or disobey, and this knowledge must inhere in something that possesses intelligence. This is man as a unit—as a whole man. If it is claimed that it is the soul alone that possesses this intelligence, then it is the soul alone that is the subject of the punishment of God's violated law, which, in the case of the first transgression, was said to be death, and has never been revoked except to those who have taken hold of the Lord's Christ by a living faith and a holy life. But it is written that he will "destroy both body and soul in hell." Also, "If thy right hand offend thee, cut it off, and cast it from thee; it is profitable for thee that *one* of thy members should perish, and not that thy *whole body* should be cast into hell." Why cast the "whole body" into hell if it is not a partaker of the sin, and subject to judgment for the same? and if this be true, then it possesses intelligence, as it cannot sin without. Now these terms of Scripture used to define the result of God's judgments, are applied to that which sins, be it body or soul separately, or both together. If taken as they read and as we commonly use and understand them, then ceasing to live is the result. If any other meaning may be given these terms, then they are of no value as giving the mind of the Lord upon this subject. He has declared the wicked *shall be* as "chaff" "burned up" in the fire. If the fire is not real, then the figure is not correct, as it gives no clue to our minds as to what the agent of the punishment is. If the fire *is* literal, and the wicked are cast into it and "burned up" "like chaff" and the "fat of lambs," and "into smoke" they are to "*consume away*"—then it must necessarily follow that there is a wasting away and a *burning up* of that cast into the fire; for if it remains unchanged in the midst of the fire, it is not *like* "chaff" or the "fat of lambs," for that is totally consumed, and nothing left but ashes; for it is the principal feature of fire to "burn up" that which is combustible, and if the substance is not combustible then there is no fire. Now if what is cast into this fire, be it soul or body, is immortal, then it *cannot* "burn up," the language is false, and the author of it a liar. If the language *is* true, then that which is cast therein in not immortal, and the doctrine of natural or inherent immortality, is not true.

But, while appealing to the Scriptures for proof of the soul's immortality, you do not bring a single word from them in support of it. On the contrary, I find this from you, speaking of annihilation: "It had no reason to give for the very strange fact, is immortality is not inherent, that among all nations there had been begotten in the minds of *barbarians* and *savages* the world over the conception of an after-life, not simply of the good, but of the bad as well. This idea, as cognate in the heart and soul as the conception of God, must have been inwrought into the first human soul, passing down, not only as a tradition of heaven, but a prophecy of hell." Strange reasoning for a Christian minister to take as a proof of a doctrine upon which the whole interpretation of Scripture rests—the *ideas* in the "minds of *savages and barbarians*," and not bring to bear upon the argument a "thus saith the Lord." Which ought we to take, the opinions of "savages and barbarians," or the word of him who has said, "I am the Lord; the word that I shall speak shall come to pass;" and again, "The word that I speak, the same shall judge him in the last day," and not the words or ideas of "savages and barbarians."

These are but few of the points that I would like to call attention to, and these have been but briefly examined. I will now append a few passages of Scripture which negate the idea of inherent immortality, unless a good and sufficient and logical reason can be shown why the language employed should not be received in its usual signification: "The soul that sinneth, it shall die" (Ezek. 18: 4). "Punished with everlasting destruction" (2 Thess. 1: 9). "He that soweth to his flesh, shall of his flesh reap corruption" (Gal. 6: 8). "These, as natural brute beasts, shall utterly perish in their own corruption" (2 Pet. 2: 12). "Able to destroy both body and soul in hell" (Matt. 10: 28). "For his iniquity that he hath done shall he die" (Ezek. 18: 26). "The wages of sin is death" (Rom. 6: 23) "The second death" (Rev. 21: 8) "Sin, when it is finished, bringeth forth death" (Jas. 1: 15). "The King of kings and Lord of lords, who *only* hath immortality" (1 Tim. 6: 16). "This mortal must put on immortality" (1 Cor. 15: 53). Will you offset these Scriptures by one or more passages equally plain that declare that man has any immortality, apart from faith in our Lord Jesus Christ? Again, If man is immortal by nature, what is the "eternal life" that is declared to be "the *gift of God....through Jesus Christ our Lord?*" What does the atonement of Christ

save man from, and what would have been man's final condition had Christ not died? These questions are open for any one to answer. Until good proof is given why the language of the Bible should not be taken in its usual significance, I shall hold to the opinion that the doctrine of the "immortality of the soul" is but a repetition of the Devil's lie to Eve, "Ye shall not surely die" (Gen. 3: 4). Yours, waiting for the Master.

Chicago, Ill.

Is Sentient Life Indestructible?—A Bible View.

RICHARD H. JONES.

"Self-conscious or sentient life once given is indestructible among inferior creatures as well as in man," agreeing in substance with a quotation from Louis Agassiz' "Essay on Classification," sec. 17, pp. 97, 99, as found in Lord Lytton's "Coming Race," p. 78, and reads, "The relations which individuals bear to one another are of such a character that they ought long ago to have been considered as sufficient proof that no organized being could ever have been called into existence by other agency than by the direct intervention of a reflective mind. This argues strongly in favor of the existence of an immaterial principle similar to that which, by its excellence and superior endowments, places man so much above animals....Most of the arguments in favor of the immortality of man apply equally to the permanency of this principle in other living being."

And now we have it by the endorsement of an eminent scientist, since deceased, that, because God chose to call into existence this infinite variety of sentient life, therefore, by man's eternal logic of analogy, there must be an immaterial principle in the lower order of creation as well as in man which is alike indestructible in both. As soul and "immaterial principle" are convertible terms, being synonymous, it follows from the foregoing quotation that the soul *is* life, instead of partaking of life, as Justin Martyr claims in his argument with Trypho.

Now if the soul be life it causes something else to live; as the body, for instance, which orthodoxy teaches. Instead of the "breath of life" making man a living soul, it claims that God breathed a soul in Adam's nostrils and man became immortal! If the traditions of men, founded upon human reason or analogy built up and sustained by sophisms of the devil, are to supersede inspiration by the law of right, then this torturing of Scripture is legitimate, orthodoxy is correct, the "breath of life" is man's soul, Lord Lytton's "self-consciousness" and Louis Agassiz' "immaterial principle" are one and the same—a conscious entity—unbegotten and hence indestructible. Now we learn that the "breath of life" is simply the breath (Ezek. 37: 9), which purifies the blood, which is the life (Gen. 9: 4), and without which there can be no life.

Now we know that the breath of life is not immaterial, but on the contrary, it is material (though it is said we cannot see it), and it is resolvable into its component elements—oxygen and nitrogen. This leaves him at the first death, to be the animating principle at the resurrection of the body, but leaves again at the second death never to be restored again; hence, he (the man proper with all there is of him—body, soul, and spirit, if you will) is to be "punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess. 1: 9).

Obadiah says, "They shall be as though they never had been." Can language frame it plainer? Not only their bodies, but they—all there is of man, the principle of intelligence—"shall be as though they never had been," "utterly perish," be eternally destroyed. For we do not address an inanimate thing or irresponsible being, but something that can reason and understand; and hence the pronoun *they* refers to the intelligence of the man; in fact all there is of him; and this is what is to consume away as the "fat of lambs" into smoke. As for the beasts, they are "made to be taken and destroyed" (2 Pet. 2: 12) likewise.

Not only the body but the spirit of life also, which is the animating principle in all animals, the life (ruach) of the beast, and the life (ruach) of man, is to be completely destroyed. It would not be God-like to punish an innocent party or part, and let the responsible party or part go free—unpunished. Therefore it is reasonable to suppose that he will punish all the dependent parts equally and with precisely the same kind and to the same degree of punishment, which is death. Agassiz has rightly said, "Most of the arguments in favor of the immortality of man apply equally to the permanency of this principle in other living beings."

There is no argument nor can there be, that is founded upon the word of God by express assertion or fair implication, in favor of the immortality of the soul nor the immaterial principle of "other living beings." But what is advanced as fair argument or evidence rather for the presence of this principle in man, likewise applies to the brute creation as well. "Man hath no pre-eminence above the beast" (Eccl. 3: 19) in this respect, for all have the same breath which is the essence of all life. And when that day comes that shall "burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble;" then shall the brute creation together with the wicked be "burned up, that it shall leave them neither root nor branch" (Mal. 4: 1) Isaiah has it, "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness and their blossom go up as dust" (Isa. 5: 24).

The doctrine of philosophers, and the spiritual doctrine of Christ, are so contrary they cannot agree. We have been warned of the former since the days of the apostles. But in spite of all, many "old wives fables," by "the commandments of men," have been engrafted into creeds, and we have been indoctrinated into these heresies, until now, when one who would break away and endeavor to teach the Bible doctrine of the soul, is stigmatized as a heretic and the doctrine as a sacrilege.

Rockbridge, O.

"Unfruitful Works of Darkness."

J. P. MARQUAND.

If I can say or offer any suggestion by which evil can be avoided, gladly will I do it. Young people whose minds are susceptible and easily led, should take warning and not indulge in sin or folly; knowing that one wrong step or action begets another, until vice becomes to look pleasant and agreeable; but afterwards it stingeth like an adder.

The path of vice, of pleasure and of sin, leads to sorrow, dishonor, pain and death; but the path of virtue, truth, goodness and love, leads to God, to heaven and eternal life; make your own choice. Oh! that I could picture out the works of darkness and their final result so plain and vivid, that you would shun, detest, and avoid them; on the other hand, make the path of [illegible] so beautiful and glorious that you will give [illegible] your heart and follow him fully and truly.

I will now bring forward a Bible character for you to look at. Mary Magdalene was a woman of rank and title in the town of Magdala, in Syria. She was insane. Jesus came along that way and restored her mind; she immediately followed after him, giving up herself, her time, talents and property. She truly loved Jesus and obeyed his teachings. She was among the first at his tomb, and the first [illegible]er of the resurrection, and no doubt w[illegible] in the kingdom of God. Why not do [illegible]ry Magdalene did, become a true follower of [illegible] risen Savior?

But what are the works of darkness which we must avoid and shun? Unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whispering, backbiting, slandering, hating God, despitefulness, pride, boasting, inventing evil things, disobedient to parents, covenant-breaking, without natural affection, implacable, unmerciful (Rom. 1: 29-31), filthiness, foolish talking, etc., (Eph. 5: 3, 4), lovers of their own selves, selfish, unthankful, unholy, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of religion, but no power (2 Tim. 2-5), whose God is their lusts, and who glory in their shame, whose end is destruction (Phil. 3: 19).

The Apostle Peter says, "They despise government, they are presumptuous, self-willed and speak evil of dignities, having eyes full of adultery, covetous, unstable, cursed children; they allure through vanity, through lust and wantonness. The Apostle Paul says in 2 Timothy that evil men and seducers shall wax worse and worse, deceiving and being deceived. They creep into houses and lead silly women away from God and truth. As we are now living in the last days we shall see all of these characters, not only in the world, but especially in the church, among those who profess religion. It is very mean and contemptible to sin against God and against his laws, and all who do it are liable to severe correction and judgment. They are exposed to death and hell, and escape from them is only possible on the ground of their good character, and that they do not profess. When a wicked man or woman dies, where Christ is they can never come (John 8: 21). It is far better to be sorry for our past sins, and ask for forgiveness, repent before God, and ask for a new heart and a right spirit. You can never wash away your own sins without help and aid from God. There is forgiveness with him (Ps. 130: 4); then go alone and confess and forsake your sins, and he will abundantly pardon (Isa. 55: 7).

I will now say a few words on being a Christian. In the third chapter of Proverbs, we are urged to get wisdom. It says, "Her ways are ways of pleasantness, and all her paths are peace." All the promises of God in the Scriptures are held out to the righteous and not to the wicked. In the seventeenth chapter of Job it says, "The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger." In the thirty-seventh Psalm the wicked and the righteous are contrasted together, their character and their destiny; the one to death, the other to life. Every inducement is put forth to urge men and women to do right, that they may have a part in the "first resurrection," and "enter in through the gates into the city" and to avoid the path of error and unbelief. For an example of the consequences of unbelief look at the Israelites on their journey through the wilderness, their murmurings and repinings, their unbelief and rebellion, until finally they all died under God's displeasure, not obtaining the reward of obedience—the land of Canaan—which was promised; only two, Caleb and Joshua, that came of Egypt 600,000 strong, ever entering the promised land. Now let us seek the favor and blessing of God, keep his commandments, and look to him for our reward.

New York City.

Many have withstood the frowns of the world, but its smiles and caresses have hugged them to death.

Devils in Hell.

ELD. O. D. GIBSON.

I do not introduce this subject to deny that there are devils, or a hell, for I believe there is a "devil and his angels," as taught by Christ, and that there are two hells already in the present, and one more to come hereafter. But as we often hear the expression, "devils in hell," such as ministers often use when exhorting sinners to repent, when they speak "of the souls of the lost who are now in hell with the devils and the damned, wailing in woe," I wish to say that all such expressions are founded in ignorance; not ignorance as to the wisdom that this world esteems, for some men of the deepest lore are as apt to use them as any one, but I mean ignorance of God's truth as asserted by him and his servants in the Bible.

I know of but one passage from which such an idea can come, and in that even, the word devil does not occur. The passage is 2 Peter 2: 4, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." These are not called devils but "angels that sinned." Now that these are the beings that the Bible writers call devils, I have not the least doubt. Their sinning is what made them devils, and our sinning is what makes us children of the devil, for we do his work, and are thus identified as members of his family. Now as the words "devil" and "hell" are not associated in the Bible, it is only by identifying these "angels that sinned," as these devils of Scripture, that the two can be associated.

Now, allowing them to be the same, what hell were they cast into? and where is it? These are legitimate questions. Is it a pit of fire and flame, that the preachers call "the infernal regions?" If so, where in the Bible is it described? Well, after searching the Bible all over, we are, as a last and only resort, pointed to the "rich man." But that will not fill the bill, for he was in *hades*—hell, the grave, or place of dead, for it was where they *buried* him, and where his eyes and tongue were, and surely these organs do not turn into spirit and fly away somewhere, but go into the grave. So this hell is not a place for ghosts, but *hades*—the place of the dead. To prove this, we need no lexicons, but turn to Rev. 20: 13, and we find this same hades (hell) delivering up (not spirits, nor anything which was in it alive; but) the *dead*, to be judged. So this *hades* (hell) is the recepticle of the dead, *while dead*.

But this is not the hell to which these sinning angels were cast; theirs is Tartarus (hell), which is a different one altogether, and as this is the only place where it is used, we cannot compare its usage, but must take its accepted meaning, which is given as "the atmosphere that surrounds our globe." This meaning is corroborated by Scripture, for Paul calls the devil "the prince and power of the air, the spirit that dwelleth in the hearts of the children of disobedience." The devil and his angels are all around our globe among the people, tempting them and getting full control and possession of many. When Christ was here he cast some of them out. But you say these angels were "chained?" Yes, so they were; but not chains of iron, but "chains of darkness." Yes, he is under bonds of darkness; this is his element, and all his children "love darkness rather than light, because their deeds are evil." He always hides behind, and works through, some medium. He began this dark work in Eden through a serpent medium; he now carries on a more extensive work through men and women mediums. Of these Paul speaks in Acts 26: 18, "To open their eyes, and turn them from darkness to light, and from the power of Satan unto God."

So you see we are living in the Tartarus (hell), surrounded by these angels of darkness who exercise their power over men, and will continue to till the judgment of the "great day," even over all who are not delivered by the grace and power of God. And when we die, we all go alike into *hades* (hell; the same place where Christ went, Ps. 16: 10; Acts 2: 31). And at the resurrection, death and *hades* (hell) will give up the dead to be judged, and then all whose names are not in the book of life are cast into the lake of fire which is *gehenna* (hell), which consumes, burns up, and destroys all the refuse of this world, as the fire in Hinnom's valley did the filth of Jerusalem.

Thus the "second death" will overtake the devil and all his family. These are "those who offend and do iniquity;" the tares whose end is to be "burned." This is where "having two hands" and "two feet" and "two eyes" they are "cast into hell-fire," "prepared for the devil and his angels" in which Paul says he will be destroyed. So let it be.

Palmer, Ill.

Self-Denial.

C. H. WARD.

"If any man will come after me, let him deny himself and take up his cross daily and follow me" (Luke 9: 23).

Self-denial appears to be indispensable to an advance in the Christian life. We must deny ourselves of everything that is displeasing to God or prohibited in his word. When there comes a temptation to indulge in any pleasure or luxury, let us stop and inquire whether Christ would approve of it, or if we can ask him to bless us in the act. There are many things which the world (and many professing Christianity) call innocent amusement, such as the dance, the theater, and parties of worldly pleasure. The most fashionable amusements of these last days are festivals, fairs, and oyster suppers held in houses dedicated to the worship of God, and patronized by those who call themselves Christians. Methinks if the Savior was here on earth now, and saw these things, he would, as of old, call for a scourge of small cords.

But some will say: You don't think it wrong to drink a glass of beer occasionally, do you? We would answer, Can you ask the Lord to bless you in the act? Well, says another: You don't think it is a sin to use tobacco, do you? I answer by asking a question: Are these things necessary? Do they improve your health? Does it make your mind clearer, and your meditations more fruitful? Does it not rather make you dull and stupid? I know from experience that we are better without them. I used tobacco over forty years, and nine years ago last October I quit it. I have not used any since and never expect to, knowing that I am better off without it. Tobacco and whisky are twins. One begets an appetite for the other.

I often think, How would I feel to have Jesus come and find me with a glass of whisky or beer, or a chew of tobacco or a pipe stuck in my mouth; for it is a sin to indulge in anything that is useless and will not benefit him. We are commanded to "lay aside every weight and the sin that doth so easily beset us," that we may run the Christian race with patience, looking unto Jesus the author and finisher of our faith. The one that is seeking for holiness of heart, to be ready to meet Jesus when he comes (for we are told that "without holiness no man shall see the Lord), must shun not only evil, but its very appearance. And that is not all; we must take up our cross daily and follow Christ—follow his example. We should set a good example before those with whom we are conversant, and not only preach but practice the teachings of our Lord Jesus.

Christ was about his Father's business; so we should be about our Master's business, and be obedient to his commands at all times, seeking for opportunities to do good to our fellow-men, and lead them to Christ. We should at all times speak with those who are out of Christ about a preparation to meet their coming Judge. The command is, "Go work in my vineyard." We need not trouble ourselves about the result; God will take care of that. All we need ask is, "Lord, what wilt thou have me to do?" and when we know what our duty is, then we should do it, leaving the consequences with the Lord. Let us be faithful, watchful, prayerful, always ready to give a reason for our hope, with meekness and fear. Let us let no opportunity for doing good pass unimproved, for the time is short. What we do must be done quickly or not at all. "Thy kingdom come; thy will be done on earth as it is done in heaven."

Chicago, Ill.

The Situation.

A. ARMOUR.

It is well known that there never was such an open door to speak, and such an ear to hear on the signs of the times, prophecy, and future punishment, as there is now. The press is a powerful instrument; it can reach a large audience, where the living speaker cannot go. It will wait the convenience of its hearer, or repeat its statements as often as may be desired, and for cool, calm, and candid investigators is preferable to the living teacher.

In years gone by, a weekly religious paper in the West (the A. C. TIMES) has been considered worth the sacrifice of many thousands of dollars to obtain and maintain it. It cannot be less necessary now. Yet it languishes and almost threatens to expire. The debt is comparatively small. A few hundred more subscribers would make it self-sustaining. A little united effort would make it a success and a power, but there is no effort. Those who have the management will do the best they can; but it is wished that all the people knew the circumstances, and their own interests.

The Society is composed of delegates from all the Conferences of the West. If you send no delegates, how can your wishes be known or attended to? The officers are chosen annually, and you might have a voice in the choice if you wished. If you are not satisfied, who is to blame? Those who have been in office would be glad to let others have their places, but who will take them? We want a harmonious effort to publish "present truth." We want our paper more widely circulated, and a wider circulation is all that is needed to insure a full-sized paper every week. If any or all of the present officials stand in the way of success, they all are willing to retire, and some of them very anxious to do so.

It is much to be desired that full confidence and hearty co-operation should exist. And if there appeared to be any way to obtain more of these it would be duty to try it. If prominent men would come forward and offer to buy out the publishing interest, and run it as a personal enterprise, it might succeed better. It could easily be done. Probably one thousand dollars in cash would wipe out the debt, and five hundred new subscribers would enable it to pay its way. After all that has been paid and done for the Western paper, it is a pity to let it be removed East, or die for want of—what? Simply the countenance of the people whose organ it is.

It is *let alone* too much. If anything is not satisfactory, let an effort be made to put it right. You cannot know how easy it will be till you try. If no effort is made to support or re-establish it, it had better be merged with some Eastern paper; for it is not receiving anything like the full support of the Conferences of the West. It cannot continue as it is. Is the West content to be without a paper of its own? If so, it will

be best not to continue a separate paper. If the West want a paper, the A. C. TIMES is theirs, and can be changed to suit, as you may determine.

Brethren, we have a work to do by the press. The shadows of Time's evening lengthen. Night is fast approaching, and what will the Master say? They call to us out of Seir, "Watchman, what of the night?" Let us give the answer far and wide, by tongue, and pen, and press, "The morning cometh, and also the night!" Let us unite on something which may command the co-operation of all, that our work may be accomplished, and the Lord's "Well done" received at last. The TIMES is open for suggestions from any one.

Tamarack, Ill.

Reports.

Report of Labors.

J. C. SMITH.

It may not amiss to report some of the dealings of the Lord with us during the past eleven weeks. We have visited and had meetings in Douglass, Leavenworth, Jackson, Atchison, Brown and Doniphan counties. Have had meetings in ten different places, five of which we have never visited before. Have traveled over five hundred miles through snow, mud and rain, and had some seventy meetings, and have seen the blessing of God rest upon every effort in scattering the good news from house to house, and place to place.

In Atchison county, at Larkin, where the people had never heard the joyful sound, we had five meetings; saw a good interest stirred up, but was opposed by a man who tried to do us great harm. This man belongs to what is termed the Covenanter's church, and professes to understand five different languages. But God's language (or word), confused him, and he became greatly alarmed as to his pasture. His five languages could not change the word of Jehovah; that has been settled in heaven, and that is yea and amen in Christ Jesus. While at this place we visited the seat of Jackson county, and went from shop to shop, and those that we met on the street, we gave some of the "meat" to all, remembering the injunction, "Cast thy bread upon the waters. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth" (Eccl. 11: 12). While scattering the precious seed here, a school-teacher by the name of E. F. Jones, invited us home to dine with him. We accepted the invitation, and had a pleasant season; found his companion looking for the "blessed hope;" also met two others on the street that had heard the glad tidings in some of the western states.

At this place, a friend of the preacher mentioned above received some tracts and turned them over to him (that is, the Covenanter preacher), and we heard him review Bro. Manley's tract, "Our Creed, or What We Believe;" it is all Bible, and speaks Canaan's language. He read it all, verse after verse, and said he believed it, too; but if it meant what it said, he didn't believe it. He thought it had another meaning. So he gave his "private interpretation," throwing much mist and dust to blind the people's eyes, through their tradition. O the blind guides, the "howling" will soon come for them. O, that they would pause and see what disgrace they would bring upon God's cause, and then take the God-given message and give to the people. The majority of the people, as we have learned since we returned, want to hear more of the yea and amen of the gospel.

The day we left Larkin, we traveled all day through the mud, when we called to put up for the night. The man where we called learned that we were ministers of the "peculiar people" "that are everywhere spoken against," "that turn the world upside down," "and have come hither (to Brown county) also." Said he had a horse and saddle, and either of us (Bro. Hubble or myself), might take it and ride around the neighborhood, and give notice of meetings. I mounted and rode some five miles from place to place, and sent notice by others. On my return it was dark. I then took a little food for the body, and selected some food (tracts) that endureth unto everlasting life, and walked to the school-house. The people had already gathered. I hung up the chart, and spoke to them from the "sure word of prophecy." At the close, a number of leading men from the M. E. church, said they would like to hear us through, or "more concerning this matter." Then it would have done you all good could you have seen the rush for tracts.

In Doniphan county a number embraced the truth; and Bro. Hubble baptized one of his relatives.

On our return to Leavenworth county, I went over into Douglas county, and found Bro. Rote engaged in proclaiming the "gospel of the kingdom." Here we had a good season, and some friends raised up for truth. On our return to Lawrence, we went to hear a Baptist minister by the name Gunn, that has labored with Bro. Moody. He spoke on the coming of the Lord, a stirring discourse. At the door, as the people went out, Bro. Howland and myself stood with two armsful of tracts and papers, and gave to each as they passed out. We have learned that these tracts, books, and papers, have stirred many in the city, and called out the preachers and editors. One editor remarked in his paper that a man with a firm, yet worn looking countenance came into his office and gave him a "Judgment Message" (Bro. Cunningham's paper), and things might be true that were written therein, and advised all to be ready. When one scatters these solemn and glad tidings on the streets, the people say, "There goes the Judgment-message man." The result is glorious, as the deacon of the Baptist church and a number of its members, are whole-hearted believers with us in the speedy return of the Lord, and their church have of late been greatly stirred and built up; some sixty or more have been baptized and added to the church. Blessed is that people that hear the joyful sound.

From Lawrence we went to the Valley school house, Leavenworth county, and set up our banner in the name of the Lord. Had meetings three evenings. On the third, the Southern M. E. preacher on the circuit, being in the neighborhood, by invitation came out; we asked him to take a part; he did so by prayer. At the close we gave him books and tracts, one of which was Bro. Grant's work, "What Is Man—Soul, What Is It—Spirit, What Is It?" combined. After returning to his stopping place he read. And the next day (Lord's day) he opened on us, and about the tracts on all sides. Said we were "some off-shoot from Miller. That he defied God to kill his soul." All day he fought us hard, saying many hard things. At the close of the evening meeting he asked one man what he thought of his discourse. The brother told him "the responsibility was with him and his God." Another one of his brethren spoke of reporting him to the Annual Conference.

This day we were away in an adjoining neighborhood, and at night were at the Eagle school-house; and the Lord blest abundantly; two set out for life. One arose and said, "I can stand it no longer." Said he had been convicted four years before when we were first there. He came across the house, and shook my hand, saying, "I thank you, Bro. Smith, that you have prayed for me." He also said the words I quoted, "He that is often reproved and hardeneth his neck shall suddenly be destroyed, and that without remedy," cut him to the heart, and he saw it as he never did before.

The next night, Monday, we came back to the Valley school-house. All came out far and near, expecting that I would answer the Southern Methodist Episcopal man. But no; I thought it best to suffer if need be, and proclaimed the words of Paul, Phil. 1: 16, 17: "The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. But the other of love, knowing that I am set for the defence of the gospel." The Lord gave special liberty, and great power rested upon us, and such a glorious work commenced as I have not seen for a long time; some fifteen came out that night, and fifteen or more since; continued the meetings nearly four weeks, baptized fourteen; set in order a church of nineteen, and still the work goes on.

At this place, some four years ago, we had a few meetings, and the Northern and Southern M. E. churches have fought the truth. But victory has turned on the Lord's side. "Truth crushed to earth will rise again." God takes care of his word, and his servants that proclaim it. All praise be to the Lord for his glorious gift. There are many incidents of warfare that would be of interest to all, but let these suffice for the present. And may the God of all comfort, and grace, give us victory in the near future, that we be may glorified together, and receive the victor's palm and crown, at the appearing of the blessed Savior. Amen.

Tonganoxie, Kan.

An Appeal.

P. HOLLER.

To the ministers and lay members of Michigan, greeting: Shall we not rally to the work of our Master? Shall we not better understand each other in our united efforts to carry forward the work of our special calling? I would commend that we put forth a special effort in our Annual State Conference, to arrange a more systematic order by which we may have our work more uniform, and have men in different parts of our State Conference to look after the interests of our cause. Our noble cause is suffering, not for want of truth, but I fear it is for want of a more systematic understanding in our work. Has not our flag been trailing long enough in the dust, in our state? As a people, we cannot be isolated as we have been and do justice to the truth. Our time is not our own; our truths are not our own. They belong to our Master, and we should use them to glorify his cause.

I now make this earnest appeal to our brethren to begin, and begin with your pen. Let us know if you wish an Annual Conference, and where and when. Give us the advantages of different points and a word of encouragement. Please let us hear from all in due time through the A. C. TIMES. I stand ready and willing to do all that I can as a servant in my Master's calling.

Nashville, Mich.

Correspondence.

From W. H. Whipple, Milton, Oregon.

Although not a subscriber to your valuable paper, yet, through the kindness of our brethren, I get it to read at times. And as I see so many testimonies in it for Jesus, which are so encouraging to me that I thought a word from me would help add to the testimonies for Jesus. I am alone here in our precious faith, but I stand firm on the Rock, Christ Jesus. What a comfort it is to me, when trials and difficulties are gathering round, to go to Jesus, and put my trust in him. I can

truly say that has never forsaken me. I praise his holy name for the promise of eternal life to those who love his appearing. When I read his holy word, and see there his promise to come again, and the signs which are to precede his coming, I feel that the time for that event is fast drawing nigh, that but little more can be done before Jesus comes; and the question arises, Are our lamps trimmed and burning? Are we prepared as a bride who has on her wedding garment? that we may go in to the marriage feast of the Lamb.

Dear brethren and sisters, let us pray for one another. Let us not be weary in well doing, for in due season we shall reap if we faint not, for when Jesus comes we will receive glory, honor, immortality, eternal life. What a comfort in the hope that we will no longer be separated from our loved ones, but will be with Jesus our blessed Redeemer. I would ask the prayers of all the brethren and sisters in Christ.

From Wm. Chapman, Goldendale, Washington Territory.

It seems many years since I was separated from the dear ones and the TIMES, though it is only a few months. I and my family have at last settled in the above place, after wandering up and down through Oregon. I miss the dear church I left in Iowa, and the Conference of Minnesota, yet have found some of like precious faith on these shores. In Eugene City, Oregon, I found warm friends of Jesus, in Bro. and Sr. Lowell and Bro. and Sr. Bently, who offered me a home among them; but I could not see my way clear just then in staying with them; they are weak in numbers, but very rich and strong in the Master. I shall ere long visit them again.

At Portland, Oregon, I was met by Bro. Bronaugh, as soon as I had land. He is a Judge, and a member of the Presbyterian church, yet a thorough Advent believer, a lover of Jesus, a faithful worker, and a master reasoner, who, I am convinced, is well able to stand up and guard the faith, and yet withal unassuming, modest, and childlike. It was Thanksgiving day that I met him, and he gave the day to us. I shall ever remember him with gratitude and love.

I cannot give any particular information regarding the state of our cause here. I am living in a valley twenty-five by thirty miles, and not a person knows our faith. I have had considerable talk with many, and find them anxious to know what we as a people believe. I shall not be silent, and, God helping me, will give the message fervently, kindly, and in the love of the truth, as I shall wish to do, if called suddenly to give an account.

From Henry Pollard, Hesperia, Mich.

Lest there should be misapprehension on the part of some, and lest I should appear to boast of "other men's labors," I wish to say through the paper that for the blessed results of our late meetings here, we are chiefly indebted, under God's blessing, to the labors of Brn. James Ferris and John Bower, who preached the word faithfully and to great acceptance with the people. The interest still continues, and our regular meetings are much favored in the manifestation of the Holy Spirit in our midst, and in much love and rejoicing among the brethren. Unto God be all the praise!

From D. D. Reed, Santa Clara, Cal.

I expect to leave home in a few weeks on a long missionary tour, and may not be back until fall. I have been looking after the church here for some months past. We have secured the services of Eld. J. W. Thomas for awhile, and I am liberty to push out again into the regions beyond, which is my proper sphere. The church here is getting along well. Bro. Wilson is very feeble; not able to go to meeting at all. Well, the good word is that we are nearing home. Put the ship in trim, for we are coming into port. All hail the day.

Christian Life.

"Silence is Golden."

It is the sweet, warm rain in silence dropping,
That sinks with freshening power;
Not the wild wind-borne storm, or driving torrent,
Which breaks the tender flower.

It is the keen, quick lightning, sharp and silent,
That splinters, scathes, and kills;
Not the huge bellowing of the noisy thunder,
Echoing among the hills.

It is the still, small voice, whose silent pleading
Pervades the deepmost heart;
Not the loud speech, the hoarse and vulgar jargon;
The rude stentorian art.

The mightiest forces in the world around us,
We neither hear nor see;
The shallow brooklet, pent among its eddies,
Babbles unceasingly.

The stars march on in their eternal courses,
Uttering no voice or sound;
The rushing meteor flies—explodes in ether—
Falls hissing to the ground.

The human soul, whose grasp is widest, grandest
Of things in heaven and earth,
Discovers not its royal truths and treasures,
In hours of noisy mirth.

The heart of love, bereaved, yet uncomplaining,
Bowed o'er the fresh turned sod,
Hears whispered forth, "Be still, my son, my daughter,
And know that I am God!"

—*Selected.*

The Temple of God.

The human body is the great temple of the Holy Spirit. Of this he is the divine architect, designing it for his own dwelling place. That was an illustrious period, when the Godhead counseled together, saying, "Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him." By a marvelous process he constructed the physical organism, and then "breathed into his nostrils the breath of life; and man became a living soul."

As originally constituted, the residence of the Holy One, it was an object worthy of the contemplation of both earth and heaven—angels, and all the orders of pure intelligences, might well be entranced with its internal and external manifestations. It was "all glorious within." Its walls, built of precious stones, were strong, and, apparently, impervious to the shafts of destruction. Each room and hall filled with an atmosphere of purity and love. Inscriptions of righteousness and truth adorned the walls of each chamber. At morn and eve, the incense of praise and "a pure offering" burned upon the altar, and the smoke thereof ascended to the eternal throne, a sweet smelling savor.

But sin has interrupted the primitive order. Darkness instead of light, pollution instead of purity, dire disorder, destruction of the gorgeous furniture, and a ruthless tearing down from the walls of the beautiful inscriptions of righteousness, have ensued. Oh, what havoc! The temple in ruins! Who can adequately describe, or sing, the dread catastrophe that has fallen upon our race? Milton, with all his sublime delineations, falls infinitely below the reality, in his justly renowned "Paradise Lost."

There has, however, been another divine council. The first inquiry was, "How shall we make man in our image? The second is, if possible, of greater magnitude; "How shall we restore man to our image? how re-occupy the temple?" The answer to this second interrogatory, as of the first, is luminously written on the pages of inspiration; it rolls down the ages with mysterious, unparalleled potency.

The voice of Omnipotence is heard, louder than ten thousand thunders, saying, "I will re-enter my temple from which I have been driven I will restore the primitive order, drive out the buyers and sellers, build up the dilapidated altars, re-furnish its spacious chambers, adorn the walls anew with pictures of righteousnesss and inscriptions of truth, re-establish pure worship, pervade it throughout, with the atmosphere of heaven, and fill it with my glory."

The New Testament ordination is, to fill the temple with the Holy Spirit. "What? know ye not that your body is the temple of the Holy Spirit which is in you" (1 Cor. 6: 19)? "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6: 16).

How does the Holy Spirit make his entrance into this temple? At first he comes to throw light upon the horrid situation, the darkness, confusion, and corruption of this his great temple. He comes in a bright, burning presence; the flashes of his omniscient eye go through the soul-windows; they reveal with more than lightning-vividness, the destructive work of the usurper. These illuminings of the blessed Holy Spirit fill the soul with deep consternation; they excite a loud and bitter cry, a cry against the spirit unclean, whose foul presence pollutes every part of the temple.

The cry is, "O wretched man that I am, who shall deliver me from the body of this death?" The cry instantly enters the ear of the Holy Spirit, and stirs his bowels of compassion. In a moment, with indescribable effect, he takes of the things of Christ and shows them to the soul's now opened, and expanded, interior eye. There is a startling transition. While yet the soul is in the utterance of the bitter cry, "Who shall deliver?" the note of victory is put in the mouth, "I thank God through Jesus Christ our Lord." The entrance is gained. The Holy One has access to his own temple. The soul rejoices, O, how strongly! in the first consciousnoss of salvation. By willing, joyful consent, the Lord comes into his own house; the Holy Spirit re-asserts his rights in the temple. The Mightier than "the strong man armed" has come in, casting out the "strong man armed," and "spoils him of his goods." Great piles of rubbish have to be removed, the cleansing process instituted, and the work of renovation must be all-pervading. And how gladly does the blessed Spirit enter upon his work, how energetically does he prosecute it, when the door is throw open, and he is welcomed to his original dwelling-place! But the adorable Holy Spirit is not satisfied simply to make an entrance, to cast out the usurper, and remove the impurities. He claims a full occupancy—every hall, every chamber, the whole temple. Nothing short of this will satisfy him. As the glory of the Lord filled the temple of old, so the Holy Spirit would fill the temple. Hence the call for entire separation from all worldly, impure connections, and entire dedication to all holy uses. Mark these pointed apostolic interrogatories: "And what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not not the unclean thing." The New Testament ideal is the Holy Spirit filling the temple—positively, completely, gloriously, constantly filling it. To this end we have the comprehensive injunction, "Be filled with the Spirit." Unless there be the complete occupancy, the Holy Spirit

must, in the nature of things, be seriously impeded in performing his gracious functions. Let us, then, have every unholy connection severed, every idol expelled, every intruder driven out, every impediment removed out of the way. Then will the Holy Spirit have his way, his unobstructed course, opening in every part of the temple the predestined purities, adornments, splendors, and exercises—in fulfillment of the sublime purpose of Jehovah as conceived in the great council-chamber of eternity.

The Holy Spirit will admit of no rivals, no joint occupancy, no mixed worship, no counter exercises. He is the absolute Proprietor, and must have the entire occupancy.

How grand the scene of the temple, thus filled with the Spirit! Thought, will, affection, every faculty, on the upward, God-ward grade, interblending in high aspirations—not of the earth, but of heaven.

If your soul, beloved, be thus under the indwelling of the Holy Spirit, be careful how you deal with the sacred temple. Let there be no worldly adornments, externally—no idol introduced, internally. Guard well the gates—keep daily and nightly vigils at the entrances—lest unholy intruders stealthily insinuate themselves within the hallowed precincts.

"Tread lightly, bear it forth gently," said one of Christ's ambassadors, as the brethren were carrying out the lifeless form of an holy man from the sanctuary, after the funeral ceremonies were over. "That body," said he, "was the temple of the Holy Spirit!" If so sacred after death has done its work on the bodily form, how much more in life! Be careful of the body. Deal gently with it—do it no harm. Neither by excessive eating, undue exposure, injudicious exercise, or unwarrantable adornments, should we defile the temple of the Holy Spirit. See thou do it not! He will not hold him guiltless who profaneth, or defileth the temple, inwardly, or outwardly.

The vast proportions, and magnificence, of the great temple, and the vital relations of the Divine Indweller, will more fully appear, as we shall hereafter contemplate the Holy Spirit as engaged in the performance of his specific functions. —*Guide to Holiness.*

Half-Heartedness.

The higher gifts of God to man are only realized by the whole-hearted. A man cannot dream or desire himself into any excellence. He must be wholly absorbed in the pursuit of it if he is to rejoice in its attainment. In every branch of mental, and even manual proficiency, this is the case. Even genius must give the rein to its native impulses, if its powers are to shine. The world has lost the benefit of amazing talents because there has not been the earnest purpose and consequent effort to cultivate them. And this is one way in which God would set a high price upon his gifts. Now, the same principle applies to religious experience. The Lord gives no grace to the lukewarm seeker. A man has never any more religion than, by God's grace, he is fully resolved to have. "And ye shall seek me, and find me, when ye shall search for me with all your heart." This is God's rule, and he always honors it by refusing to listen to the cry that asks with only half the heart. Not till the soul desires salvation more than ought else, will God ever bestow it. Not that whole-heartedness merits the peace it receives. The broken-hearted penitent, weeping at the cross, no more deserves salvation than he did when his heart was all hard and stubborn. The merit is all in Christ. But God will make us set a proper value on the blessings he offers. The same remark applies to the believer seeking Christian purity. The desire to be fully saved must be the great desire of the soul—the desire which throws all others into the shade. It will never do for it to be one among many others. It must be paramount—all-absorbing. If holiness is worth anything, it is worth everything. If it is not worth everything, it is worth nothing. And, until I do feel it is worth everything, I am not very near it.

As an incentive to this necessary wholeheartedness, we must remind ourselves that it is our duty to be holy. What God commands I am bound to obey—whatever it is. If the Lord sends Moses to Pharaoh, or Jonah to Ninevah, he must go, and ask no questions for conscience sake. And the duty of his children is clear, when he says to each and every one of them, "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

But this is the lowest ground we can take. We should rather look upon holiness as a privilege. Every Christian duty is a privilege—and it is a poor thing to talk about the riches of Christian experience merely as a duty—as though it were almost a hardship to be holy. He is a strange child who has to be forced to enjoy himself. Of course, if we do not look at entire devotion in the higher light, we must throw ourselves back upon the other fact—it is stern, rigid duty. There is no help for it. But—is it not a glorious thing to be freed from in-dwelling sin by loving God with all the heart? Is it not a glorious thing to have the consciousness that all is laid upon the Christian altar and accepted by the God to whom it is presented? Is it not a glorious thing to have sustained communion with God as the happy days of pilgrimage pass along? Is it not a glorious thing to sing a long farewell to care through a whole-hearted trust in him who careth for me? We take an unworthy view of the blessing unless we look at it as the grandest privilege of which the soul is capable of enjoying this side the pearly gates.

It is a matter of rejoicing, too, that if we are true to our convictions of the truth, and seek holinesss both as duty and privilege, the Holy Spirit will intensify our desires. It is his work to guide us into "all truth"—to lead us to the enjoyment of all that Christ has made possible to us by his redeeming work. And as we follow the light he gives, the light will increase. "For unto every one that hath shall be given, and he shall have abundance." If the believer yields to the heavenly influences shed upon his heart to-day, he will have more powerful influences to-morrow. Give way to divine impressions now, and deeper impressions will soon be produced. As we follow, he will lead. While, on the other hand, if the soul sins against its convictions, and turns away from the inward call of the hallowing Spirit, divine influences will grow less, the sense of the glorious privilege of holiness will become dim, and even the voice of duty will grow less distinct. And thus the soul will get farther and farther from full salvation.—*Peniel.*

The Higher Life.

Perfect love gives paramount power to the will of God. He who is wholly saved from sin, in every case of duty exclaims, "Not as I will, but as thou wilt." There is, hence, perfect harmony between inward feeling and choice, and outward labor for the glory of God; no reluctance in meeting Christian obligations—a prompt and cheerful obedience to every known command of the Savior. The wholly sanctified needs no urging, not even by himself, to read the Holy Bible, for it brings to him revelations of Divine power and love, with which his soul is charmed; needs no urging to secret prayer, for direct communion with God is his life—his soul's delight; needs no urging to appropriate means to the demands of the church and the world, for his property is all the Lord's, and he is simply the Lord's steward; needs no urging to work for his Master, for with transparent sincerity, he may say, "I delight to do thy will, O God." Crosses, sufferings, toils in his Master's vineyard, all deepen his sense of obligation, and increase his gratitude. Happy to bear burdens for the honor of Christ, he exclaims, with the apostle, "Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." Life's distractions and cares are all reduced to order under the amazing simplicity and power of a single aim —a pure, a lofty purpose to please his Maker.— *Bible Banner.*

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As ever a child can be—
As happy as a spring bird
When it sings up in a tree,
And as happy as the little brook
That dances to the sea.

I'm happy in the morning
When all the world is light;
I'm happy in the evening
When the stars are shining bright,
And happy when I'm fast asleep
In my little bed at night.

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—*Hearth and Home.*

The Cow-Boy.

An eccentric old gentleman of wealth, named Morgan, invested a sum of money, the income of which he designed to be used for the liberal education of the most deserving lad in town. He made his plan known to a few gentlemen, requesting them privately to make observations and report to him in six months.

Had the boys known this many of them might have used every means to gain his favorable opinion; but as the matter was a secret, he had an opportunity to watch them without their suspecting his motive. At the end of the stated time, the gentlemen called at Mr. Morgan's and discussed the question.

"There is Johnny Ingalls, who is a most exemplary lad," said one. "What fault can you find with him, Mr. Morgan?

"I will tell you," was the reply. "I once employed him to take some important letters to the morning mail, but he met a companion on the way, and was so anxious for his own amusement that he forgot to mail the letters till it was too late, and they were delayed a day; and a gentleman overheard him say to a companion that 'he did not care much, so long as the old fellow would never find it out.' The delay caused quite a loss."

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"But, Mr. Morgan, do you know any good of this boy?"

"Do you know any harm of him?"

"Nothing special; but does he amount to anything, except to drive cows?"

"He never has had an opportunity, but I intend he shall have. I am fully decided to give him the benefit of my project."

"You will tell us the reasons for making him your choice?"

"Certainly. You call him a cow-boy. Well, that does not signify one way or another. It is simply because I know him to be a good and faithful boy that I give him the preference. It seems a small thing to drive cows to pasture, but he is the only one who has always done it faithfully every day, the season through, the same in my absence as when I was at home, while others loitered on the way and allowed the cattle to stray into other enclosures for the day, thinking it would never be known. It is evident to me that if he is so strictly faithful in small things, he has the right spirit in him to make him trustworthy in greater things."

Just then:

"To link, to-lank, to linkle-linkle,
O'er banks with butter-cups a-twinkle,
The cows came slowly home."

Jimmy, gray-shirted and bare-footed, guided them into the yard. He saw the last cow in, put up the bars, saw that the gate was all secure, and was about to trip away, when Mr. Morgan called him into the house, where he told him something that made him dumb with glad surprise, and sent him home the happiest lad in town.—*Golden Censer.*

A Royal Dinner.

Readers of Roman history have been astonished at the magnificent wastefulness of the suppers given by those who seemed to live to eat. But the kings of ancient Mexico rivalled, if they did not excel, in their prodigal feasts the repasts of the richest Roman epicure. Montezuma II. was encompassed by a cloud of attendants. Six hundred noblemen passed the day at his court, speaking always in low tones, and careful to make no noise within the limits of the palace. The king dined alone, and the number of dishes served for him at each meal are estimated at from three hundred to three thousand. Mr. H. H. Bancroft, in a work upon the civilized native races of the Pacific region, gives this description of the royal dinner:

"The king took his meals alone, in one of the largest halls of the palace. If the weather was cold a fire was kindled with a kind of charcoal made of the bark of trees, which emitted no smoke, but threw out a delicious perfume; and that his majesty might suffer no inconvenience from the heat, a screen ornamented with gold, and carved with figured of the idols, was placed between his person and the fire.

"He was seated upon a low, leather cushion, upon which were thrown various soft skins, and his table was of similar description, except that it was larger and rather higher, and was covered with white cotton cloths and the finest ware of Cholula, and many of the goblets were of gold and silver, or fashioned of beautiful shells.

"He is said to have possessed a complete service of solid gold, but as it was considered below a king's dignity to use anything at the table twice, Montezuma, with all his extravagance, was obliged to keep this costly dinner-set in the temple. The bill-of-fare comprised everything edible of fish, flesh, and fowl that could be procured in the empire, or imported from beyond it.

"Relays of couriers were employed in bringing delicacies from afar, and as the royal table was every day supplied with fresh fish brought without the aids of ice and air-tight packing, from a sea-coast more than a hundred miles distant, by a road passing chiefly through a tropical climate, we may form some idea of the speed with which these couriers traveled.

"There were cunning cooks among the Aztecs, and at these extravagant meals there was almost as much variety in the cooking as in the matter cooked. Sahagun gives a most formidable list of roast, stewed, and boiled dishes of meat, fish, and poultry, seasoned with many kinds of herbs, of which, however, the most frequently mentioned is chile. He further describes many kinds of bread, all bearing more or less close resemblance to the Modern Mexican tortilla, and all tremendously named. Imagine, for instance, when one wished for a piece of bread, having to ask one's neighbor to be good and kind enough to pass the totauquitlaxcallillaquelpacholli; then there were tamales of all kinds, and many other curious messes, such as frog-spawn and stewed ants cooked with chile; but more loathsome to us than even such as these, and strangest of all the strange compounds that went to make up the royal carte, was one highly savored, and probably savory-smelling dish, so exquisitely prepared that its principal ingredient was completely disguised, yet that ingredient was nothing else than human flesh."—*Cynosure.*

A Faithful Shepherd Boy.

Gerhardt was a German shepherd boy, and a noble fellow he was, although he was very poor. One day he was watching his flock, which was feeding in a valley on the borders of a forest, when a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy; "but the road is only a sheep-track, and very easily missed."

The hunter looked at the crooked track and said:

"My lad I am very hungry and thirsty; I have lost my companions and missed my way; leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They may stray into the forest, and may be eaten by wolves or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or so wouldn't be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep; if I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get some food, drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep do not know your voice, and—." He stopped speaking."

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master; how do I know that you would keep your word to me?"

The hunter lauged, for he felt that the lad had fairly cornered him. He said:

"I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his script to the hungry man, who, coarse as it was, ate it gladly. Presently, his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty that he sent for him shortly after that, and had him educated. In after years, Gerhardt became a very great and powerful man, but he remained honest and true to his dying day.—*Our Fireside Friend.*

The Microscope.

The microscope reveals the following facts: Insects of various kinds may be seen in the cavities of a grain of sand. Mould is a forest of beautiful trees, with its branches, leaves, and fruit. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our body is covered with scales like a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a scale covers five hundred pores. Through these narrow openings the perspiration forces itself like water through a seize. Each drop of stagnant water contains a world of living creatures, swimming with as much liberty as whales in the sea. Each leaf has a colony of insects grazing on it, like cows in a meadow.

Selected.

More Singing.

Americans are accused of being a careworn, over-sober, long-visaged people, who look as if given over to chronic rheumatism and religious gloom; and the charge has a large basis of truth. There are many persons among us whose faces suggest bad diet or bad theology, either of which is enough to make the happiest lot a purgatory which never purges, but only torments and saddens. Perhaps it is too much to expect that any one prescription will prove a panacea for the universal anxiety; but we have our favorite medicine, "never known to fail," which we offer for the especial benefit of tired workers. It is—*more singing!*

A few mornings since the writer was walking through a tenement-house district, when his attention was riveted by the clear, sweet voice of a woman, who was singing a ballad in the street. The effect of it was almost magical. Not only did children swarm out of their dingy homes and surround the singer, but the stoops were crowded by adults, and old heads leaned out of windows for several blocks on either side. Faces brightened everywhere. The blacksmith ceased his din and stood with arms akimbo on the sidewalk. The hod-carriers halted; the well-dressed pedestrian, on whose face, when he saw the crowd gathering, there was at first a look of disdain, as if he would say, "No hand-organ music for me, if you please," at last stood still and blushed, as the beauty of the music stirred his inmost heart. And when the music ceased, the listeners turned again to their employments as if refreshed in spirits and quickened to contented thoughts of the work-a-day world.

We will let this illustration stand in place of the long homily which we were tempted to give our readers. We will simply give two suggestions:

First: More singing in the household; more singing in the prayer-meeting; more singing in social companies; more singing in the open air.

Second: Singing in prisons, in hospitals, in depots and factories, in the homes of the poor, and in the hearing of the anxious, tired, and cheerless everywhere, ought to be systematically encouraged.

We have sick visitations, and Bible readings and flower missions, and almost every kind of human instrumentality for the comforting of the needy; why not have a Singing Mission as well? There are those who have Christian hearts, and sweet voices; who might serve God and their fellows best by just opening their mouths and letting out the music of their hearts.—*Working Church.*

Speak of others as you would if they were present; speak as a friend of him who is absent, and cannot speak for himself.

A Little While.

Beyond the smiling and the weeping
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the blooming and the fading
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come!

Beyond the rising and the setting
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the gathering and the strowing
I shall be soon;
Beyond the ebbing and the flowing,
Beyond the coming and the going,
I shall be soon.
Love, res[illegible]d home!
Sweet ho[illegible]
Lord, tarr[illegible] but come.

Beyond the parting [illegible] the meeting
I shall be soo[illegible]
Beyond the farewell and the greeting,
Beyond this pulse's fever-beating,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the frost-chain and the fever
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come.

—*Lyonar.*

China and the Chinese.

China is the oldest and most populous empire in the earth, containing four hundred and twenty-five millions of human beings under one sovereign. There is nothing bold nor picturesque in the scenery of China, the country, especially along the coast, being low but well watered with sluggish rivers and canals. Rice, wheat, silk, and tea are the principal productions. There are no extensive forests except of bamboo, which here grows to the height of thirty to forty feet, and is their most useful tree. They eat its young shoots, build their houses with its stalk, thatch them with its leaves, make ropes, beds, and sail-cloth with its shavings, and, in fact, use it for nearly all purposes. The celebrated tea-plant is grown on the hill-sides in the interior. It is an evergreen shrub from two to six feet high, with a white blossom, and usually yields three crops of leaves during the season.

The general mode of traveling is in a chair swung on bamboo poles between two coolies. It may seem cruel to make pack-horses of these poor wretches, but they expect you to ride there, and nothing would distress them more than for you to dismount and walk.

To protect themselves from the warlike nations living to their north, they built a great wall fifteen hundred miles long, and in places fifty feet high and twenty feet thick. A portion of this wall is over two thousand years old; but it was not long enough, nor high enough, nor strong enough, to keep out the powerful Tartar tribes, who broke through and conquered the country six hundred years ago, and since then have occupied the throne of "the Celestials."

The emperor scarcely ever leaves his palace, and is regarded by his subjects with superstitious awe, and all who approach him must *ko-tou*, that is, prostrate themselves, with hands clasped in front, at his feet, touching the floor nine times with their heads. When he marries, custom, which here is law, will not allow him to select his wife from among the noble families, but he must take one with big feet from among the common people. In other words he must marry a Tartar. When the late emporer was making choice of a wife many fair maidens, as in the days of Esther, were brought to the royal palace. The one he wedded was poor and of lowly birth, and her parents were delighted at her promotion, thinking that they, of course, would rise from obscurity and poverty with their daughter. But no sooner had she taken the crown and put on her royal robes than she ignored here old friends entirely, even requiring her own mother to *ko-tou* to her when she visited the palace.

The cruel practice of bandaging the feet of female children to make them small still prevails among those who consider themselves the upper class, and you will frequently meet with matured women whose feet are not much larger than a child's of two years, and who are both deformed and crippled for life by this foolish custom. A young man is not allowed to see his future wife's face, but is allowed to see her feet; hence more care is bestowed upon the feet than the head and face. On the other hand, ladies of rank allow their finger-nails to grow two and three inches long, and dress their hair so elaborately that they cannot recline on a pillow, but must sit up in torture while they sleep.

The material and spiritual condition of this people is most deplorable. Politically, they are ruled by a set of mercenary mandarins; spiritually, they are oppressed by a class of ignorant jugglers. The country is so densely populated, and the people generally so poor, the great struggle with them is to live, and they are glad to get anything to eat. That which we would consider unfit for the table, with them would be counted a great delicacy. A placard in a shop window made this strange announcement: "Black cats served hot at all hours; also snakes, rats, and dogs." Millions are born, live, and die on their little junks. The floating population of Canton alone is from two to three hundred thousand. They will have their little Joss shrine, flower-garden, chickens, and whole family on a boat not twenty feet long, and subsist entirely on what they fish out of the water; and you will see painted gourds hung around the necks of the very small children to keep them afloat in case they fall overboard, which they are sure to do.

Buddhism for centuries prevailed in China. Buddha was a hermit who lived in India about five hundred and thirty years before Christ. The Chinese are materially gross and corrupt.—*Golden Censer.*

Remarkable Discoveries.

A Confederate soldier from the valley of Virginia, in one of the battles of the late civil war, was struck in the head by a Minie ball. The ball passed through the skull, and the surgeons, afraid to probe the wound in search of it, left the man to die. In the course of time he recovered, but had lost his reason, and was sent to the insane asylum at Staunton, where he remained for eleven years. At length Dr. Fauntelroy, an eminent physician of that city, obtained permission from the hospital authorities and friends of the insane man to make a surgical examination of the head, with the hope of finding the ball. He was successful, and found the ball imbedded on the inside of the skull and pushing against the brain. Unable to extract it with any instrument at hand, he took a chisel and mortised it out. As soon as the ball was removed reason resumed its control, and the deranged one was in his right mind. He says that he is not conscious of anything that occurred during the interval of eleven years. From the time he was struck on the battle-field to the moment the pressure was removed from the brain all was a blank to him.

Another case, in the same county of Augusta, was that of a boy whose gun burst while shooting, and drove the lock into the brain. The piece was taken out by a skillful surgeon without serious injury to the patient.

But the most remarkable case that I heard of was in the same neighborhood. It was that of a woman subject to fits of mental derangement, who, while in a spell of lunacy, drove an eight-penny nail into the brain—the nail having been driven up to its head. The nail was drawn out, and the woman has been in sound mental condition ever since.—*Wheeling (W. Va.) Register.*

Flabby Religion.

Much of the religion of the day is flabby indeed. It is afflicted with a sort of St. Vitus' dance—now bending this way, and now that; and it is uncertain which way it will wriggle next. It is almost ready to change our Bible for a science that, instead of tracing our origin to Adam, makes us only a better order of tadpoles; and instead of reading, "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Joseph," would read, "The fish begat the reptile, and the reptile begat the marsupial, and the marsupial begat the inadrumana, and the inadrumana begat the gorrilla, and the gorrilla begat the ape, and the ape begat Darwin."

Much of our modern religion begins with a eulogy of human nature, instead of an exposition of its utter downfall. It makes us sick to hear all this talk about the dignity of manhood. It is a heap of putrefaction, unless John was wrong when he described it as "wretched, and miserable, and poor, and blind, and naked."—*Talmage.*

Sneers.

Anybody can soil the reputation of an individual, however chaste, by uttering a suspicion that his enemies will believe, and friends never hear of. A puff of wind can take a million of the seeds of the thistle and do the work of mischief which the husbandman must labor long to undo, the particles being too fine to be seen, and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a wind will catch up the plague, and become poisoned by its insinuations, without ever seeking an antidote. No reputation can refute a sneer, nor any human skill pre-atone for the misery they inflict. Envy is one of the basest of passions; it is the essence of devilism. By it Satan lost his seat in heaven; and by it men and women have, through the long centuries, sinned and suffered in endless ways.—*Quiver.*

In Holland, the cradle of Protestantism, the country which has most nobly fought and endured for the cause of freedom of conscience, the government has deemed it expedient to alter the historical class-books in the elementary schools, lest the recital of what the country had to endure at the hand of Papist Spain, and the heroism it displayed in the vindication of what it deemed truth, should give offense to the Catholics, who are by this time too numerous and too powerful to allow light to be thrown on the subject. For the sake of peace, and to show their complete tolerance, the Dutch have consented to falsify facts and attempt to suppress history. We, in America, are no worse off than some other people.

Consider yourself the guardian of the character of those who may be absent, as you would wish others to guard your character in your absence.

General News.

A special to the Lloyds from Galatz, says: "The work of removing the obstructions in the Danube will begin soon. We expect navigation will open in two weeks."....The preliminaries of peace between Russia and Turkey were signed Saturday March 2....The amount of tribute to be paid by Bulgaria is not to be fixed for two years, during which measures will be taken to ascertain the resources and revenues of the country, which will be occupied by 50,000 Russian troops two years, or until a national army can be formed and rendered capable of maintaining order. This tribute, when fixed, will go towards paying the Russian war indemnity. The ultimate form of the Government, whether constitutional or absolute, will be decided, partly by the Bulgarian Prince and Assembly and partly by Europe....A Vienna correspondent says unless fresh and unexpected difficulties arise the Congress will probably meet in Berlin between the 22d and 25th instant. It is regarded as settled that the only treaty Powers will take part, although minor states will be allowed to bring their views under its notice....The Sultan sent the following telegram to the Emperor: CONSTANTINOPLE, March 3—'On the occasion of the anniversary of your Majesty's accession to the throne, I offer you my congratulations, with the desire of renewing our friendly relations." The Emperor, in reply, telegraphed as follows: ST. PETERSBURG, March 3—'I thank your Majesty for your congratulations, which I received simultaneously with the news of the signature of peace. I perceive in this coincidence a presage of good and lasting relations between us."....The treaty of peace between Russia and Turkey bears the title, "Preliminaries of Peace," and contains twenty-nine articles. The opening articles relate to Montenegro, Servia, and Bulgaria. The indemnity is fixed at 1,410,000,000 roubles, but 1,100,000,000 are covered by territorial cessions. Nothing is fixed concerning the terms and period of payment of the 310,000,000. No guarantees are stipulated, nor is there mention of Egyptian or Bulgarian tributes, or of the Turkish fleet. The treaty simply states that Russia and Turkey shall agree subsequently about the payment. Pirot remains Bulgarian. Servia includes Sienitza, Novi Bazar, and Vranja. Montenegro includes Antivari, Spuz, Podgoritza, and Niczics. All the Turkish fortresses are to be razed and the Turkish troops withdrawn. A military road will be established for the Ottoman posts and the telegraph, and the passage of troops, which, however, must not make any considerable halt while passing through the country. Mussulmans may return to Bulgaria. Any property of Mussulmans, who have not returned, which they leave undisposed, will be sold after two years for the benefit of a widows' and orphans' fund. The arrears of taxes in Bosnia and Herzegovina are to be be remitted. The revenue until 1880, is to be applied to the indemnity for sufferers by the insurrection and to provide for local needs. Austrian and Russian Commissioners will arbitrate in all disputed claims. The navigation of the Straits is declared free for merchant vessels during peace or war. Six divisions of Russian infantry and two of cavalry will occupy Bulgaria until the formation of the Bulgarian militia, the strength of which shall be fixed later by Russia and Turkey. The Russian Army of Occupation will preserve its communications both through Roumania and the Black Sea. The expense of the Russian occupation are to be borne by Bulgaria. Roumania is authorized to make her demand for indemnity direct to the Porte, and make a direct treaty. No indemnity is stipulated for Servia or Montenegro. Russian, Turkish, and Bulgarian Commissioners will determine the Bulgarian tribute. The reform programme of the Constantinople Conference will be applied to Bosnia and Herzegovina. An organization similar to that granted Crete in 1868 is stipulated for Thessaly and Epirus. No mention is made of Greece or Crete. Batoum, Ardahan, Kars, and Bayazid are ceded to Russia. Erzeroum and Trebizond are not mentioned, except that the Russians may embark at Trebizond on their return home. Asiatic Turkey is to be evacusted in six months. The evacuation of European Turkey is to begin immediately, and be completed within three months. The European Danube Commission retains its former rights. The Porte undertakes the expense of re-establishing navigation on the Danube and indemnifying private losses, the amounts of which are to be deducted by the Danube Commission from the sums it owes the Porte. Russia receives Dobrudscha, to exchange it for Bessarabia. The question of the Turko-Persian frontier shall be speedily settled. The treaty is to be ratified within fifteen days, but its provisions become obligatory immediately. Nothing is said about ratification by the Congress, nor about the capitulatious, nor of a Russo-Turkish alliance.

The new Pope, Leo XIII., is in hostility to the Italian Government. He caused the notification of his succession to be addressed to King Humbert as King of Sardinia. An Italian statesman passing through Paris, remarked: "Italy cannot extend her protection to the Vatican if it maintains an attitude of hostility. If the Pope persists in this policy the first consequence will be the abrogation of the law of Papal guarantees."

Deaths.

GREENWOOD.—In Belleville, Wis, Feb. 24, 1878, of diphtheria, Willie E, son of Alford and Jane Greenwood, aged 1 year, 6 months, and 19 days.

Words of comfort from Matt. 19: 14—"Of such is the kingdom of heaven."

Refrain thy voice from weeping,
Likewise thine eyes from tears
Thy darling one, now sleeping,
Will rise when Christ appears.

L. H. COOK.

WILLIAMS—Died at his residence in Dorchester, Ia., Feb 13, 1878, Masten Williams, aged 78 years, 1 month and 27 days.

After an illness of four days, during which time he suffered great pain until the last hour, at which time the pain ceased, and he died as one goes to sleep. Father Williams has been a believer in the Advent faith about twenty two years. There being no minister of our faith near, the services was conducted by Dr. Ambler, a Methodist minister, in the Methodist church, people of all denominations uniting with us in paying the last tokens of respect to one who by his consistent life had won the esteem of all who knew him. Father Williams leaves a wife, three sons and two daughters to mourn his loss; but they mourn not as those who have no hope, but expect, if they love the Lord Jesus Christ with all their minds, might and strength, that they will meet him again on the resurrection morn. May God comfort and sustain us in our deep affliction, and bring us all at last to enjoy eternal life when Jesus comes.

T. C. TARTT.

ALLEN.—Fell asleep in Jesus, near West Salem, Wis., Feb. 26, 1878, Sister Maria Allen, aged 47 years.

Sister Allen embraced the "blessed hope" under the labors of Eld. Wm. Sheldon several years ago, in Canada, and has ever been true to God and his cause. She was an extraordinary example of Christian life and devotion. Being possessed of a noble heart and an affectionate disposition, she often took delight in quietly supplying the wants of the needy with whom she was acq ed. Unlike most of her associates, she had learned that it was "more blessed to give than to receive." We shall miss her for a while, but we shall meet her again on the fair banks of deliverance. She leaves three dear sons to mourn a mother's loss. Services by the writer.

PHILO HITCHCOCK.

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Notices.

Quarterly Conference.—The second Quarterly Conference of the Southwest Iowa and Northwest Missouri will be held at the schoolhouse near D. Q. Kent's, four miles north of Hawleyville, Iowa, commencing March 15, 1878. We want all the churches to be represented. Come, brethren, the Lord is at hand. Let us work while it is yet day.

WM. PATTON, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis,; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Come in time.

WM. SHELDON, Sec.

Quarterly Meeting.—The next Quarterly meeting of the First District of the Southwestern Iowa and Northwestern Missouri A. C. Conference will be held with the Troublesome Creek church, to begin Friday eve, March 15th, 1878. Let there be a large attendance. Come and bring a blessing with you.

WM. MORPHY, Sec.

Conference.—The A. C. Conference of Northern Indiana and Western Michigan will hold its next session at Buchanan, Mich., commencing on Thursday, March 14th, at 2 P. M. Let there be a general attendance from abroad. By request of the Buchanan church. R. MEAD, Pres.
T. McLANE, Sec.

Notice.—There will be an extra meeting of the Northwestern Evangelical District of Kansas, held at Sherman Center, commencing April 11th, 1878. Come one, come all to work for the Lord. By order of District Evangelist.

W. T. MARTIN, Sec.

Appointments.

ILLINOIS.

The Advent Christian Church, of Chicago, Ill., meets every Lord's day in Green Street Tabernacle, 91 South Green street. Brethren passing through are requested to stop with us. Address all communications to M. J. McLellan, 780 West Adams street.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sun day school in the morning at 10 o'clock and prayer meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

March 10th, 1878, and onward, there will be preaching at the Arena Church at 11 A. M., and at 7 P. M. Sunday-school at 10 A. M. ELD. B. N. MEIGS.

Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening at Mindoro chapel and Burnham Valley.

As above until further notice.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis, July 8, a 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

P. W. HOUGH.

MINNESOTA.

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At Otsego, Minn., at 2:30 p. m. every Sabbath. M. WELLCOME.

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Advent Christian Times.

We desire to call the attention of our subscribers to this paragraph—that a **Blue Mark** around it signifies that your subscription **has expired** or is **past due**. We trust all such will assist us by **prompt payment.**

THE CURSE OF MONOPOLIES.

One of the sorest evils of modern civilization, is the tendency to centralize all power and wealth in the hands of a few individuals, who are morally unfit to wield the forces that are massed beneath their hands. Great accumulations of wealth corrupt nations and ruin their possessors, while the poor, defrauded of what is their honest due, are degraded and brutalized until they seek in violence and anarchy a release from the burdens which press them down.

All persons, except those selfishly interested, are ready to admit that nations and peoples are most prosperous, when the benefits of education and of wealth are most widely diffused and most equitably distributed among the people at large; where all have enough for their necessities, and great accumulations whether of wealth or power, are exceedingly rare. With poverty and want comes degradation, dishonesty, and violence: with unlimited wealth and power, comes pride, fullness of bread, abundance of idleness, and all the nameless vices and abominations which have ever marked the luxurious periods of national or civil existence, and which are the sure precursors of the downfall of individuals, families, cities, and nations.

The careful student of political economy will be interested to notice the means employed by the Most High to regulate these matters, and prevent these dangers in the administration of the Jewish commonwealth. There are several great evils which are noticeable in the present organization of human society.

First. An unequal distribution of lands obtained originally by violence and conquest; certain persons or families, possessing vast tracts of land entirely beyond the amount needful for their comfort and support; while, on the other hand, multitudes have not even soil enough for a grave. Second. By the practice of usury, the poor grow poorer until their all is taken from them, while the rich grow richer, until they have more than heart can wish, and more than they know how to dispose of to advantage. Third. Priests and ecclesiastics contrive sometimes to get possession of a very large portion of the property of a country. Accumulating lands, treasures, the gifts of the living, and the bequests of the dead, and thus depriving individuals and nations of their heritage in the earth, which is the Lord's.

Against these three evils the law of Moses makes ample and effective provision. First. As it regards the priests, *no priest* under the Jewish dispensation was allowed to acquire extensive possessions of real estate. The scoff of infidels that the law of Moses was concocted by villainous priests is abundantly met by the remarkable fact that that law deprived the priestly tribe of any inheritance in the land of Israel. While the land was divided among the various tribes, the tribe of Levi was expressly excluded from this distribution. A Levite might possess a house or garden in the city or the country, but more than this he *could not have.* Hence, it was utterly impossible that the priestly class should ever acquire any extensive lands or possessions under the Mosaic dispensation. They were thus kept in poverty, and forever prevented from attaining that wealth and pecuniary influence which, when possessed by the clergy, has proved a curse both to priest and to people.

As it regards the accumulation of money, the taking of usury was utterly and entirely forbidden among the Israelites, and a Jewish capitalist was bound to lend to his brother if he desired it, but he could exact *no usury* in return. The loan might be repaid, but no interest could be collected thereon. Hence, the capitalist had no opportunity to increase his wealth by usurious practices, and the possession of great wealth could only be to him a source of increasing anxiety, trouble, and even danger, so long as his treasure was laid up where moth and rust corrupt, and where thieves break through and steal.

Then as it regards landed possessions, the land was at first equitably divided among all the tribes, and subdivided among all the families of each tribe, and this land when divided and subdivided, was inalienable. Through poverty a man might be induced to part with his other possessions, but his lands *could not be sold forever.* No conveyance which he could execute could rob his children of their inheritance. When the year of jubilee came, he or his children could come back and claim their lot and portion among the children of Israel. This rendered the accumulation of vast landed estates an impossibility. Neither capitalists nor kings could acquire vast stretches of land and selfishly hold them unproductive, while the people were vainly seeking an opportunity to win their daily bread from the bosom of the earth.

Hence, through these precautionary provisions, there could be no *landed aristocracy,* no *monied aristocracy,* and no *ecclesiastical aristocracy;* but, on the other hand, a simple-hearted, virtuous, industrious, comfortable and contented people, from whose midst wealth and poverty, squalor and luxury were alike banished.

Three times a year the Israelites assembled at Jerusalem for purposes of religious worship, patriotic commemoration, and divine instruction. These periodical assemblages did more perhaps than almost any other thing, to weld the twelve tribes into a compact and homogeneous nation. They became acquainted with each other, being united by similarity of taste, and so long as they held fast the law of God, and walked in obedience to the divine precepts, so long, as a nation, they were strong, prosperous, and surrounded with all the comforts necessary for their happiness. The priests subsisted upon the tithes which the people *voluntarily* brought to the temple, but they had no power to compel the payment of these offerings; no legal process could be employed to collect them; they must be brought voluntarily or not at all. Men ate their bread in the sweat of their faces; the fields and vineyards were open for the passer-by to refresh himself with the abundance of the soil at his pleasure. The gleanings of the harvests were sacredly appropriated to the use of the widow, and the fatherless, whose interests were most jealously guarded against all oppression and wrong; and thus Israel illustrated to the nations around them, the happiness of "that people whose God is the Lord."

Can the wise men or the sceptics of the present day, devise any system of political economy more simple and more effective than this? Can they suggest any plan which will operate more effectually to prevent those accumulations of money, land, and ecclesiastical property, which have been, and still are the curse of our modern civilization, and to ensure the division of the benefits and blessings of life among the community at large? If not, then let sceptics tell how

it was that Moses, coming forth from the land of Egypt in the far-off ages of the past, was able to devise a system so perfect in its adaptation to the wants of the people, so well fitted to secure the ends which are most to be desired. Is there not here some token of the wisdom of him who is "wonderful in counsel, and excellent in working," and whose very foolishness is wiser than the wisdom of this world? * * *

PURE RELIGION.

Everything that is good has its counterfeit. Religion is no exception. So we find there is a pure and undefiled religion, and one that is false and vain. In the one there is salvation—in the other there is not. But there is such a difference between them, that there need be no mistaking. Light and darkness are not more easily distinguished. One is born of God—the other is not.

Some men's religion consists in giving adherence to certain creeds and doctrines, and outward observations, making them the test of fellowship. So we find among men so many differences of opinion—so many elements of discord. But pure religion is a fact of *life*, and not of opinion. One may be perfectly correct in matters of doctrine and creed, and yet be entirely wanting in the saving grace of God. "For by grace are ye saved through faith." It is not the hearers but the doers that are accepted in his sight. It is the being "begotten again, not of corruptible seed, but of incorruptible, by the word of God" (1 Peter 1: 23). It is having the soul purified by faith; made clean every whit—cleansed from all the pollution of sin—from all "the corruption that is in the world through lust." Although *in* the world yet not *of* the world.

Pure religion makes of its believers a peculiar people, zealous of good works. They are distinguished by their fervent love among themselves, and to their God; and this, not because it is a natural element of their character, but because they have been baptized with the spirit of Jesus Christ, and this is the spirit of an abounding love. Having this love to God, it flows out of a living stream, in love and good works to all men. The greater love includes the lesser.

Pure religion does not confine itself to those of *"our religion."* It has a charity as broad as the universe, and as free as the winds of heaven. It brings within its kind embrace all those who love the Lord Jesus Christ—every one who is striving against sin—every one who is seeking purity of heart, holiness of life, and the "crown of glory that fadeth not away." It knows no denominational names. It believes we all are brethren and have one Master, even Christ. It has no bitterness towards others, even though they may not agree with us in points of doctrine or faith.

Pure religion is born of love—it is carried on in love—its fruit is love—and its *end* is love. Such a love "beareth all things, believeth all things, hopeth all things, endureth all things (1 Cor. 13: 7). Such a love is not the love of the world, but "the love of God shed abroad in the heart by the Holy Ghost."

When two or more souls meet, that have drank deeply of this fountain of love, they recognize each other—they flow together as naturally as drops of water. They are not two, but *one;* and the uniting power is love of Christ in the heart. Where this love is absent, there is division—where this is present, there is union. So the test is simple to discover what pure religion is. "By their fruits ye shall know them." This is true both of individuals, and of churches.

Pure religion reaches to the very extremities of the carnal nature of man, and uproots it. It teaches man its power, keeps him pure and unspotted from the world—"holy and without blame before God in love." Purity is the element of the kingdom of God, and nothing that is "unclean" can enter there. God be thanked that this is so.

It is pure religion alone that saves. Lacking this we lack everything—having this we have everything, for it secures to every one that hath it, "eternal life," and all its contingent blessings. "Bless the Lord, O my soul, and all that is within me bless his holy name," that this is so, that we may all have this pure religion. It is offered freely, and it is secured to us eternally. The way is made plain, and help is promised us, whereby we may obtain it. That way is faith, "for without faith it is impossible to please God." Having that faith, we are able to "walk worthy of God unto all pleasing."

Remaining steadfast therein, we have a sure title to a glorious mansion—"Our Father's house," to go no more out forever. An "entrance will be ministered to us abundantly into the everlasting kingdom of our Lord Jesus Christ" (2 Peter 1: 2). Brethren, beloved, seek to possess this "pure religion," the sure passport to the favor of God, and eternal life. ‡ ‡ ‡

Church News.

Eld. D. Mathewson writes further of the good work of the Lord at Kingsbury, Ind., and vicinity. Two more were baptized on the 10th inst., and more expected to follow.

Eld. G. W. Turner has lately located in Gilmantown, Buffalo county, Wis., and expects to labor in the ministry of the gospel to brethren and churches in that vicinity, and to urge sinners to accept Jesus as their Savior. May he have much success in the work.

Eld. J. August Smith has been recently holding meetings in Mineral, Ill., with good results. The church was greatly revived, and three added to their number. He also held meetings in Sheffield, Ill., and expected to visit the church at Minonk, Ill., on his way home.

The congregation of the Advent Christian Church in Green Street Tabernacle, Chicago, Ill., on Lord's day, March 10th, gave a unanimous vote for Eld. Frank Burr to become their pastor. Bro. Burr declined the official capacity, but agreed to fill the desk for them for the present.

Eld. C. Mendenhall writes from Richfield, Mich., as follows: "We are actively engaged in the Master's cause. Recently closed extra meetings here. Thirty professed conversion, among them five men with their wives. Have begun in a new point now, and hope for good results."

Contributed Articles.

Clear and Concise.

S. K. GIBSON.

In John Wesley's "Clear and Concise Demonstration of the Divine Inspiration of the Holy Scriptures," is found the following:

"There are four grand and powerful arguments which strongly induce us to believe that the Bible must be from God, viz.: miracles, prophecies, the goodness of the doctrine, and the moral character of the penman. All miracles flow from divine power, and the prophecies from divine understanding; the goodness of the doctrine from divine goodness; and the moral character of the penman, from divine holiness.

"Thus Christianity is built upon four grand pillers, viz.: the power, understanding, goodness, and holiness of God. Divine power is the source of all the prophecies; divine goodness, of the goodness of the doctrine; and divine holiness, of the moral character of the penman.

"I beg leave to propose a short, clear and strong argument to prove the divine inspiration of the Holy Scriptures.

"The Bible must be the invention either of good men or angels, bad men or devils, or of God.

"First. It could not be the invention of good men or angels; for they neither would or could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

"Second. It could not be the invention of bad men or devils, for they would not make a book, which commands all duty, forbids all sin, and condemns their souls to hell to all eternity.

"Third. Therefore, I draw this conclusion, that the Bible must be given by divine inspiration."

We think this is "*multum in parvo*," and here are arguments that should be more used in these days of skepticism and infidelity.

Wilton Junction, Iowa.

Which Road are You Choosing?

E. V. KNAPP.

This is a question which but few people consider, and yet, one of the greatest importance to every individual; for we all know that we are traveling upon some road in life, and that some day we shall arrive at its terminus. Let us stop, friends, before we go any farther, and see whether we are on the one that attains the greatest result. We know that the word of God, which is the true light, tells us of two ways, the strait and narrow way which leads from sin and death to everlasting life; and the broad one which leads to sin, death, and destruction. My fellow travelers, I know you want the first! But the question is, Are you on the first? and the only way to find out, is, to take your Bible every day and see if your journey corresponds with the directions given therein.

Now, there are a great many who think, Well, if I only go and join some church, I shall not fail to be on the right way. But where is the good to come of being members of these earthly churches, if we are not accounted brethren in that heavenly church? Does not Christ tell us, he that doeth the will of my Father, the same is my brother, sister, and mother? Let us, therefore, strive every day to see how near we can do the will of God. It will be hard at first; but none of us will find our cross as heavy as our Savior's. And when we are prone to become wearied and lay it down, just look back and contrast his cross with ours, and think how he was bearing all that for us, in innocence, while we are only bearing ours for ourselves.

How these thoughts will lighten up our pathway, thinking, too, of the treasures our Father has laid up in store for us. Oh, my brethren! you who are in doubt as to which road you are traveling, I exhort you not to let indolence stand in your way of searching the divine truths, and learning your real condition. Our time is short, and we cannot feel to anxious about this matter of our salvation.

Pontiac, Ill.

Watch for little opportunities of pleasing, and put little annoyances out of the way.

Probation.

MRS. E. E. FISHER.

This "age-to-come" doctrine is preached quite common among some classes of people, showing that there is to be a time of probation after Christ comes, and he is to give the unrighteous a chance for repentance. I think this doctrine is not in accordance with Bible teaching; that it does much hurt among churches, and other places; and tears to pieces where others build up. There are always some ready to believe strange doctrine, whether the Bible teaches it or not.

We read in Luke 17:26: "As it was in the days of Noah, shall it be also in the days of the Son of man. They did eat, they drank, they married wives, until Noah entered into the ark, and the flood came and destroyed them all." So, we read in Holy Writ, it shall be the same in the day when the Son of man shall be revealed. Noah warned the people of this great destruction by the flood years before it came. But they heeded not his councils, and soon their career was ended in the mighty deep. The time came, the rain began to fall, but there was no probation offered here. God did not cease the rain to give them a chance for life then; if he had, they would have willingly accepted it. They perhaps remembered well then the warning that Noah had given them before the flood came. It was too late. There was no probation extended. They had to bear the result, that was death. So it shall be in the days of the Son of man.

"But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all;" was there any probation given there for them to repent?" "Even thus shall it be in the day when the Son of man is revealed." They were all destroyed at Sodom by fire and brimstone from heaven. It says it shall be the same, when the Son of man is revealed. Where comes in the time of probation after all this takes place, and the time for marrying, as some teach, and converting the heathen? Nowhere, I think.

We read that the gospel shall be preached to all the world before the end, so that all may have a chance to know before that time comes. We read in Matt. 24: 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." They cannot have any excuse then, when the end comes, for the Bible plainly teaches that the gospel shall be preached to all nations before the coming of the Lord. All nations include the heathens.

We read that after the resurrection there will be no more marrying. "And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage" (Luke 20: 34, 35). This cuts off that class that are going to marry, and convert the heathen after the resurrection.

Again, we read that the kingdom of heaven shall be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom, and five were foolish. They took their lamps, but took no oil with them; but the wise took oil in their vessels with their lamps. At midnight there was a cry made, "Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut" (Matt. 25: 1-10). What became of the other five that lacked oil; did the bridegroom say to them, "I will wait for you to get ready; you shall have probation, and when you get ready I will let you in with the five wise virgins?" I don't think he talked thus to them for their conduct. What does he say to them? "Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." It was their own fault being shut out. They had the same chance the other five had; but they thought just as some preach now: There will be a chance after the bridegroom comes, and time enough to buy oil. There will be many foolish virgins found without oil in their lamps when Christ comes, unless they are prepared this side of the judgment. Again, "When once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not," they then begin to make a great many excuses, and say they have done many good things in his name; now, Lord, let us in. But he will say, "I know you not whence ye are; depart from me all ye workers of iniquity." This is all the probation that will be offered; not much chance for repentence in this last time. Why not? Simply because your probation time has run out. There is no more promised.

This preaching of a chance for repentance after the Lord comes, does much hurt among the young and unconverted. They say, "This class of people teach Christ is soon coming, and after he comes, he is going to give the wicked a chance to repent; we will wait till then; and after Christ comes, we will repent then, for we know this will be the last opportunity." How careful we ought to be, that some poor soul is not lost under our influence. We want that kind of doctrine that will stand the test in that trying hour, without farther delay; that we will not have to say, "The summer is past, the harvest is ended, and my soul is not saved."

We read in Matt. 13: 41: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Quite a warm probation this will be. We do not read about the end of this age, as they teach, but we do about the end of the world. In Matt. 13: 49, "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and cast them into the furnace of fire."

Rives, Mich.

Evolution vs. Creation.

M. M'OMBER.

"Absolute Spontaneous Generation is a Scientific Impossibility."—TYNDALL.

"God, that made the world and all things therein.... giveth to all LIFE, and breath, and all things" (Acts 17: 24, 25).

Among the many assumptions of infidel philosophy, the theory of the spontaneous origin of things has, from time to time, under various guises, sought to do away with the necessity of a Creative Cause, and, in so doing, destroy confidence in the Bible as the authoritative revelation of God to man.

If we rightly understand the doctrine of Evolution, it rests, practically, upon the old theory of the "fungous growth" of the universe, and of the things contained therein—another phase of the "perpetual motion" theory; i. e., something out of nothing.

According to this doctrine, some unknown agency gave birth to the primitive elements; these, in their turn, gave birth to vegetation; vegetation to animal life, and animal life, through the combined and protracted influences of climate, food and intersemination, gave rise to the hybrid—Man. In seeming support of this theory of spontaneous generation (and in fact the *only* evidence, to our knowledge, ever adduced in proof), is the long-established circumstance of the unaccountable appearance of living organisms in dead vegetable matter. Fruit and vegetable jelly, even if it be thoroughly boiled, will yet, if exposed to the air for a few days, at the proper temperature, develop countless multitudes of microscopic animals. Where do they come from? Certain "philosophers" think that vegetable matter turns into animals! I have seen thistles growing on a stone wall: is that evidence that stones turn into thistles? Where then did they come from? The seed was carried there by the wind, was it not? Ah, yes! We have often seen the thistle-down floating in the air, and we know how it travels. But were the thistle a microscopic plant, it is quite evident that the floating seed would not be seen by the unassisted eye, as it sailed along. Well, these thistle seeds are not the only seeds carried by the air. Men of science tell us that the air is a vast reservoir of microscopic objects, among which not only the seeds of plants, but the eggs of animals and the spores of contagious diseases, lie hidden from our sight.

Prof. John Tyndall, the acknowledged leader of this school of scientists, now publishes to the world the result of his twenty-five years investigation of the subject. As a scientist, no one ranks higher than Prof. Tyndall; while as a man, his unselfish candor in making known facts so completely at variance with his known sentiments, must win for him the admiration of all. His latest experiments, with their practical results, he gives as follows:

"A number of bottles, being filled with an infusion of turnip, were submitted to the oil-bath, and the temperature raised above the boiling point; the bottles were then hermetically sealed, and conveyed to the place selected for the final test. Here, several of the bottles were taken into a hay-mow, and there opened to the air; others were then carried to the summit of an adjacent mountain, and there similarly exposed. At the end of three days, the bottles opened in the hay-mow were found to abound with organisms; but at the expiration of *three weeks* time those that had been exposed upon the mountain were as free from animal life as they were when prepared for the experiment. The conclusion is irresistable, that this difference was wholly due to spores or germs contained in the musty atmosphere of the hay-mow, which were entirely wanting in the purer air of the mountain top. This may be regarded as settling, for this generation at least, this much-mooted question. Absolute spontaneous generation is, therefore, a scientific impossibility."

You may ask, Does this overthrow the doctrine of Evolution? We answer, No! for the doctrine has never yet been established! When houses can be built without foundations, then may Science essay to rear her bulwarks upon untried and unreasonable assumptions. Men will probably still cling to this shattered wreck, and sink with it; but how much better and safer to build on the rock of God's eternal truth, than to dwell, like tottering tenements, on the unstable, treacherous sands of human speculation. O, ye who are wise in the wisdom of this world—ye who deem it advisable to leave the fountain of living waters and hew out broken, leaking cisterns of your own—ye who shut out the free, universal sunlight, that ye may grope, and stumble, and lose your way by the flickering glow of your self-made tallow dips—ye who disdain to recognize the *certainties* of life, through your vain wrestling with its *possibilities*—tell me, which displays the greater wisdom, in view of our inevitable, swift-coming death: To doubt,

and reap certain death; or believe, and reap a possible life? Rejection of the Bible can only end in the loss of life, with all things depending thereon: can you lose anything *more* than this by believing?

But the science of our God rests not on *possibilities*. When man refuses to bear him witness, he calls upon the whole visible creation for proof of his immutability; and not only do the winds and the waves, but even the sun, moon and stars obey his voice.

Not only is Biblical science established by the sincere convictions of the good of all ages; not only in the exhumed memorials of a long-buried antiquity—but in the historic echoes of its prophetic faithfulness, as established in the rise and fall of kingdoms, in war and pestilence, in earthquake and famine, in the astronomical commotions of the heavens and in the "distress of nations, with perplexity," on earth, in the huge engulphing storm-waves of an angry sea, and in the failing of men's hearts for fear.

"The four first acts already past;
The fifth shall close the drama with the day.
Time's noblest offspring is the last."

[The above, and the Chicago *Tribune's* editorial on "Hell," furnished for general distribution, in leaflet form, for 50 cents per hundred. Address M. McOmber, Algonquin, Ill.].

Algonquin, Ill.

Wrath of Satan.

J. P. MARQUAND.

"The devil is come down unto you, having great wrath, knowing he hath but a short time" (Rev. 12: 12).

It is denied by some that any such personage as the devil exists, notwithstanding the Scriptures affirm the fact. He is called by different names, viz., adversary, dragon, old serpent, the accuser of the brethren, the prince of the power of the air, Satan, the prince of this world, the power of darkness, etc. In Luke 10: 18 it is said that he "fell from heaven as lightning," and in our text that he came to the earth; whether he stopped at any other planet on his way, we are not informed, but he might have sojourned for awhile in the moon, if the conditions were favorable. Please remember that darkness and death is the atmosphere and element in which he exists (1 Pet. 5: 8; 2 Pet. 2: 4; Jude 6). Now if in the moon there is pitch darkness, or in the earth, or in any other plant, then, that is his home and field of labor.

Christ on one occasion said, "This is your hour, and the power of darkness" (Luke 22: 53); and Paul urges us in Eph. 6: 12 to fight against the rulers of the darkness of this world. He also speaks of being delivered from the power of darkness (Col. 1: 13), and also, "Have no fellowship with the unfruitful works of darkness" (Eph. 5: 11). It is very evident that whoever the devil is, he is afraid of the light, and will not come to it, lest his deeds should be reproved (John 3: 20); and we are admonished to "resist the devil, and he will flee from us" (James 4: 7). In the garden of Eden we find this power accusing God of falsehood, to our first parents, and inviting them to eat of the forbidden fruit. He succeeded in the case of Eve, and then Adam was induced to disobey also. O! sad day and sad fall from the favor and friendship of their kind benefactor! They must now depart from the garden into the wilderness of this world to hard labor, and finally to death. In Ps. 74: 20 it says, "The dark places of the earth are full of the habitations of cruelty." Here is the spot where Satan finds subjects to work upon, and make his converts by the myriads. But the Christian's only hope is in the strength God to resist him. This evil power may bruise our heel; but God will bruise Satan under our feet shortly (Rom. 16: 20).

We are informed of the final overthrow and destiny of evil. It will be cast into a lake of fire burning with brimstone; and we are told that this is the "second death" (Rev. 20: 10; 20: 14, 15; 21: 8). As the tares of the farmer are burned in bundles, so all evil of every kind will go into this lake of fire to be consumed and destroyed; for what else is the chaff available. It serves no good purpose, and has no utility. But the wheat, the precious wheat, shall be gathered into the garner of God.

Now, dear reader, give your heart to God, and love and serve him, that you may be his child and "overcome the wicked one" (1 John 2: 13); fight manfully the good fight of faith, put on courage, and say with Job, "Though he slay me, yet will I trust in him." Never forget that the Lord Jesus Christ has gone through the same trials and conflicts that you have, and knows how to succor and comfort you; and that he will send the Comforter to soothe and keep your feet from falling. Though you may be in heaviness from manifold temptations, he will make a way for your escape, or that you may be able to bear it, and by and by will come the conqueror's song. Hear what Christ says; "On this rock will I build my church, and the gates of hell shall not prevail against it." What rock does Christ mean? Why, the rock of divine inspiration; and is not that blessed enough for us?

When God speaks it shall be done. His word is strong and immutable, and shall never pass away. Lay hold of it, bind it to your heart. "Let the word of Christ dwell in your heart in all wisdom," and never give it up. It is your safety here and your passport into the kingdom. "The word of God is quick and powerful." It is a discerner of the thoughts and intents of the heart. "Now ye are clean through the word that I have spoken unto you." "Thy word is truth." One of the disciples said, "To whom shall we go? Thou hast the words of eternal life." And we are commanded in Rom. 2: 7 to be in "patient continuance in well-doing, and seek for glory, and honor, and immortality, eternal life."

New York City.

A Review.

A. ARMOUR.

"The Eastern Question in the Light of Prophecy." H. G. McCulloch, DeKalb, Ill.

This pamphlet of thirty-two pages has been received and read with much satisfaction. The author looks into the immediate future in an humble and candid spirit, by the light of God's Word. Those who may differ with him will not have to accuse him of any unseemly dogmatism, or assumption of superior knowledge.

A great portion of our prophetic expositions relate only to the past. Not only so, but, if prolonged to their legitimate termination, would locate the resurrection in A. D. 1873. For if the 1335 years began A. D. 538, by simple addition they must end in A. D. 1873. If 1260 years of the 1335 ended A. D. 1798, the remaining 75 must run out in A. D. 1873. We have left those landmarks behind; and it is of no use to rehearse those old arguments which time has proven incorrect.

In the last few years, the church has been putting the question, "Where are we now?" In these last days the world also is stirred to inquire, "What is about to happen?" And from "Seir," the land of the "profane person," the call is heard, "Watchman, what of the night?" It is the watchman's duty to know, and to answer; therefore, we think this tract is eminently timely. It treats upon the dark outlook to man's unaided eye, but the light beyond seen in the word of prophecy—the present struggle in the East preparatory to the war of Armageddon—the king of the North, and his end—the end of the 11th and beginning of the 12th chapters of Daniel—the return of Israel—the Russian Gog—the seige of Jerusalem—Jesus and his saints on Olivet—what will become of the Jews—the time of the resurrection, and order of connected events—the holding of the winds, and sealing of the 144,000—the type in Ezek. 9: 45—that we are on the verge of the judgment. The work only needs to be known in order to create a demand for it which will exhaust the edition. Those intending to order it should do so at once.

While commending the tract as a whole as the best thing on the subject which I have seen, I am not prepared to endorse it in every point. The readers of the TIMES will, however, very generally agree with the author that it is "the king of the North" who comes to his end with none to help him, in Dan. 11: 45. I think this has been assumed without proof, and that it is neither the king of the North, nor the king of the South, but "the king" of verse 36, usually spoken of as "the willful king."

Syria being the kingdom of the North, the annihilation of the Turkish empire will not end Syria; some other power would take the rule over it; or it would, more probably, become independent, and in either case the kingdom of the North would not be ended by the fall of Turkey. Turkey may, probably will, fall very soon; let us not err in connecting the standing of Michael and the resurrection with its fall, unless it is indisputably so written. It is simply a matter of grammatical construction, and to my mind it is "the king" of verse 36 who "shall prosper till the indignation be accomplished," who is represented by the pronouns "he," "his" "him," to the end of the chapter. I am aware this chapter is very obscure; but so much the more have we reason to be careful.

If our author, or any one of the many who talk of the "king of the North" coming to his end with none to help him, will adduce proof that it is the "king of the North" who is there spoken of we will carefully and candidly examine it. Another point, which is not peculiar to the author under review, either. It is that Gog's invasion of Palestine (Ezek. 38) is the same with Zechariah's siege of Jerusalem (Zech. 14: 1-5). It seems to me that in Gog's invasion there is no battle, no seige, no approach to Jerusalem even. Gog's graveyard is in "the valley of the passengers, east of the sea" of Genesareth; there Gog and all his multitudes find a place of graves. None are left to go to Jerusalem. Therefore, the host who take it and perish in the valley of Jehoshaphat, between it and the Mount of Olives, would seem to be a different host, under a different leader. Zech. 14 seems to identify with Rev. 19: 19; if so, Zechariah's host is "the beast, and kings of the earth, and their armies." "The beast" is of the fourth empire—Roman and not Russian. I believe Gog of Ezekiel is Russian, but, being Russian, is no part of the main line of prophecy, which is undoubtedly Roman.

With these observations I will leave off criticizing for the present, commending these points to the re-examination of the author, and of the readers of the TIMES, and hoping that all who are interested in prophecy, and in discerning the signs of this time, will procure the work and read it carefully and candidly, searching the Scriptures to learn whether these things are so. As the book is not dogmatic, and does not rest the truth of the Scripture on the fulfillment of a human interpretation, and as it exhorts to a preparation for meeting God, it may be circulated with benefit among others than Adventists. If you send and get one you will be apt to wish you had sent for more. I hope the tract may trouble the waters, and stir up a spirit of investigation, and, above all, of preparation.

Tamarack, Ill.

Try for the soft answer that turneth away wrath.

Listen, World!

By Elsie Robinson

A PRAYER.

The way is hard—and I am torn
by doubt,
Confused by theories, dulled by the
long grind
Of work and worry, loneliness and
grief.

God, can You hear above this dust
and din?
They say You once were man and
knew man's pain—
Can you remember that far agony
And, out of pity, grant this prayer
to me?

Give me a quiet spot within my
soul—
Like a green refuge in the forest's
heart,
Walled round with silence, dim
and sweet and cool—
Where I can hide myself, sometimes, away
From all the heat and clamor of
my life.

A quiet spot, where memories may
come
As dappled deer come down the
forest aisles,
Drifting like shadows through the
sun shot gloom,
So may my memories pass, without a pang.
Leaving me quickened by their
loveliness.

Then, as a weary traveler slips
within
The still, green crystal of some
forest pool,
So may I slip within a pool of
peace
And cleanse myself of all the dust
of strife
And hate and greed and prickling
conceit,
And then lie still—forgetful for a
while
Of my sick Self, and all its noisy
doubt.

So, dreaming, may I slowly come
to feel
Your friendly Presence, brooding
all about—
And catch some shining glimpse
of Your great plan,
And, for an instant, feel my hand
in Yours.

Because You were a man and knew
man's pain,
Because You were a man and
knew man's fear,
And all man's tire and loneliness
and grief,
Give me this secret spot where I
may rest.

Then, having rested, help me go
once more
To face the challenge of this thing
called life,
And make as good a showing as I
may,
In those hard tasks You've given
me to do.
This is my prayer. Grant it, I pray,
O God,
For once, they tell me You were
tired, too.

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"Let Not Your Hearts be Troubled."

H. G. M'CULLOCH.

I am in receipt of letters making the inquiry that, "If there is peace concluded in Europe, what shall we think of the prophecy?" To all such I wish to say that the prophecy involves the necessity of a temporary peace before the final struggle for earthly dominion on the mountains of Israel takes place. None should feel disheartened now. The vitals of the king of the North (the Turk) are reached; his life-blood will soon cease to flow. Soon the long-desolate land of Palestine will welcome back her long-dispersed children (Israel); and the saints who have been gathered out of the gospel dispensation will be shut in with Christ in the bridal chambers of the Lamb.

In the struggle that shall shortly take place, the Eastern Question, and all other warlike questions, will be settled forever. Christ's throne will be established over all, and the saints of God, the bride of Christ, will be exalted to his throne. We want to join the song of triumph. We want to crown him Lord of all. If any wish more light on this question, let them send for my work on "The Eastern Question in the Light of Prophecy," to Bro. B. W. Holmes, 91 S. Green street, Chicago, Ill., or to me at DeKalb, Ill.

"My Times are in Thy Hand."

MARY A. TIBBETS.

Assurance of timely succor and continued protection are not more sweet and comforting to the lonely traveler, as he makes his doubtful way through the wilds of a foreign and hostile shore, than are the precious promises of the Bible to the careworn Christian, as he journeys onward through a sinful world, waiting for the mansions which Jesus has gone to prepare. And though while in this state of preparation, he finds himself in an enemy's land, surrounded by many foes, who are ever ready to impede his progress heavenward, yet in all the seemingly mysterious dealings of his heavenly Father, whom, in his weakness of mental vision, he is not always able to understand, coming to him, as they frequently do, through unlooked-for trials and unexpected adversities, the real, humble, and trusting Christian moves onward amid the fearful struggle, ever able to look up, and, with implict confidence and abiding trust, repeat the expression of the Psalmist, "My times are in thy hand."

O what words of joy and peace flow into the soul at this blessed assurance, as he passes through the fiery ordeal of chastisement and discipline, doubtless permitted that more beautiful traits of Christian character might be developed; the deeply hidden qualities and brighter virtues he possessed discovered in the crucible of affliction, the refining process wisely allotted to him. The most brilliant examples of constancy and integrity upon record, have shed their luster upon the world through sorrows and afflictions more than in prosperity. A writer has beautifully written: "Was it not so with the apostle John in his exile? His character was there more truthfully displayed that when the popular preacher at Ephesus? Was it not so with Bunyan? No one could have heard of him had he not been shut up in Bedford jail. And are there not thousands more who are thus made to shine out through the trials of life? You have seen the seed cast into the bosom of the earth; you have seen it also bring forth a plentiful harvest; the rain, the wind, the dark night, all have some part to act in producing that grain from a single kernel. The uninterrupted sunshine would not have done it; the heat of summer, undiminished and constant, would not have done it. But night with its dews, the wind with its breath, the rain with its moisture, and they all combined to produce the harvest."

So out of trials have come at times, the finest specimens of true Christian character and the choicest instances of pure devotion to God. The moral storms that dash over the world now and then have much to do in training men and women for usefulness on earth and the glory to be revealed when Jesus comes to be admired in all his saints. Then let us not falter nor shrink from treading in the pathway trodden by the illustrious and good of all ages. We have the same reliable promises to lean upon that they had; the same strong Hand to guide us; the same blessed Spirit to help our infirmities, to indite our prayers, and cheer us on our way, all of which will make us, as it did them, victorious through Jesus Christ our Lord. "My times are in thy hand."

Volga, Ind.

Reports.

Conference Report.

The Advent Christian Quarterly Conference of Lawrence and Leavenworth held its sixth session with the church at Reno, Kansas, commencing on Friday evening, Feb. 15, 1878. Meeting called to order by the President, Eld. Hubbell.

Bro. Wright reported Jarbelo church in good order, with five additions since last meeting.

No delegates being present from Sarcoxieville church, Bro Hubbell reported that their meetings had been somewhat irregular, and feared there might not be as much interest and zeal in the church as there should be.

Bro. McGuire reported the church at Reno. Brn. Rote, Hubbell and McGuire, had preached for them. The attendance was good considering the sickness in the neighborhood and the bad roads, which, during the most of the winter, have been almost impassable. Bro. J. C. Smith had also visited them, and there seems to be a growing interest in the blessed hope of the soon-com- of our dear Redeemer.

No one being present to report the Centropolis church, Bro. Rote reported his labors as District Evangelist. Had visited this courch once. Had held a ten days' meeting a few miles south of Lawrence. Bro. Smith had been with him part of the time. A good interest had been manifested; the people were stirred up, and loved the truth, and invited him to come back. Had invitations to go to other places, which he was unable to meet. Had scattered many tracts in Lawrence and other places. Had preached on the streets; sometimes occupied the Free Methodist church, which is now closed against him. Thinks there is a good field open for doing good in Lawrence, if it could be improved.

Bro. Smith gave report of his labors as State Evangelist, which was truly encouraging; but as his reports have already been published they are here omitted. Bro. Smith has been a faithful servant in his Master's service; and God has blessed his labors wherever he has been. He is making great sacrifices—traveling in all kinds of weather, exposing his health, laboring by night and by day, in the highways and hedges, ever ready to divide his last dollar with the needy and suffering. The Spirit of God is with him, and many precious souls are given him for his hire.

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"Let Not Your Hearts be Troubled."

H. G. M'CULLOCH.

I am in receipt of letters making the inquiry that, "If there is peace concluded in Europe, what shall we think of the prophecy?" To all such I wish to say that the prophecy involves the necessity of a temporary peace before the final struggle for earthly dominion on the mountains of Israel takes place. None should feel disheartened now. The vitals of the king of the North (the Turk) are reached; his life-blood will soon cease to flow. Soon the long-desolate land of Palestine will welcome back her long-dispersed children (Israel); and the saints who have been gathered out of the gospel dispensation will be shut in with Christ in the bridal chambers of the Lamb.

In the struggle that shall shortly take place, the Eastern Question, and all other warlike questions, will be settled forever. Christ's throne will be established over all, and the saints of God, the bride of Christ, will be exalted to his throne. We want to join the song of triumph. We want to crown him Lord of all. If any wish more light on this question, let them send for my work on "The Eastern Question in the Light of Prophecy," to Bro. B. W. Holmes, 91 S. Green street, Chicago, Ill., or to me at DeKalb, Ill.

"My Times are in Thy Hand."

MARY A. TIBBETS.

Assurance of timely succor and continued protection are not more sweet and comforting to the lonely traveler, as he makes his doubtful way through the wilds of a foreign and hostile shore, than are the precious promises of the Bible to the careworn Christian, as he journeys onward through a sinful world, waiting for the mansions which Jesus has gone to prepare. And though while in this state of preparation, he finds himself in an enemy's land, surrounded by many foes, who are ever ready to impede his progress heavenward, yet in all the seemingly mysterious dealings of his heavenly Father, whom, in his weakness of mental vision, he is not always able to understand, coming to him, as they frequently do, through unlooked-for trials and unexpected adversities, the real, humble, and trusting Christian moves onward amid the fearful struggle, ever able to look up, and, with implict confidence and abiding trust, repeat the expression of the Psalmist, "My times are in thy hand."

O what words of joy and peace flow into the soul at this blessed assurance, as he passes through the fiery ordeal of chastisement and discipline, doubtless permitted that more beautiful traits of Christian character might be developed; the deeply hidden qualities and brighter virtues he possessed discovered in the crucible of affliction, the refining process wisely allotted to him. The most brilliant examples of constancy and integrity upon record, have shed their luster upon the world through sorrows and afflictions more than in prosperity. A writer has beautifully written: "Was it not so with the apostle John in his exile? His character was there more truthfully displayed that when the popular preacher at Ephesus? Was it not so with Bunyan? No one could have heard of him had he not been shut up in Bedford jail. And are there not thousands more who are thus made to shine out through the trials of life? You have seen the seed cast into the bosom of the earth; you have seen it also bring forth a plentiful harvest; the rain, the wind, the dark night, all have some part to act in producing that grain from a single kernel. The uninterrupted sunshine would not have done it; the heat of summer, undiminished and constant, would not have done it. But night with its dews, the wind with its breath, the rain with its moisture, and they all combined to produce the harvest."

So out of trials have come at times, the finest specimens of true Christian character and the choicest instances of pure devotion to God. The moral storms that dash over the world now and then have much to do in training men and women for usefulness on earth and the glory to be revealed when Jesus comes to be admired in all his saints. Then let us not falter nor shrink from treading in the pathway trodden by the illustrious and good of all ages. We have the same reliable promises to lean upon that they had; the same strong Hand to guide us; the same blessed Spirit to help our infirmities, to indite our prayers, and cheer us on our way, all of which will make us, as it did them, victorious through Jesus Christ our Lord. "My times are in thy hand."

Volga, Ind.

Reports.

Conference Report.

The Advent Christian Quarterly Conference of Lawrence and Leavenworth held its sixth session with the church at Reno, Kansas, commencing on Friday evening, Feb. 15, 1878. Meeting called to order by the President, Eld. Hubbell.

Bro. Wright reported Jarbelo church in good order, with five additions since last meeting.

No delegates being present from Sarcoxieville church, Bro Hubbell reported that their meetings had been somewhat irregular, and feared there might not be as much interest and zeal in the church as there should be.

Bro. McGuire reported the church at Reno. Brn. Rote, Hubbell and McGuire, had preached for them. The attendance was good considering the sickness in the neighborhood and the bad roads, which, during the most of the winter, have been almost impassable. Bro. J. C. Smith had also visited them, and there seems to be a growing interest in the blessed hope of the soon-com- of our dear Redeemer.

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Christian Life.

A Prayer for Rest.

Give me rest, O God, to me,
The power to lean on thee
In sweet repose.
Give rest to weary thought,
In trust, in doubt, in aught
Assayed, let truth be sought
From him who knows.

Give rest, O God, in action,
To wait on thy correction,
Devoid of fear.
Faithful and strong to do,
Hopeful whate'er the view,
Since I have naught to rue
If thou art near.

Give rest, O God, in sorrow;
Give peace that need not borrow
From joys to be;
That always finds thee nearest,
Thy care and love the clearest.
'Mid loss of things the dearest,
Can I lose thee?

Give rest, O God, from care—
The teasing, hourly snare
Of all my thought.
Why fear that given by thee,
Why lay the load on me?
Why take the work from thee,
Since thou hast wrought?

Give rest, O God, in love;
The thought thou art above
Brings comfort blest.
We know thee ever near,
We know there's naught to fear,
We know that now and here
Are peace and rest.

—*Prof. Bascom.*

Daniel Quorm at Class.

I was a young lad, so full o' joy as ever I could live, and my heart singin' to God all day long. And then I used to go up to class, and it took all the music out o' me, like Granny's finery over the canary, and I couldn't do more than squeak a bit instead of singing at all. Why, first of all he'd give out a hymn—one of them for "mourners"—like this:

"Woe is me! what tongue can tell
My sad, afflicted state!
Who my anguish can reveal,
Or my woes relate."

And they sing it to "Josiah," so slow as if they were to a berrin'. Or else it used to be that hymn—

"Ah, whither should I go,
Burdened, and sick, and faint?
To whom should I my troubles show,
And pour out my complaint?"

Then he had what he called a bit o' prayer. But there wasn't a bit o' prayer in it from beginning to end. It was all a groan about how bad we were, and what miserable sinners we were. He never thanked God for anything at all but this—that he had not swept us away with the "besom o' destruction." And then he used to speak—it was all dismal an' mournin' about this "howlin' wilderness"—till I couldn't stand it any longer. I tried at first to feel so dull, and to speak so melancholy, as he did. But it was no good my tryin'—not a bit. The Lord had put a new song in my mouth, and I couldn't help singin' it. So I thought I might as well speak out my mind about it, for I was only a young lad. I can remember it quite well. 'Twas in the spring time, and I'd been rejoicin' in all the beauty o' the world as I came along.

"Well, my young brother, and how be you agettin' on?" he says, in his slow way.

So I said: "My dear leader, I don't know how it is, but I can't feel like you do, for the life o' me I can't. I don't feel any more like you do than the day do feel like the night. Seemin' to me I must sing because my heart be so full. 'Tis like the spring down in the valley that be so full it must flow over. And if the Lord make my heart to rejoice, I don't believe I ought to try and make myself feel any other way. I've been and washed my robes and made 'em white in the blood o' the Lamb, and now I don't like to think that they are not white; it seems to me like insultin' my dear Lord for to go callin' 'em filthy rags. If my Lord had wrapt me up in the weddin' garment—and bless his dear name he have!—it be not right, and it be not grateful, and it be not true for me to go callin' 'em sack-cloth and ashes. An' if I be drest for a weddin'—especially for the marriage supper o' the Lamb—I don't want to feel like as if I was a-goin' to a berrin'. I may be wrong, but I do not think that the world be a brave deal more like God's world when the flowers be out, and the May be 'pon the hedges, and the birds be a-singin' everywhere, than when it be all dead and shiverin' with the cold, and the trees all stript naked, and liftin' up their arms to heaven, like as if they were askin' for pity.

"Howlin' wilderness it may be till the blessed Lord come to us; then the wilderness do begin to bud and blossom as the rose, and rejoice with joy and singin'. And it says: 'The ransomed o' the Lord shall return, and come to Zion with songs and everlastin' joy 'pon their heads; they shall obtain joy and gladness, and sorrow and sighin' shall flee away.' Bless the Lord, my dear leader, I be his child! He has ransomed me, and now I can't—and I don't want to neither—my heart be singin' all day long. I joy in him by whom I have now received the atonement. Why, I be a child of God, dear leader, and I can't help walkin' about so happy as a king; for it be my Father's world, and there be not a thing in it anywhere but is workin' together for my good. Bless the Lord, that's how I be gettin' along; it may be wrong, but that's 'xactly how it be."—*Selected.*

Cleansed from all Unrighteousness.

Sin exists in us not only as guilt to be pardoned, but also as unholiness to be removed. If we confess our sins before Almighty God, not only shall we be forgiven, but the disposition to sin shall be removed. Sanctification is promised to us as well as justification. We shall be cleansed; not cleansed partially, not from this, that, or the other evil tendency, but cleansed from all unrighteousness. If there be any text in the whole Bible that declares the doctrine of Christian purity, this does it. God will cleanse us from all unrighteousness. It may be asked, "Do you believe in the doctriue of the perfectibility of human nature?" I do not believe in any such doctrine; and this is the way many people object to the doctrine of sanctification and Christian perfection as it is taught in the church. There has been this mystic dream of perfectibility prevailing among a certain class of men, in Pagan and Christian times, in all ages; but that is a very different thing from the Chistian doctrine of sanctification. This does not imply that human nature is, or can be, perfect. It simply implies this, that the work of salvation, which Christianity proposes to accomplish, may be a complete one; that if Christ Jesus died to take away our sins, the effect of his death may be the taking away of the sins of the individual; that the whole effect of Christ's redemption can never be wrought out until this is wrought out—the entire diffusion of holiness among men. Sanctification is the moral aspect of Christianity; and so far forth as we set up ideas of the possibilities of Christianity, we are sure ourselves to fall in with the standard we have set up; and if we have, by any accident or mode of thinking, come to the conclusion that, after all, if we only do tolerably well in life, and only accomplish the ends of life fairly, there is nothing to fear, we have forgotten the model of life set before us in the New Testament. The Lord Jesus is our model, and we are told to imitate him; nay, more; in our text the injunction is put it language so broad and strong, that one shrinks from the thought of its being an injunction. We are told by Christ himself: "Be ye perfect even as your Father which is in heaven is perfect." Do not lower the Christian ideal; but, for your own sake, keep it up as high as you can. However you have fallen below it in your own case, or however you may see those around fall below it, keep the image of a pure Christian life, and pray to God that you may come up to that ideal. Come, confessing your sins humbly, and you will find that when you seek him he will be found of you, and cleanse you from all unrighteousness.—*Selected.*

Evening Time.

"At evening time it shall be light." Say it again and again, dear Christian, all through this long, dark day of trial, till the evening come. God's love is your sun. It rose this morning in unwonted splendor, and is now shining brightly; but you do not see it, or feel its warmth; for God, in his wise and loving thought for you, has sent a little trial-cloud between you and its clear shining—a cloud so thin that your faith can pierce it. Do not stand still in the darkness, but keep right on, heavenward. God will comfort you as you go.

"But," you say, "there was never a darkness like this; I cannot see his hand."

No, but reach out your hand as confidingly as if you could. He will see and grasp it, and it is better to feel the hand of Jesus, than to see it.

"But the day is so long; the minutes come so slowly, as if burdened with an agony too heavy."

Yes, and God knows it all; but whom he loves he chastens; so the lengthening of the day, is but the lengthening of his love; would you wish that less? You remember many an aged Christian, who, looking back over the way, has said, that in seasons when he knew fellowship with the Lord in darkness, and walked by faith alone, he cleared miles of earth, and was journeys nearer heaven. Sunlight will dazzle and give such a lustre to earth's beauties, that the Christian may linger too long to look. How tenderly God has watched your spiritual life all along the way. He saw that you could bear much sunshine, and gave it to you. He knew when your life needed shadow, and sent that also.

To-day, you need just what he has in mercy prepared for you. Will you murmur? It is only a new baptism—a kiss of love. Even should the day be years long, his love will shine on the while, just the other side the cloud; and at evening time, which he can make longer than a "day of years," the cloud will break, and his glory, as you have never yet seen it, shall flood your soul, and here and now there shall be no night.—*Faith Words.*

To Every Man His Work.

It is an unquestioned fact, that God requires and expects service from every one whom he has seen pleased to call from nature's darkness into his marvelous light, the ignorant as well as the learned, the poor as well as the rich, the young as well as the old. Christ has a place in the work of redeeming the world, where each child of God can find his work, neither will he leave us in the dark as to what our special work is. If we but patiently wait on him, we shall know what he would have us do. True, he has different gifts, and he gives them to different persons. And yet in the dispensing of these gifts, his infinite wisdom sees that which each one of his children is fitted for; to one he may give five talents, to another, ten talents, and yet the one who receives five talents is under as great a responsibility as the one who receives the ten. We

frequently make a sad mistake in this connection. We feel a burden laid upon us to do a certain kind of work, and we think that every one else ought to take an interest in it, and labor with us, forgetting all the time that the person referred to may be exerting even greater energy than we are, but in a different direction, a work which we perhaps feel no call to perform. In a great building there are all kinds of work required. In the spiritual house which God is building, he who is the smallest stone in the whole building (if he fulfills his mission), is of as much value as the stone which caps the top of the building.

God does not measure our work by quantity, but by quality. It is not the lofty building of hay, wood or stubble that will stand the refiner's test, but that which is made of gold, it will never suffer loss by any test that may be brought to bear upon it. Many work and labor for God who feel him to be a hard Master. How many gall and fret under the yoke? Brethren, this is contrary to Christ's promise; he has said that the yoke is easy and the burden light. And if we find it hard to bear, it is time we were examining ourselves, to see whether it is not a yoke of our own making that we are wearing, instead of his yoke. Let us at the commencement of this new year raise the petition, Lord, what wilt thou have me to do? And then when he tells us, do it with all our might.—*Words of Faith.*

Anywhere.

Any little corner, Lord,
In thy vineyard wide,
Where thou bidst me work for thee,
There would I abide;
Miracle of saving grace
That thou givest me a place
Anywhere.

Where we pitch our nightly tent,
Surely matters not;
If the day for thee is spent,
Blessed is the spot:
Quickly we the tent may fold,
Cheerful march through storm and cold,
With thy care.

All along the wilderness
Let us keep our sight
On the moving pillar fixed,
Constant day and night;
Then the heart will make its home,
Willing, led by thee, to roam,
Anywhere.

—*Selected.*

The Bank of the River.

A few days ago we met Ex-Bishop Kumler in the street, and shaking hands we exchanged a few words of congratulation. When we asked the old man of God—now greatly enfeebled by age—how his life now seemed to him, the reply came back, "I seem all the time to be walking along on the bank of the river." He continued, "Sometimes it seems a little foggy, but I think I see over." God sometimes grants to his children to walk for months and years on the banks of the river. The spray is dashed up into their faces by the winds which now and then smite them.

To walk on the banks of the river is to live, with an apprehension of crossing over presently The scenes of life have not lost their hold upon the heart, nor has the soul abated its interest in the work of grace upon itself or upon others, yet it expects shortly to leave all behind, and ready for the presence of the Master. It has already begun to live very largely in the other land. Its thought and affection have gone out across the river, knowing that the hour of departure will soon come. While these about are busy with the things of the world, and seem to be out in a wilderness of exciting toil, he who walks on the banks of the river is busy with the things of the world into which he expects to enter at last. An illustrious writer says, "Familiar thoughts smooth the road to death," and such are the thoughts of the pilgrim whose gray locks are brushed by the river's breezes. Earth's ties are letting go one by one. Perhaps there is no consciousness of the severing, but still they are breaking.

He who walks on the banks of the river and sometimes looks across to the other side has experiences which are to be found nowhere else. It is not thought alone, but blessed realizations. The soul has produced upon it new impressions, and is made to drink in new conceptions of God and his mercy, of Christ and his power and love, as it comes to this more intimate association with the unseen. He who stands knocking at the gate expects the porter to open. And he who expects surely the present opening of the gate leading into the unveiled presence of God, stands with his loins girded about, and ready for the coming of the Master. No one who has ever entered thus far in life, and who has not stood on the banks of the river gazing out over the tide to catch a view of the hills of God beyond, can appreciate the experience of that heart which, through many long years, has given itself to the conflicts of life, but now finds the sword dull and the armor heavy, and longs to lay them down at the command of the chief Captain, and enter into full victory.

Those whose feet walk on the banks of the river are living a real life. There are some who sigh for the days of youth to come back again. They seem to see no value in the life which edges upon the land of eternal verdure. They are ashamed of their wrinkles and gray hairs of age, and of its tottering step. Such feelings are false to the highest claims of life. To him who walks on the banks of the river, one year is worth as much as was one of the years of early life. He would not exchange a year of full life in sight of glory for one which plunged him full into the toils and trials of early life. In advanced life all is real, because it is closely connected with that which is eternal. Queen Elizabeth said to the artist, as she sat for her portrait, "Paint me without shadows." She wished the artist to give her a false and flattering representation. No so with the ripened Christian. As the sun goes down in the sky of his life, he looks well to his foundation, and says: "Let me appear just what I am. I am saved by the blood of the Lamb." The honesty and uncloaked sincerity of the soul, which treads where the influences of eternity come over it, are worthy of frequent notice and careful study.

If the shadows are a little dark along the banks, the angel of hope holds its lamp where the flame falls on the pathway and lights it up. The heart thrusts its faith a little further out and finds comfort there. To walk consciously on the verge of the river, and find the path of Jesus there, is a privilege above the common paths of life. But how many feet are almost touching the stream, yet know it not!—*Bishop White.*

Prayer.

The path to the mount of Christian experience is always that of prayer. Constantine the Great was one day looking at some statues of noted persons who were represented as standing. "I shall have mine taken kneeling," said he, "for that is how I have risen to eminence."

Thus it is with the Christian, for in a sense—

"Heaven's gate is not so highly arched as princes' palaces,
And they who enter there must go upon their knees."

Jacob knew the worth of prayer, for we remember that there came to him at one time a season of great difficulty. He was to meet his offended brother Esau and his army of men. And he sent on his family and servants and all his possessions, while he remained alone to pray. "And there wrestled a man with him until the breaking of the day; and he said, let me go, for the day breaketh. And Jacob said, I will not let thee go except thou bless me. And he said, Thy name shall no more be called Jacob. but Israel, for as a prince hast thou power with God and with men, and hast prevailed. And Jacob called the name of the place Peniel, for I have seen God face to face and my life is preserved." 'Tis prayer that brings us up upon the mountain where Moses stood, and enables us to exclaim, even while to others the glory may be, as it was to the Israelites, but as a devouring fire—

"Through faith we see thee face to face!
We see thee face to face and live!
In vain I have not wept and strove;
Thy nature and thy name is, Love."

Prayer preceded the transfiguration: "And he took Peter, and John, and James, and went up into a mountain to pray." And as he prayed his raiment was white and glistening. The fashion of his countenance was changed. The inner radiance before hidden shines through the garb of humility, and, for once, the disciples see him as he is, and they wonder at the awful grandeur of the Divinity which the man of sorrows possessed, and which had been veiled even from their vision until now, and while they gazed and wondered, behold two forms appeared, who talked with him, and methinks, those disciples came down from the mount stronger than when at eventide they went up to pray, treasuring in their hearts the grand secret of the glory of unveiled Divinity, which is to effect all their futnre lives. The day of Pentecost with its glorious results was at the end of many days of prayer.

"O wond'rous power of faithful prayer,
What tongue can tell the Almighty grace!
God's hands are bound or open are
As Moses or Elijah prays."

—*Golden Censer.*

Young Folks.

How to Obtain an Education.

1. Make up your mind that an education is a good thing. Look about you and compare the lives of those who have it with those who have it not. Be sure that you will be better off mentally and morally; that you cannot possibly do without it, and then resolve to have it at any earthly cost. We never can succeed in any direction unless we are in dead earnest—unless we are determined that success shall crown our efforts. We cannot make good Christians unless we realize something of the infinite interests that depend on our conduct in this life.

2. Be prepared for hard work. Remember that true education is measured, not by the pages you have committed to memory, but by the discipline you mind has received—the power which you have gained to control it in its operations. It is not the easy lesson that gives you this discipline, but the one that takes the brow-sweat and the midnight-oil. Resolve that every lesson shall be thoroughly learned. These remarks are necessary, because so many seem to think that an education is a kind of gas, floating in the air of schoolrooms, which soaks through the skull and penetrates the brain. No man awakes in the morning a scholar unless he was one when he retired.

3. Be prepared to make any sacrifice. Thousands stay away from school because they feel poor, but spend enough every year on filthy habits, or waste it by laziness, to pay school expenses twice over. A young man gets good wages every month, but at the close of the year finds his pockets empty. Why? Let him keep a cash account, setting down all the nickles and dimes that go for this and that foolishness, and the question will be answered. After deciding that you must get an education, save your money; every pay-day take out enough to pay your board bill and to keep your clothing whole, and lay the rest by and keep it as sacredly as though it belonged to some

one else. I assert without fear of contradiction, that no unmarried young person in good health s too poor to get an education.

4. Work till you have money enough to enter school for a whole year. The plan of waiting till this thing or that be accomplished, is a poor apology for getting an education, alike hurtful to the scholar and discouraging to the teacher. Learn to save your money, and all this will be avoided.

5. Improve all your time; make up your mind what profession you will enter, and use all your spare moments in reading appropriate books. The only way to master English grammar, to keep your head full of thoughts, to make good writers and speakers yourselves, is by reading much and carefully. Finally, while seeking an education, make it your whole business; fix your mind on it as the magnetic needle to the pole, remembering always that "the fear of the Lord is the beginning of wisdom."—*Golden Censer.*

Care for the Little Ones.

Gather them close to your loving heart—
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

Fret not that the little ones hearts are gay,
That their restless feet will run;
There may come a time in the bye and bye
When you'll sit in you lonely room and sigh
For a sound of childish fun.

When you'll long for a repitition sweet,
That sounded through each room,
Of "mother!" "mother!" the dear love-calls
That will echo long in the silent halls,
And add to their stately gloom.

There may come a time when you'll long to hear
The eager boyish tread,
The tunless whistle, the clear, shrill shout,
The busy bustly in and out,
And pattering overhead.

When the boys and girls are all grown up
And scattered far and wide,
Or gone to the undiscovered shore
Where youth and age come nevermore,
You will miss them from your side.

Then gather them close to your loving heart,
Cradle them on your breast,
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

—*Selected.*

Marine Animalculæ.

Mr. Darwin relates, in his "Naturalist's Voyage Round the World," that, on the coast of Chili, a few leagues north of Conception, and, again, a degree south of Valparaiso, when fifty miles from land, the ship Beagle passed through great bands of discolored water. Placed in a glass this water showed a reddish tint, and, examined under the microscope, was seen to be swarming with minute animalculæ, darting about with rapidity, and often aquiring a rotary motion, at the conclusion of which they exploded. The animals were exceedingly minute, being invisible to the naked eye, "and covering a space equal to the square of the thousandth of an inch." "Their numbers were infinite," says Dr. Darwin, "for the smallest drop of water which I could remove contained very many. In one day we passed through two spaces of water thus stained, one of which alone must have extended over several square miles. What incalculable numbers of these microscopic animals? The color of the water, as seen at some distance, was like that of a river which has flowed through a red-clay district; but, under the shade of the vessel's side, it was quite as dark as chocolate. The line where the red and blue water joined was distinctly visible."

At the head of the Gulf of California there has been noted, from the time of the early Spanish navigators to the present day, a body of similarly-discolored water; while at the mouth of the Gulf there have existed patches of a deeper red, which have given the waters the name of the Vermilion Sea. During the survey of the Gulf and its shores by the United States steamer Naragansett, in 1877, an opportunity was afforded of examining these waters and ascertaining the origin of their peculiar tints. Dr. Thomas H. Streets, U. S. N., furnishes an account of the investigation in the pages of the *American Naturalist.* After much careful examination through the microscope, the same animalculæ were discovered which Dr. Darwin had seen in the waters off the coast of Chili in 1835. At first only molecules were visible in the field of the microscope, across which small objects darted like a flash and were gone. "Finally," says Dr. Streets, "one of the little bodies mentioned above stopped directly in the centre of the field of vision, and commenced a rapid rotary movement, which presently ceased, and the animal was quiescent for a second or two; when, lo! a rupture occurred, its molecular contents oozed out, and its transparent envelope became invisible. This, then, was the solution of the mystery."

Dr. Streets describes the animal as "oval in outline, with a projecting lip at its broad extremity, fringed with cilla. The rotary movement took place around the smaller end as a pivot, and it advanced the same end in its to-and-fro movement. The envelope is a transparent and apparently structureless membrane, and in its interior are greenish yellow granules, or bodies with dark rims and bright centres. These bodies floated loosely in the cavity of the animal, for, when it revolved, they changed their places like pebbles in a revolving cask. They averaged about the twelve-hundredth of an inch in diameter."

These minute animals have been known to inhabit the same localities in the Gulf of California for more than three hundred years, "remaining as closely aggregated as a community of individuals endowed with reason or instinct, and not exposed to dispersing causes....The great Colorado River, at the head of the Gulf, constantly pours into it an immense volume of water, which has a tendency to carry things seaward, as it does logs and other drift; yet here is this microscopic animal, the one-thousandth of an inch long, exposed to the same influence, but remaining in its chosen locality for centuries. What keeps these masses together forever in one place, in spite of the circulation of the waters on the surface of the earth?"—*Selected.*

Origin of Postage Stamps.

The origin of the postage stamp has a tinge of romance in it. It was nearly forty years ago that Rowland Hill, while crossing a district in the north of England, arrived at the door of an inn where a postman had stopped to deliver a letter. A young girl came out to receive it; she turned it over and over in her hand and asked the price of postage. This was a large sum and evidently the girl was poor, for the postman demanded a shilling. She sighed sadly, and said the letter was from a brother, but that she had no money; and so she returned the letter to the postman. Touched with pity, Mr. Hill paid the postage, and gave the letter to the girl, who seemed very much embarrassed. Scarcely had the postman turned his back when the young innkeeper's daughter confessed that it was a trick between her and her brother. Some signs on the envelope told her all she wanted to know, but the letter contained no writing. "We are both so poor," she added, "that we invented this mode of corresponding without paying for our letters." The traveler, continuing his road, asked himself if a system giving place to such frauds was not a vicious one. Before sunset Mr. Hill had planned to organize the postal service on a new basis—with what success is known to the world.—*Selected.*

Ma[illegible]orests.

In the Indian C[illegible]any feet below the surface of the water, [illegible] forests quite as luxuriant as any jungles or thickets we read of in South America. Some of the trees grow as high as two trees piled upon one another. They are called by a hard name—nerocysten. The roots resemble coral, and from the slender stem grows a cluster of very long leaves. Other trees grow almost as high, and end in one single huge leaf that is about the size of our forest trees. Bushes—green, yellow, and red—are dotted here and there; and a velvety carpet of diminutive plants covers the ground. Flowers in all the tints of the rainbow ornament the rocks, and large leaves of the iris, of dazzling pink and red, float among them; the sea anemones, as large and brilliant as cactus flowers, form beds in the moss. Blue, red, purple, and green little fish dart here and there; and between the bushes glides, like a serpent, the long, silvery ribbon fish.—*Intelligencer.*

Selected.

Three-Buttoned Gloves.

Dr. Stephen H. Tyng said to his congregation that if all the women there would give up "three-buttoned gloves," and wear one-buttoned, the saving would be enough to secure a support for his orphan-house.

I beg pardon for repeating this another time; is is one of those convenient paragraphs which every paper delights to copy. My eye has fallen upon it once more, and I sat pondering the question, "Why, if there is self-denial to be done, it is always required of women?" when, by one of those odd coincidences I could hardly believe, only that it was so, a little child who was playing around turned to me and asked, with more reason than grammar: "What is the reason men uses spittoons and women doesn't?"

"You must ask your father," was my answer, mindful of a new article of that kind I had been compelled to purchase in self-defence against the stranger within our gates. (Item—the money would have helped the orphanage).

The child wanted an answer then. "It is because—I guess it is—because they've took something that doesn't agree with them?"

"Yes, my child," I answered, in spite of myself, "that must be the reason."

And why is it, I ask, that when women are so often in public and in private, asked to relinquish "three-buttoned gloves," flowers, feathers, laces, velvets, "mantles, wimples and crisping-pins," not a man of them opens his mouth or peeps about this expensive indulgence—the cigar—which the child so unconsciously described, "which does not agree with them."

It is in vain that testimony is offered and abundant proof of the hurtfulness of the weed. In vain do wise physicians state from their own knowledge that its use hinders growth and development in young people; that it shortens life and impairs usefulness. No man regards their words. Men will not heed where habit and appetite are concerned.

Indeed, one preacher who has distinguished himself by his tender conscience over woman's fripperies (which are pretty if they do cost money), is a slave to smoking, with a face so sallow and a conscience so dulled by it, that his very ear is deaf to all appeal. It is strange—it is sad—that strong men, ministers and young men are ruining their lives by self-indulgence, and no man lifts his voice against it.

If Dr. Tyng does not succeed with his gloves, let him try upon cigars. If he succeeds—three cigars a day at fifteen cents each—let me cipher

—yes, that is more than the saving in gloves—he would gain by it, and the men of his congregation, or any congregation, would be cleaner and live longer. And the man who sits near me with his big overcoat full of stale smoke, would no longer disturb me.—*Dorcas, in a N. Y. Paper.*

Only Wait.

When the spirit, worn and weary
'Neath its daily load of care,
Finds the pathway long and dreary
And the burden hard to bear,
Tired with hoping, faint with fearing,
Sighs to reach the golden gate,
Then, in accents soft and cheering,
Patience whispers, "Only wait;
For a brighter day is dawning,
Joy awaits us in the morning,
In the beauty of the morning—
Only wait."

O sad hearts, whose soundless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, O wounded spirit
By the cross of life weighed down;
Thou shalt surely earth inherit—
Bear the cross, and win the crown;
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

—*Appeal.*

Our Eyesight.

The *Popular Science Monthly* says:

In the consideration of near sight, we will proceed to suggest some of its principal causes, as follows:

1. Too early use by school children of books, slates, and writing paper, or copy-books, when blackboards and models would be better. Type and script letters and figures, and their primary combinations, at least, should never be taught from books, but from large and perfectly formed models, printed on cards and hung on the wall. When the eye and the memory are sufficiently trained to easily recognize and name each letter and figure at sight, and when some knowledge has been gained of the power of letters and figures in combination, then the same forms in books will be at once familiar as old acquaintances, and may be studied without straining the sight. To train the hand without straining the sight, presents a greater practical difficulty. In the large schools, of course, all the children cannot go to the blackboard. But a considerable practice in drawing large lines and simple objects on good-sized slates, in a sort of free-hand style, should precede the formation of letters and figures; and when these are begun they should be made of generous size. A correct position meanwhile should be an imperative requirement, and until it becomes habitual and easy, good work should be held to be of secondary importance. Hard slate pencils and greasy slate surfaces should not be permitted; both should be subject to systematic inspection.

2. Ignorance or laxity on the part of parents and primary teachers, in permitting faulty positions of head, body, and book during reading, study, and writing; and in not seeking early to secure the intelligent co-operation of the pupil by simple and appropiate physiological instruction.

3. A prolonged and steady looking at an object or at objects near the eye, though at a proper distance, without rest or frequent change of the visual focus, as in long and absorbed novel reading, intense study, or persistent diligence in needlework.

4. The practice of reading or otherwise using the sight at too short range. This results in part from insufficient light, or from its faulty direction, so that the hand or body throws a shadow on the page; or so that the direct rays fall upon the eye, causing undue contraction of the pupil, while the page is in the shadow. It results also from improperly graded desks, from small and poor type and inferior printing, and from faulty color and quality of printing paper; also, from pale writing ink—pale when used—and from the substitution of the lead pencil for the pen, especially in the evening.

5. A prone or forward position of the head too long maintained, or frequently repeated, and becoming a habit. This results from reading or studying with books in the lap, and from the use of desks not graded to the height of the pupil. Dr. Howe reports pupils varying eighteen inches in height seated at the same desks. The distance of the eye from the page should not be less than twelve nor more than eighteen inches. Having the desks set too far from the seats also induces these faulty positions. The front of the desks should overlap the seat one or two inches. Douders says, "In the hygeine of myopia, the very first point is to guard against working in a stooping position." He favors high, sloping desks, and indicates rectilinear drawing on a flat surface as a class of work which is especially objectionable.

6. Since a vitiated atmosphere is a frequent feature of the school-room, it may not be amiss to add here that the effect of bad air is indirectly to injure, if not to destroy, the sight.

7. Allowing a sun glare on a page while reading, also transitions from cloud shadow to sunshine.

8. Reading and studying in railroad cars is known to be a fruitful source of injury.

9. But insufficient light, more than any other cause, perhaps, produces disease of the eye and derangement of the vision. This is not confined to the schools. Sadly frequent as it is found to be there, it is believed to be yet oftener illustrated at home, both by daylight and in the evening, in preparation for the school and otherwise. Artificial illumination is faulty at the best; but even in the most favored homes, the elder group is apt to monopolize the shaded drop-light or student-lamp, while the schoolboy with his text-books is found somewhere in the outer circle.

Bible Wine.

The following report was adopted unanimously by the Woman's National Christian Temperance Convention, which met at Newark, N. J.:

The word wine is used in the Old Testament two hundred times, and is represented by nine different Hebrew words. Only three of these words come into the discussion concerning Bible wine, as the rest are used for grapes unpressed, to represent plenty, etc.

Terosh, new and sweet wine, is mentioned thirty-eight times, and is used in connection with corn and oil, and is plainly the unfermented juice of the grape. It is only spoken of once in words of condemnation (Hos. 4: 11).

Yayin is a general term, and is applied to the juice of the grape in all conditions.

It is spoken of as a sign of plenty and a blessing (Psalm 104: 16) while its use as a beverage is prohibited in many place, indicating that when applied to fermented wine it was a curse and prohibited.

Wine is used forty-two times in the New Testament, and is rendered from seven Greek words. John, the forerunner of Christ, was forbidden to use it. The word is not used at all in connection with the last supper. Christ used "the cup" and "the fruit of the vine" instead.

1. Alcohol is not formed in nature, is not an original creation, but is the result of decomposition, decay, and death, and the grape and other substances lose their essential elements in the process of fermentation.

2. The simple unfermented juice of the grape may be used and is sanctioned by the Bible. It is free from alcohol.

3. Fermented wine is allowed in rare cases as a medicine, while its use as a beverage is forbidden in the most solemn manner.

4. The Bible pronounces a curse upon the man who induces another to drink. This covers all who sell and all who "treat"—a common practice among us.

5. All the liquors of commerce are mixed drinks, and may be classed with the forbidden article. They are mixtures, and to secure their purity would tend to destroy the traffic.

6. The Bible teaches total abstinence from all intoxicating drinks, except as medicine in extreme cases.

7. The Lord's Supper was instituted in connection with the feast of the Passover, when all fermented articles were forbidden and banished from the tables of the houses of the Jews; so the wine used could not have been fermented.

8. The wine of commerce in this our day is so mixed and impured that when it is offered at the table of our Lord we do not know that it has one essential quality of the grape, or that it has a drop of grape-juice in it. So we do not know what is offered as a symbol of redeeming blood, and we have no warrant to use wine at all; only the "fruit of the vine" is spoken of.—*Temperance Union.*

Great Famines.

The graat famine in Southern India, and the more recent and greater one at present prevailing in several districts of China, not unnaturally recalls the great famines in history. Subjoined will give an idea of the more notable:

Famine in Italy, when some thousands threw themselves into the Tiber, B. C. 436.
In Egypt, A. D. 42.
In Rome, and with plague, 262.
In Britain, people ate the bark of trees, 272.
In Scotland, thousands died, 306.
In England, 40,000 perished, 310.
In Phrygia, 370.
In Italy, parents ate their children, 450.
In England, Wales, and Scotland, 739.
In England, Wales, and Scotland; thousands starved, 823.
In England, Wales, and Scotland, lasted four years, 954.
In Europe, 1016.
In England, William I., 1087.
In England and France, with fever, 1193 to 1195.
In England, 1251.
In England, people ate horses, dogs, cats, and vermin, 1315.
In England, caused by long rains, 1335.
In England and France, 1353.
In England, bread made from fern-roots, 1438.
In British Isles, 1565.
In France, very severe, 1693.
In Britain, 1748.
In Bengal, devastated the province, 1771.
In Cape de Verds, 16,000 perished, 1775.
In France, very grievous, 1789.
In England, very severe, 1775.
In England, 1801.
In Droteim, 1813.
In Ireland, failure of the potato crop, 1814 to 1816.
£10,000,000 granted by Parliament to relieve the distress, 1831 and 1846.
Numerous in India prior to the advent of the East India Company, great loss of life, 1847.
In Orissa, Bengal, 1,500,000 perished, 1866.
In Northwestern provinces of India, thousands starved, 1867.
In Persia, very severe, 1871 and 1872.
In Bengal, vast thousands dying, 1875 to 1876.
In several parts of India during 1876 and 1877.

Indian famines in recent years have cost, directly and indirectly, an expenditure of £33,000,000, and a loss of life of more than 1,000,000.

Misquotations.

In one of Horace Walpole's letters occurs this paragraph. He is praising a certain childless couple, and the sweet life they were living away one side on a small estate. He says:

"They may comfort themselves with having no children when they recollect that the earliest born of men committed murder with the jaw-bone of an ass—a deadly weapon, I am sure."

William Hazlitt, in like carelessness, says it was "the Samaritan" who prayed, "Lord, be merciful to me, a sinner."

Leigh Hunt declares that the poet Shelley, of whom he was writing a defense, "was a student of the book of Job, but for his Christianity he went to the Gospel of St. James."

Thackeray states that it was Eli for whom his mother made some "little shirts" every year, instead of Samuel, for whom Hannah made a coat.

And in the earlier editions of the story of Paul Dombey, Charles Dickens sets one of the stupid boys in that school where the little chap learned the rudiments, as repeating a chapter "from the first Epistle of Paul to the Ephe ans," as his punishment for coughing out of se at the table.

The New York *Tribune* got ribly mixed lately over the history of Michal, the daughter of Saul, when talking about that horrible picture in the Exposition, "Rizpah protecting the bodies of her sons."

The *Saturday Review* asserts that the poet Cowper was converted by a verse in "the third Epistle of Paul to the Romans."

And in this paragraph we cut straight out of the New York *Herald* not five months ago: "There is a story in the Bible which tells us that a certain Philip was recommended to bathe in the Jordan river, and that the great man objected to that obscure lavatory, because of the argument that the Euphrates was the nobler torrent of the two." This is one of the bright authorities which insist that no minister of the gospel must assume to speak of science, since preachers are not instructed thoroughly in the details and the vocabulary.

Colonel Benton, once in the United States Senate, spoke feelingly of the man out of whom our Savior cast seven devils at one time.

Waddy Thompson, formerly our minister to Mexico, when describing the hospital he visited in that forlorn country, called "The Hospital of Lazarus," said, "the inmates would have rivaled in sores and rags the brother of Martha and Mary."

Lord Kenyon, on the judicial bench, charged a jury thus: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor, Julian, who was so distinguished for every Christian virtue that the Scripture called him, 'Julian, the apostle.'"

Names of the Holy Spirit.

Breath of the Almighty—Comforter—Eternal Spirit—Free Spirit—God—Good Spirit—Holy Spirit—Holy Spirit of God—Holy Spirit of Promise—the Lord—Power of the Highest—the Spirit—Spirit of the Lord God—Spirit of the Lord—Spirit of God—Spirit of the Father—Spirit of Christ—Spirit of the Son—Spirit of Life—Spirit of Grace—Spirit of Prophecy—Spirit of Adoption—Spirit of Wisdom—Spirit of Counsel—Spirit of Might—Spirit of Understanding—Spirit of Knowledge—Spirit of the fear of the Lord—Spirit of Truth—Spirit of Holiness—Spirit of Revelation—Spirit of Judgment—Spirit of Burning—Spirit of Glory—Seven Spirits of God—Voice of the Lord.

A Task for a Skeptic.

A skeptical student once informed Dr. Wayland that he had been unable "to discover any internal evidence that the Old Testament was inspired. "For instance," said he, "take the Book of Proverbs; certainly it needed no inspiration to write that portion of Bible; a man not inspired could have done it as well; indeed, I have often thought that I could write as good proverbs myself."

"Very well, my son," was the quiet rejoinder of the professor; "perhaps you can. Suppose you make the experiment; prepare a few proverbs, and bring them to the class to-morrow."

It is unnecessary to add that the young man felt he needed a little inspiration to accomplish the task thus challenged and imposed. Such gentle reproof proved far more powerful than a learned argument on the evidences.

Farm and Home.

Hints for Sleeping.

Grown persons generally require ten hours' sleep in summer, and eight in winter; few, indeed, except invalids, will fail to sleep well who go to bed at a regular early hour, on a light supper, in a large room, and clean comfortable bed, if there is no sleeping in the day-time, and not more than seven hours in any twenty four are passed in bed. One week's faithful trial will prove this. Children and all persons at school or engaged in hard study, should take all the sleep they can get, and should never be waked up in the morning after having gone to bed at a regular hour. Every human parent will make it a religious duty to arrange that every child shall go to bed in an affectionate, loving and glad spirit. If wakeful during the night, get up, draw on the stockings, throw back the bed cover to air it, walk the floor in your night-gown, with the mouth closed, keep rubbing the skin briskly with both hands, until cooled off and a little tired. Except from August first to October first, in fever and ague localities, a chamber window should be open two or three inches at least.

Sleep in a cool room, in pure air, and use plenty of water. Remember, too, that no one can have a cleanly skin who breathes bad air. But more than all, in order to look well, wake up mind and soul. When the mind is awake, the dull sleepy look passes away from the eyes. I do not know that the brain expands, but it seems so. Think and read, not trashy novels—but books and papers that have something in them. Talk with people who know something; hear lectures and learn by them.

Recipes.

To Prevent Felons.—The following directions carefully observed, will prevent those cuticular and osseous abominations known as felons: As soon as the disease is felt, put directly over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister may be seen the felon, which can instantly be taken out with the point of a needle or lancet.

Remedy for Croup.—Half a teaspoonful of pulverized alum in a little molasses.. It is a simple remedy, one almost always on hand, and one dose seldom fails to give relief. If it should, repeat it after one hour.

Neuralgia Remedy.—Prepare horse-radish by grating and mixing in vinegar, the same as for table purposes, and apply to the temple where the face or head is affected, or the wrist, when the pain is in the arm or shoulder.

If a glass stopper won't move, hold the neck of the bottle to a flame, or warm it by taking two turns of a string and see-saw it; the heat engendered expands the neck of the bottle before a corresponding expansion reaches the stopper.

A sure method for keeping house-plants from freezing, except in the very coldest weather, is to let a pail full of water set on the stand for the plants through the night. The heat given out by the water as it lowers in temperature is sufficient to protect the plants. In the same manner vegetables and frnit can be kept from freezing in the cellar.

There is no better way to keep cut flowers or to form them into baskets or designs for house decorations than to fill an old tin pan, or a smaller shoal dish, circular in form, with clean, sharp sand, and then pour in water until it has absorbed all it will hold. Then in cutting the flowers to be arranged in this dish have the stems short and insert them into the sand according to the grouping of colors that best suits your fancy. If you do not like it at the first, the flowers may be pulled out and re-arranged without any injury or trouble. By this mode of arranging flowers for house decoration, many varieties which have stems to short for bouquets or vases may be used; and a basket or dish of cut flowers prepared in this manner forms a delightful ornament for the dinner table or front hall, and will keep fresh for many days.

Many persons clean bottles by putting in some small shot and shaking them around. Water dissolves lead to a certain extent, and a film of this lead attaches itself to the sides of the bottle so closely that the shaking or rinsing with water does not detach it, and it remains to be dissolved by any liquid which has the least sourness in it, and if drank, lead poison may be the result; sometimes a shot becomes wedged in at the bottom of the bottle, to be dissolved by wine or cider. Therefore, it is better to wash every bottle, as soon as emptied, with warm water and wood ashes, or salaratus, and put the bottles away, mouth open and downward; but be careful to wash again when used, as flies and other insects frequently get into open bottles.

Dried fruit must be kept in tight barrels, boxes, or bags, in order to exclude insects. Stout paper bags in which flour is purchased are excellent for the purpose.

Paint on the walls of a kitchen is much better than calcine, whitewash or paper, since it does not absorb odors or peel off. and can be quickly and perfectly cleaned. Any woman who can whitewash can paint her own kitchen. It needs first to be washed with soapsuds, then covered with a coat of dissolved glue, and then with paints. A broad, flat brush does the work quickly.

To Remove Ink from Carpets.

If taken when freshly spilled, ink can be taken from carpets by wetting in milk. Take cotton batting and soak up all the ink that it will receive, being careful not to let it spread. Then take fresh cotton, wet in milk and sop it up carefully. Repeat this operation, changing cotton and milk each time. After most of the ink has been taken up in this way, with fresh cotton and clean, rub the spot. Continue till all disappears; then wash the spot in clean, warm water and a little soap: rinse in clear water and rub till nearly dry. If the ink is dried in, we know of no way that will not take the color from the carpet as well as ink—unless the ink is on a white spot. In that case salts of lemon, or soft soap, starch, and lemon juice will remove the ink as easily as if on cotton.

Truth discovers the evil; grace puts it away. Truth unfolds what man is; grace unfolds what God is. Truth brings out into light the hidden workings of evil in the heart of man; grace brings out in contrast the rich and exhaustless springs of grace in the heart of God; both are needful—truth for the maintenance of God's glory, grace for establishment of our blessing; truth for the vindication of the divine character and attributes—grace for the perfect repose of the sinner's heart and conscience. How blessed to know that both grace and truth came by Jesus Christ.

General News.

The British fleet in the Sea of Marmora has removed to the Gulf of Ismid. Orders have been issued for the Besika Bay squadron to move up to Gallipoli to join Admiral Commerell. This will add four heavy iron clads to the fleet inside the Dardanelles, and it remains to be seen whether they will be allowed to pass the forts. There is serious uneasiness in Russia, where England's warlike preparations are regarded as foreboding an intention of depriving the Russians of the fruits of their hard-earned victories.....Suleiman Pasha has been drowned. His papers proved that he was contemplating a conspiracy for the overthrow of the Sultan....The Sultan has summoned Prince Hassan, of Egypt, to Constantionple, on the charge of being implicated in the conspiracy of Suleiman Pasha. Cherif Pasha goes to Constantinople to intercede for him....The meeting of the Powers in Congress is yet undecided. The German Government will not issue invitations to it until all difficulties about the subjects to be considered are removed. The prospect is far from encouraging. Chancellor Northcote has stated that the English Government is communicating with the various Powers regarding the terms on which she will enter the Congress. He stated that in the Congress each Power would maintain liberty of action. England will maintain her views, and will require before entering into it, that every article of the treaty of peace shall be placed before the Congress in such a manner that the Congress can judge whether the articles are to be accepted or not....In consequence of the alarming spread of typhus fever at St. Petersburg many families are leaving the city. The fresh cases number between 300 and 400 cases daily....Count Andrassy informed the Hungarian Budget Committee that Austria would never consent to the extension of Bulgaria to the Ægean Sea, or to the Russian occupation of the province more than six months ....The Russians on March 6th, occupied the Bessarabian towns of Ismail, Cahul, and Bolgrad, but under the protest of the Roumanian Government....The Russians have occupied Wekerekevi, on the Bosphorus. They also occupy a majority of the villages around Constantinople, and continue advancing towards the city.... The Hungarian Delegation has voted a grant of 3,720,000 florins for urgent and extraordinary army and navy requirements ....Prince Hassan has refused to obey the order of the Porte to evacuate Varna, declaring that he awaits the Khedive's orders. There is some agitation in Syria in favor of annexation to Egypt....The Sultan has conferred on the Baroness Burdett-Coutts the grand cordon of the Order of Medjidie, the only instance of its bestowal on a woman, as a recognition of her efforts in behalf of the Turkish refugees....The greater part of the Servian Army of Timok has been disbanded....At the request of Mr. Layard, the Sultan has approved the charter for the Protestants of Turkey similar to that possessed by the Greek Armenian Church.

The exportation of forest tree seed is assuming large dimensions in this country. California sells $10,000 worth per year. The principal purchases are made for Germany, Austria, England, and the colonies of Australia and New Zealand; and the demand exceeds the supply. The seeds of the Oregon pine, known as the yellow fir, is most in demand. The timber of that tree is as good as British oak for shipbuilding, and has been found sound after eighteen years' use for that purpose.

A Connecticut physician who has studied hydophobia cases and noted all its circumstances, has a new theory of the disease. He declares the disease to be due to the modern practice of feeding dogs with all sorts of leavings from the table. Let the dog be fed with cooked Indian meal and milk, and he will not only learn to like it, but he will never have the disease.

Deaths.

GOODALE.—At Brooklyn, Iowa, March 12, 1878, after a long illness of consumption, Sister E. Goodale, wife of Bro. John Goodale.

She leaves a husband and three children to mourn her loss. She died in full hope of a resurrection to eternal life. Services by the writer at the Advent Christian chapel in Brooklyn. C. W. PITSOR.

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Notices.

Quarter'y Conference.—The second Quarterly Conference of the Southwest Iowa and Northwest Missouri will be held at the schoolhouse near D. Q. Kent's, four miles north of Hawleyville, Iowa, commencing March 15, 1878. We want all the churches to be represented. Come, brethren, the Lord is at hand. Let us work while it is yet day.

WM. PATTON, Pres.

Conference.—The A. C. Conference of Northern Indiana and Western Michigan will hold its next session at Buchanan, Mich., commencing on Thursday, March 14th, at 2 P. M. Let there be a general attendance from abroad. By request of the Buchanan church. R. MEAD, Pres.
T. MCLANE, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Come in time. WM SHELDON, Sec.

Quarterly Meeting.—The next Quarterly meeting of the First District of the Southwestern Iowa and Northwestern Missouri A. C. Conference will be held with the Troublesome Creek church, to begin Friday eve. March 15th, 1878. Let there be a large attendance. Come and bring a blessing with you.

WM. MORPHY, Sec.

Quarterly Meeting.—The second Quarterly meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Carmel church, ten miles southeast of Leon, Decatur Co., Iowa, Friday evening, April 12, 1878. We hope to see a general rally from all parts of the Conference.

JOHN NEWLIN, Sec.

Notice.—There will be an extra meeting of the Northwestern Evangelical District of Kansas, held at Sherman Center, commencing April 11th, 1878. Come one, come all to work for the Lord. By order of District Evangelist.

W. T. MARTIN, Sec.

Appointments.

ILLINOIS.

The Advent Christian Church, of Chicago, Ill., meets every Lord's day in Green Street Tabernacle, 91 South Green street. Brethren passing through are requested to stop with us. Address all communications to M. J. McLellan, 780 West Adams street.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock and prayer meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

March 10th, 1878, and onward, there will be preaching at the Arena Church at 11 A. M., and at 7 P. M. Sunday-school at 10 A. M. ELD. B. N. MEIGS.

Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening Mindoro chapel and Burnham Valley.

As above until further notice.

PHILO HITCHCOCK.

Fairfield, Sauk county, WIS., July 8, a 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Praver meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

P. W. HOUGH.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

NEW YORK.

Secon Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preach ing on Lo d's day at 10:30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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Advent Christian Times.

We desire to call the attention of our subscribers to this paragraph—that a **Blue Mark** around it signifies that your subscription **has expired** or is **past due**. We trust all such will assist us by **prompt payment.**

AN EXPLANATION.

We learn from trustworthy sources that the clipping from an exchange regarding Rev. Arthur P. Adams in a recent issue of the A. C. TIMES, needs qualification. He was suspended from the Methodist ministry for embracing and teaching the doctrines held by C. T. Russell and Dr. N. A. Barbour, who first taught that the Lord would come in 1873, and then in 1874, and then that the translation of the saints would occur without fail in 1875, before April 6th, and who then, rather than own that he was mistaken, took the ground that the Lord had come, and that he is here now; and that the dead are being raised in some secret mysterious manner, and that those who do not follow Dr. Barbour in his vargaries are foolish virgins, etc., etc. The course of such men is divisive and disastrous to any good cause, and this, in our judgment, has been the uniform result of Dr. Barbour's teachings ever since the *Crisis* gave him free course to publish his time arguments years ago.

We presume that the authorities in the Methodist Episcopal church were fuliy justified in refusing to countenance the teachings of such a man; and we are amazed to see that some reputable religious journals have countenanced this mischievious error by sending out to all their subscribers, as a supplement to their issues, a pamphlet by C. T. Russell, Dr. Barbour's right hand man, designed to further these same errors. We are sure that the brethren editing these sheets could not have been aware of the character of the work they were aiding, or it would have required the pressure of harder times than these to have made them consent to distribute a pamphlet which may prove to be the entering wedge to introduce a subtle delusion, and turn unwary souls from "looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ" to following in paths of fanaticism and teaching that the dead are being raised in secret.

* * *

DEFENSE OF THE GOSPEL.

Every truly Christian heart is pained, as they look abroad over the world and behold it lying in the bondage of corruption, and in the power of the Evil One. To day the world is no better, nay, rather it is worse than in any other portion of its history, since the desolating waves of God's judgments by the flood, put an utter end to the evil that was then in the world. But as it is the inherent principle of man's nature to be swift to do evil, so we find the onward march of sin and death was not then stayed, but in a constantly increasing volume has been rolling ever since. Sin is the same to-day as it was in the days before the flood, or in the days of Sodom, when the cry of its violence reached to heaven. It has only changed its form—but changed from one channel to another: still the direction is the same, away from God, away from hope, away from heaven. It is enough to make angels weep as they behold the scroll of human destiny unrolled, and read therein the bitter end of those who know not God, and walk not in the way of his commandments.

God created man for a noble destiny, created in his own image, made to be the peer of angels, and yet, how fallen; glorious still in his ruin. But who can conceive of the glory that shall follow, when the curse shall be removed and the image restored in all its fullness, and the stamp of divinity shall be sealed upon the man, and he shall bear it like a crown of glory? This is the destiny intended for every son and daughter of Adam, to be equal to the angels (Luke 20: 39); yea, more, like the Lord Jesus Christ himself. For "when he shall appear, we shall be like him" (1 John 3: 2). Like the angels, like the Lord of glory! Glorious destiny! Who is there that will not grasp the offered prize, freely offered to all, without money, and without price.

But is there nothing for man to do to obtain this precious gift? No, nothing but to accept it upon the conditions imposed by him who freely offers it. Accepting those conditions all is well. For the sure promise is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Mark 16: 6). To believe in Jesus and his gospel presupposes a knowledge regarding them.

"But how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God" (Rom. 10: 15, 17). This indicates the necessity of teaching men the words of the living God. "Is not my word like as a fire? saith the Lord; and like the hammer that breaketh the rock in pieces" (Jer. 23: 29)? As fire and iron will melt and break in pieces all things, so the word of God is the only agency that will melt and break the stubborn human heart. But who shall carry it? Who shall preach it? Every one that has it, and preach and teach it in every way possible. Some can do it in the pulpit, some in the daily walk and amid the daily cares of this vexing life. Some can minister at the bedside of affliction, and speak words of comfort to them that mourn; others can go among the lowly, the outcast, and the degraded of society, and carry the pure gospel of Jesus, which, with its transforming influence, will gather treasures for Messiah's kingdom, more precious than all the jewels and diadems of earth.

But the preaching of the word of the Lord naturally begets opposition. Men rebel against it, and endeavor to hinder its progress, some of the time by bloody persecutions, and others by the more keen and subtle powers of intellectual fire, like Rosseau, Hume, and Tom Paine. Men of this stamp are abundant in these days. Every department of knowledge brings its power to bear upon the word of the Lord, to prove it a lie. But will they prosper? Nay, verily. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn" (Isa. 54: 17), saith the Lord. But why have they not prospered? Because there have been among God's people those that have stood for a defence, like Paul of old, and when the hosts of the enemy pressed them fierce and hard, they stood right manfully for the truth, suffering, if need be, even death for its sake. There never has been a time when that line of defence has been entirely swept away, although it has been greatly weakened. But though small in number like "Gideon's band," yet the sound of the Lord was among them.

The battle of wrong against right is as fierce to-day as ever. Men are wanted, true Christian men—men of God, men that are "living letters," exemplifying by their every word and deed and spirit, that they have had the anointing of the Holy Spirit. Such men alone can defend the

gospel of Jesus. "Gideon's band" was large at the first, but those who were to win the victory over Midian, were few. So to-day, those who are *enrolled* as the soldiers of the cross are the many, but the true soldiers, those that wield the weapons of God, are the few. The many "are at ease in Zion." And when the roll-call is read for men to go forth to win victories for God and eternity, it is found that there is but a "Gideon's band."

Brothers and sisters in the Lord, how stands the matter with you? Are you "on the Lord's side?" Is the Christian armor buckled on tightly, ready for immediate service, to repel the assaults of Satan on ourselves, and to carry our victories over to the enemies' camp, and liberate some who are led captive by Satan? Clear away the rubbish that the feet may be planted firmly upon the Rock of Ages. Search the Scriptures deeply, and earnestly, to know more of the "Living way," so that over the pathway of your life may gleam the radiance of the coming glory; so that as the gloom is gathering deeper and deeper over the world at large, the eye of faith may discern the bright "Morning Star," that heralds the dawning of a better day. Then, having been the defenders of the gospel to the extent of our ability, the Lord himself will be our shield and defence in that dreadful day. "For in the time of trouble he shall hide me in his pavillion; in the secret of his tabernacle shall he hide me" (Ps. 27: 5). Blessed Refuge! May we all enter therein. ‡ ‡ ‡

Church News.

Eld. H. G. McCulloch preached in the M. E. church in DeKalb, Ill., on the 17th inst. by invitation.

Two more united with the A. C. church in Sparta, Ohio, on the 17th, and there are more to follow. So writes their pastor, Eld. E. McCulloch.

The Lord has greatly blessed the labors of Eld. S. P. Whitney, in West Virginia. He reports good meetings, and between fifty and sixty conversions.

Eld. S. K. Gibson, of Iowa, writes that he spent over five weeks in Henry county, Ill., but the roads were so bad he could hold meetings only part of the time, yet had good interest, and several converted and reclaimed.

Eld. D. Mathewson writes of the good work in Kingsbury, Ind., that after a week of meetings seven persons manifested an interest in Christ, some of whom were converted. Eld. Mathewson preaches in Chicago on the 31st.

Eld. A. N. Seymour reports a good work in Burlington, Mich., as follows: "Some, of late, have made up their minds to be Christians and walk in the Lord's ordinances. Six put on Christ in the act of baptism, and more will soon follow. Praise the Lord. The church in Burlington is alive, active, efficient, and truly good and practical. May the Lord of all grace give them success in every effort to save the perishing."

We have received the following from Eld. J. August Smith: "My stay with the Minonk church was protracted longer than I anticipated on account of the interest. Five made a start to serve the Lord, four were baptized, and six united with the church. Our meetings were not so well attended as was desired; but thanks be unto God for what has been accomplished. The church is active and trusting in the Lord. Sev sisters and five brothers accompanied me on foot to Rutland, a distance of six miles, last Sunday afternoon (March 17), to attend meeting with the church there. We tried to cheer the little flock at Rutland and exhorted them to continue steadfast, unmovable, and to abound in the work of the Lord. Returned home to Foreston Monday, March 18th."

Bro. Levi H. Cook writes to us that he has left Magnolia, Wis., to reside in Bellville, Wis. He adds furthur: "I shall still continue to preach at Magnolia, also at Belleville. We held a protracted effort at Belleville this winter, and the result was good, several coming out boldly for the Master. The church was revived and encouraged, starting forward with renewed zeal. Praise the Lord."

Eld. E. F. Sergisson writes of a good interest to hear Bible doctrine in the vicinity of Norwalk, Ohio. The church there have voted him one-half of his time to visit new fields. He has preached in East Norwalk and Berlinville, to good audiences. He is anxious to have a tent-meeting in the latter place the coming summer. How about the Ohio tent? Have the committee attended to it? Bro. Sergisson thinks they can raise the quota of funds in his section.

Leonard C. Thorne, of Granville, N. Y., died at his home on the 3d inst. of pneumonia. He was President of the Life and Advent Union, a religious society which publishes the *Herald of Life* at Springfield, Mass., and was an active worker in every Christian enterprise. His connection with the Society of which he was for many years President, was from an early date in its history, and his labors, counsels and gifts will be greatly missed by his coadjutors. A part in the resurrection at the coming of the Lord, was his great hope. He was a little past 44 years of age.

Sister Sarah A. Brewer, wife of Eld. S. S. Brewer, of Massachusetts, and personally well known to many readers of the A. C. TIMES, fell asleep in Jesus on March 4th, at the age of 69 years. She died of paralysis. Her faithfulness and zeal in Christ's cause was remarkable, and she will always be remembered by those who, in bygone years, went out to meet the Bridegroom. Her husband, like a "weary traveler," is waiting for the morning light. It will come soon, and with it eternal youth to the sleeping and waking saints.

Contributed Articles.

Hope.

S. E. CARVER.

"If it were not for hope my heart would break," said a friend to me, who had drank deeply of sorrow's cup. The thought arose, Who does not hope while passing along the stream of time, through it varied scenery of joyous sunlight or obscure shadows, with its days of sunshine or threatening clouds? Hope ever stands beside us, and points to those joys that are incorruptible, undefiled, and that fadeth not away. Hope is one of the greatest elements of human life. Much of our happiness is made up of hopes whose enjoyments are never realized—built like castles in the air; when we approach them they pass away like mist before the sun. But we still hope on.

Where can we find one destitute of this principle? From the condemned prisoner in his gloomy cell to the humble follower of Christ, from the poverty-stricken peasant to the king on his throne, from sunny youth to tottering age, hope inspires alike, and breathes its cheering rays into their hearts. Life is so like a dream that we would not know where we are if it were not for hope—it would be a gloomy night, dark and cheerless as the grave. But hope comes with its blessedness, compared as an anchor in the storm, sure and steadfast, where we can rest secure. It is a thing to be cherished if it were all of life to live. But beyond this vale of tears there surely is a blessed clime where hope will be lost in the full fruition of eternal sureties.

But its consolations must be the sweetest to the weary pilgrim, worn out with the journey of life, that if he dies, he shall live again in that sweet by and by. Then while we wait let us watch for the morning, "and hope to the end for the grace that shall be brought unto us at the revelation of Jesus Christ."

Porter, Mich.

Hard Times.

A. ARMOUR.

Among all the secondary and minor causes which contribute to produce the present state of business depression and consequent distress among the laboring classes, such as the introduction of labor-saving machinery, and the tinkering of the money and credit of the nation by politicians, there is one great cause which should not be overlooked; I mean the increase of the population of the world. This subject is treated on by Eld. J. Litch, in a letter to Dr. Stevens, which is given in Wellcome's "History of the Advent Message," page 308. He directs the attention of Dr. Stevens to the following problem: "If.... population has actually increased in 4,131 years (the vulgar reckoning from the flood to A. D. 1783), from 8 souls to 900,000,000.... what will be the number of earth's inhabitants at the end of a thousand years from now?.... It is a simple problem, but it will show you a *physical impossibility* that we shall ever have a millennium on this earth while men are born and die."

Nine hundred millions was about the estimated population at the end of the last century. The same causes of decrease, as wars, disease, and death, have always been in operation, so that an increase in the same ratio may be looked for, as long as this age continues. The estimate is now far above 900,000,000. The latest I have seen is 1,500,000,000. Suppose this present order of things to continue for a thousand years more, what would the population be? Where one soul now exists there would be eighty-five.

We are already suffering from too many men. Look at the teeming millions of India and of China dying for want of food, because in an unfavorable season the land does not produce enough to feed them all. How is it here? Do we need more men? Are the Chinese wanted in California? Would a million more of them be a blessing to the laboring class there? No! This country is not far from being all as fully occupied as is possible. The land is monopolized by those who are comparatively rich, and they outbid their poorer fellow-men, and add farm to farm, and devote the land to the raising of cattle rather than grain. As the agricultural districts get older the tendency is that farms get larger, and those who live on them fewer in number. Those who are thus shut out from the country go to the towns and cities, and there also they meet with competition, and have to "beg a brother-worm of earth to give them leave to toil."

The facts are these: The tillable land of the world is limited, and not available to a great extent; and the population of the world is constantly, and rapidly increasing, and will continue to increase so long as this state of things continues. But the very increase of population would end the present state of things in a comparatively

short time. Labor against capital, and communistic revolutions, and a general struggle for a chance to exise, must, in the very nature of things, soon be terrible realities. A milleneium before the Lord comes? impossible, unless it be a millennium of famine, pestilence, battle, murder and death, to depopulate the earth.

This is a physical and mathematical certainty, and is just what God's Word foretells to be in the last days. We see it with our eyes, and it is a vexation only to understand the report. There is no practicable human remedy. Population will increase as it has always been increasing. Suppose the population of the world was doubled, where would they find the means of sustaining life? In 160 years it will be doubled.

It is no use talking of a good time coming, when man to man the whole world o'er shall brothers be, and all that. Not this side of the day of judgment and perdition of ungodly men. It is not possible. Nor is it possible that that day can be long delayed. Not long will they be able to say "peace and safety," as they will say to the very last.

Brethren, we have not followed cunningly devised fables concerning the coming in power, of the Lord. He must come, and that very soon. Yet before he comes his people may be forced to cry, "How long, O Lord, how long?" "Come Lord Jesus, come quickly."

Rich men, weep and howl,
Your miseries shall come;
Your riches shall corrupt,
Your garments moths consume.

Your silver and your go'd
Shall rust and waste away,
Their rust shall witness be
Against you, in that day.

'Twill eat your flesh like fire,
Your gathered treasures rust,
Because ye heaped it up
In days the very last.

"Ye have heaped treasures together, *in the last days*" (James 5: 3). What an accusation! Making money in hard times. While fellow men were suffering, while God's 'cause plead with you for means to sound the last call of mercy, ye have heaped up treasures. From such doings, and the doom of such, good Lord, deliver us.

Tamarack, Ill.

Firmness.

E. D.

The principle of firmness is admirable wherever it is found if properly controlled. It is particularly called for in Christian character. A person might become convinced of the reasonableness of Christianity and adopt its principles for their rules of life; but if lacking in firmness, they would often be found yielding to temptation; always in difficulty, for they must be ever repenting and acknowledging their faults, which brings a feeling of humiliation always antagonistic to the inherent pride of mankind. If they realize their weakness and lean wholly upon God, and so are kept at the foot of the cross, they will be victorious; otherwise they will not only make shipwreck of their own faith, but, by their inconsistencies they will so misrepresent the Christian character, that they will be a hindrance to the cause wherever they are known or their influence felt.

Firmness, like every other Christian quality, may be improved upon. In every instance where we feel ourselves undecided it will be safe for us to look for guidance in the "law and testimony." Every one who undertakes the Christian career with a full purpose of heart, does so with a determination to keep his own will constantly buried beneath that of his chosen Master. A failure to keep such a resolution must always prove disastrous to the experimenter. How can he who is the embodiment of the unalterable principles of right, regard with pleasure creatures so fallible as we mortals are, especially if we set up our judgment and wills in opposition to his own. We must be firm in keeping our wills subdued, and conforming our lives to the teachings of the Bible. "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple." Where is one so good as not to need this law? and where is one so wise as not to need this testimony?

Satan's army has come upon us with unwonted force in these last days, and a greater proportion of professors than ever before are yielding to his mighty power. From out this very circumstance falls the shadow of a cross, around which many of God's faithful ones linger praying, watching, and weeping. "Behold their valiant ones shall cry without, the ambassadors of peace shall weep bitterly." "The priests, the Lord's ministers, mourn." How long, O Lord, how long, before thy watchmen shall break forth with joy and sing, "The Lord hath made bare his holy arm in the eyes of all the nations," "and all the ends of the earth shall see the salvation of our God."

Farr's Corners, Wis.

Song of Triumph.

LEVI H. COOK.

When the King in his beauty descends to his throne,
And the kingdoms of earth pass away,
I shall rest evermore in that beautiful home
'Mid the glories of unfading day.

There the saints of all ages in triumph will sing,
With their forms robed in splendor so bright,
Evermore shall they dwell with their Savior and King
'Mid the scenes of unfading delight.

There life-giving trees in their beauty will grow,
On the plains of that shadowless clime,
While the crown of the ransomed forever will glow
In that country 'mid pleasure sublime.

Soon, soon we shall meet on that glittering strand,
Soon the King in his beauty will come,
And gather his saints with the angelic band,
To himself and his beautiful home.

Belleville, Wis.

Home and Sabbath School Reading.

J. W. SMITH.

We love Sabbath Schools because we derive benefits from them that we could not from any other source, and because others derive mutual benefit with us which they could not otherwise obtain. There is not an able-bodied Christian between the two oceans but may derive benefit from Sabbath schools, if they will.

Our plan of reading in the home circle is as follows: We ask the mother to read with her children, or others, as we may direct. We first read the lesson through verse by verse in turn, in order to become familiar with it. Then the mother will review the same lesson, reading a portion of a verse or verses, as the case may require, and leave the remainder of the verse to be read by the one she may choose. For example, read Luke 19: 1-10: "And Jesus entered and passed through Jericho. And behold, there was a man named Zaccheus, which was the chief among the publicans; and he was rich. And he sought to see Jesus, who he was; and could not for the press, for he was little of stature. And he ran before, and climbed into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

We now proceed with the lesson about as follows:

1. "And Jesus entered and passed through"—where?

2. "And behold"—what?

3. "And he sought"—what?

4. "And he ran before and"—what?

5. "And when Jesus came to the place he looked up and saw him, and"—what?

6. "And he made haste and"—what?

7. "And when they saw it, they all murmured, saying, That he was gone to be guest with"—who?

8. "And Zaccheus stood, and said unto the Lord, Behold"—what?

9. "And Jesus said unto him"—what?

10. "For the Son of man is come to seek and"—what?

Children love this kind of reading by mothers. Remember that Jesus said, "Feed my lambs."

Our Sabbath school reading is as follows: Each Bible class read the same lesson separately, in order to become familiar with it. Then the entire school review the lesson together, the leader requiring each person of the classes to follow as he reads; and when the leader stops, he names some one in the school to read the connection that constitutes the answer. Thus the mind of the whole school is concentrated together, not knowing who will have to read till called by name; then promptness in reading makes all so plain. Sectarianism stands aloof. The Spirit to guide, and all is right. Old and young participate freely by turn, as leaders in the review lessons, a few marks as guides to questions, and all is easy for the leader. Review closed, a faith item is read, and a blessed season of song closes the service.

In conclusion I would say, We have had a real sweet, blessed revival in the midst of these old and young people who thus work together in our Sabbath school. *Be encouraged.*

Ooltewah, Tenn.

Believe It or Not!

E. F. SERGISSON.

"O that men were wise, that they understood this; that they would consider their latter end" (Deut. 32: 29).

The history of man upon the earth is very marked, and at certain periods is of great interest. One state and condition of society as presented to our view, continues for a time, and then gives place to another, seemingly as full of interest as the one that preceded it. In like manner nations rise and fall; rising from small beginnings to giant proportions as to strength and glory; but how often in the history of the past have we seen the strong giving way to the apparently weak, and the weaker rise to great power and strength in a very short space of time.

Old earth's history is fast winding up, as foretold by the ancient prophets. They were carried in spirit, down through the coming ages, and thus they saw the rise and fall of all earthly kingdoms. They saw them rise and overspread all lands, and swallow up all in their way. They also saw them in their decline, till they became extinct. "Holy men of old spake as they were moved upon by the Holy Ghost." If this be so, we do well if we take heed to the prophetic light, for it "shineth in a dark place until the day dawn and the day-star arise." Then let each take heed to themselves, lest that day come upon you unawares. The watchman is to take heed in word and doctrine, and feed the flock over which God hath made him overseer, to feed them.

The present scenes of war and blood were seen by the prophets as they looked through the

prophetic glass, and they spake as if they were living in these present times, and beheld, as from some lofty height, these scenes of war. Great battles have been fought in the past, in which tens of thousands have been slain. Wars and fightings come of the lusts of men. There seems to be no permanent peace for the wicked; but they are much like the "troubled sea (continually) casting up mire and dirt;" and we conclude that "the whole world lieth in the wicked one," and wickedness is deep upon the earth.

When we behold the present war and its cause, the commotions, the constant bickerings and strife as seen on every hand, and men biting and devouring one another, we believe that wickedness indeed abounds, and the pent-up virus of evil is working like leaven—a poison as widespread as the universe itself.

But, dear friends, this to me is but a drop in the bucket. A great battle is to be fought in which the third part of men are to be slain. In that day, the slain of the Lord shall be many, from one end of the earth to the other. This is called in Bible language, "the great battle of God Almighty." At that time the dead "shall not be lamented or buried," showing the extremity to which men on the earth will be driven. One third of men will embrace an army of at least one hundred millions of men; a vast horde, assembled together of their own free will, to fight for—they know not what! Will such a living mass assemble simply in self-defence? or will it be result of this inward virus of evil—their pent-up hatred—their determined purpose to rule or ruin? And what seems strange, is the fact that this mighty army is massed on one side.

How is this great work brought about? We read that "three unclean spirits like frogs" were to go forth to the kings of the earth. These are the "spirits of devils working miracles," which "go forth unto the kings of the earth and of the whole world;" and their work is "to gather them (the whole world) to the battle of that great day of God Almighty" (Rev. 16: 13, 14).

In Rev. 17: 13, 14 we read: "These have one mind, and shall give their power and strength unto the beast." The beast here referred to is the one that carried the woman (church) for a period of 1260 years. But after the woman is thrown off the back of the beast, then these ten kings, having one mind, give their power and strength to the beast that carried the woman (church). Then these ten kings shall make war with the Lamb (*not the Pope*), and the Lamb shall overcome them"—the beast and the ten kings allied with him. And why shall the Lamb overcome them? Because "he is King of kings, and Lord of lords, and they that are with him are called, and chosen, and faithful." Thus we see one great king is to come in conflict with another greater King, who shall rule the world in righteousness. This is the Heir; come, let us welcome him back to earth again, the Prince of Life and King of Glory.

Norwalk, Ohio.

A Dream.

E. A.

On a chilly December evening, an intelligent-looking, middle-aged man sat alone, gazing dreamily into his kitchen fire. As the clock struck ten he aroused himself from the reverie into which he had fallen, and laying aside the newspaper which he listlessly held in one hand, prepared to retire for the night. Being a man of studied habits, he always retired at that hour. He was a perfect repository of wise sayings, that had descended to him from his ancestors, and he also had carefully treasured up many of the "healthful hints" that had appeared from time to time in the village newspaper. Thus you see he was a plain, practical, thinking man, and his dreams were of the same pratical nature.

Soon after retiring he was in the land of dreams. The dream was not a fanciful vision, but had so strong a reasoning of common sense, and displayed some traits of human nature so well, that I will venture to reproduce it as I heard it from the lips of the dreamer on the following morning.

The dreamer fancied himself in the street of a large city, without knowing how or for what purpose he was there. At first, he observed nothing unusual. Soon his attention was attracted to a man, who appeared to be selling something to a crowd, that was fast gathering around him. Having no business to attend to, the dreamer approached the crowd, and was much surprised to see no display of the articles usually sold by street-venders. A greater surprise awaited him, and he could scarcely believe his eyes or his ears, when he found that the man was actually giving away passes to all parts of the earth. Any person holding one of these passes could travel free, in any public conveyance, by whatever route he chose, to any place in the world to be reached by railroad, steamboat, or stage. The dreamer amused himself by noticing to what localities passes were desired, and found that the majority were intending to visit England, France, and other European countries. Some, however, displayed their tastes by taking passes to China, India, and other places usually unattractive. The crowd grew thicker, and the applicants for passes more numerous. People elbowed each other out of the way to get within speaking distance of the generous disburser of passes, and travel on that side of the street was effectually stopped.

Finally, the strange person who had caused such a commotion announced that all the passes to the various countries had been given out, but that any person who desired might have a pass that would take the holder straight to heaven. He explained that whoever received such a pass would be instantly transported to a world where death would never enter. He displayed the passes and begged for takers, but no one spoke. The turbulent crowd had become as silent as a desert, and everybody seemed waiting to see what others would do. In that crowd were ministers of the gospel, Christians of all denominations, Jews and Mohammedans. Young men were there, and men far down the hill of life. Sinners, too, were there, of various races, and all shades of character were represented. No one asked for a pass.

The dreamer observed one man, on whom the hand of time had rested so heavily that he could scarcely sustain its weight, even with the aid of the staff upon which he leaned. Eighty-four years of a troubled life had whitened his scanty locks, and sorrow had left its traces upon his features, too plainly marked to require any other interpreter.

"My aged friend," said the pass-giver, "I should think you would want a pass?"

The old man gravely shook his head and answered:

"I can't think of it. I wish to go to heaven sometime; but I am not quite ready yet."

The pass-giver put away his passes, and thus addressed the crowd:

"I have traveled thousands of miles, and have given passes by the hundred, wherever I have stopped, to every place on earth, but have never given one single pass to that world called heaven, where death never destroys its inhabitants. No person, young or old, Christian or sinner, happy or miserable, has ever accepted a pass. I have yet to see the man who is quite ready to go."

The winter blast moaned in the tree-tops and around the dwelling as dolefully as though it swept through a grave-yard. The long street, with the pass-giver, and the anxious, eddying throng gradually disappeared from sight, and became enveloped in a mist. Our friend awoke from his strange dream, and reflected, Can a scene so real be only a dream?

"Why should we start, and fear to die,
Or shake at death's alarms,"
If 'tis "the voice that Jesus sends
To call us to his arms."

Shell Rock, Iowa.

Jesus the Life-Giver.

MISS R. P. ELDRIDGE.

How firm a foundation has been laid for the faith of the Christian in the death and resurrection of him who was the first-fruits of them that slept, he in whom were united the human and the divine; and who, having been tempted as we sometimes are, comes to our aid just at the right time and in the right place, for he says, "Lo I am with you alway."

"What a Friend we have in Jesus,
All our griefs and woes to bear—
Can we find a friend so faithful,
Who will all our sorrows share?"

Jesus, the Life-giver! how much is implied in those few words. How wonderful! And this same Life-giver is our Savior, our Brother, and our Friend. What amazing goodness in the Infinite One to give us such a Mediator; one, too, that was a "man of sorrows and acquainted with grief." Yes, he is just what we poor sinful mortals need, having been made a partaker of flesh and blood. And he has said, "I will never leave nor forsake thee." Precious promise to those that trust in him. If we come unto him, he promises to give us rest, and though he does not release us from the trials of life, he will lighten our burdens by giving us grace and strength to bear them.

Blessed Jesus! we rejoice that thou hast promised to journey with us, for if there ever was a time that we sensibly felt the need of thy presence, it is now when sin and iniquity so abounds, and the love of many has waxed cold.

"We need thee, precious Jesus,
We need thee day by day.
To fill us with thy fullness,
To lead us on our way."

Jesus will never forsake his faithful people, but they shall be like Mount Zion that cannot be removed, but will live and abide forever.

"Abide in me," is the Christian's privilege; so abide in Christ, that they will be kept in perfect peace—peace such as this sin-blighted earth cannot give, and, thank God, it cannot take away from us. And how blessed—how soul-cheering to feel that we stand secure in Christ—that our feet are upon the solid rock, and feel the strong arm of Jesus around us, and know that he will protect us while passing through the trials and sorrows of this life; and though the fiery darts of the enemy may be flying around us, yet we can hear the sweet whisperings, "Abide in me," and all is safe.

If it is so blessed, so delightful, to have Jesus with us here, how glorious will it be to dwell with him in his everlasting kingdom, to go no more out forever. What a glorious day that will be when Christ comes to gather home all his ransomed ones! Paul looked forward in blissful anticipation to the time when Jesus should swallow up "death in victory." It is a blessed thought that when the last great day comes, all whose names are found written in the "Lamb's Book of Life" will enter that mansion which the blessed Savior has gone to prepare for his faithful children.

Chatham, Mass.

We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.

God many times speaks of himself as a refuge and a defence. We read of him as a strong tower into which the righteous run and are safe; and as a Father that pitieth his children.

Reports.

Quarterly Meeting Report.

A special meeting of the Northwestern Michigan Advent Christian Conference was held with the church at Dayton, Newaygo Co., Mich., Mar. 15-17, 1878. Ministers present—D. Weaver, H. Pollard, T. C. Grundy, Wm. Wheeler, E. B. Scott and Sr. M. E. King. Considering the weather and roads, the meeting was largely attended; the preaching and devotional exercises was good The good Spirit was manifest during the entire meeting. The church at Dayton was much encouraged. One young lady started in the service of the Master. At the close we celebrated the Lord's Supper. It was good to be there.

E. B. Scott, Secretary.

Correspondence.

From Henry Zader, Janesville, Wis.

We have had some good meetings in Janesville, and with good results. We think some of organizing a church here; the Lord will direct. Sister Scovil has been preaching here to good acceptance. May the Lord always bless her efforts that sinners may be converted to Christ.

From E. R. Chandler, Dexter, Iowa.

The church at Penn Center, Iowa, is yet alive. Sr. Hattie Plank visited them and preached for two weeks, resulting in much good. Backsliders were reclaimed, and three converted, and the old members roused up to a sense of their duty. Other denominations came and listened, and the house was full to overflowing. There is the best of union feeling prevailing. May God bless Sister Plank wherever she goes.

From Caroline C. Fosdick, Chenoa, Ill.

I have not the privilege of meeting with the loved ones of God very often, as we are exhorted to do. I have been rejoicing in the Lord for the privilege of reading such a precious paper as the A. C. Times, and I pray God to bless all those who have charge of it, and also those who read it; and work while the day lasts, and have our work finished when the Master comes, that we may meet him with rejoicing and have an abundant entrance into his kingdom.

From Eld. H. G. McCulloch, DeKalb. Ill.

As Bro. Armour asks for suggestions in relation to the future of our paper, I herein prefer one.

Let there be a general Convention of all interested in the coming and kingdom of Christ, without regard to Conferences or Delegates: a voluntary coming together for a free consultation, and to devise measures for the carrying forward of the work of the Lord. We suggest that this meeting be held in the city of Chicago, Ill., with the next three months.

[We like this suggestion of Bro. McCulloch's, as a whole. In place of meeting in Chicago, would it not be well, and a better purpose accomplished, by appointing an early Campmeeting in some locality easily accessible to all who may come from any direction. A larger body would probably be gathered together by such an arrangement, than otherwise, and a two-fold object accomplished by one journey—a good assembling together of the saints for worship and Christian fellowship and communion; and to become acquainted with the necessities of this Society, and deliberate how to establish it on a firm basis for the promulgation of the great truths of these "latter days" which we profess to hold so dear. Let our faith and love be shown by our works, and by our efforts to spread abroad the *true light* of the gospel of Christ. *It can be done? Will you make the effort?* Let us hear promptly from every one whether these suggestions meet with your approval and will secure your hearty co-operation. Also, if any other plan appears better for the accomplishment of our object, make it known to us *at once*. In the multitude of counselors there is safety.

B. W. Holmes, Business Agent].

From M. A. Newcomb, Traer, Iowa.

I write to let you know how we are getting on here in Traer. Our Quarterly Meeting was held here the first Saturday and Sunday in February. Elds. F. H. Kenny and G. M. Myers were with us and remained over two weeks and preached the word faithfully, with great acceptance to the people. About thirty started to serve the Lord, and twenty have united with the church. Backsliders were reclaimed, and there many more inquiring the way of salvation; and there seems to be a deep interest; many, also, are inquiring concerning our views and the coming of the Lord. We have had a glorious season; some of the wickedest men here, and heads of families, have been converted. Bro. P. S. Converse has been preaching for us some. We had been praying and waiting, and almost discouraged, but at last deliverance came. Dear brethren, let us pray, for in due season we shall reap if we faint not.

We have a very comfortable house to worship in, for which we praise the Lord; we now desire a preacher to locate with us. When I read the promises in God's holy word which are for his people, and see the signs which are being fulfilled, I feel as though but little more can be done before the Master comes. Are we prepared to go in to the marriage supper of the Lamb?

Christian Life.

Christ is Coming.

Christ is coming! let creation
From her groans and travails cease;
Let the glorious proclamation
Hope restore, and faith increase:
Christ is coming!
Come, thou blessed Prince of Peace.

Earth can now but tell the story
Of thy bitter cross and pain;
She shall yet behold thy glory
When thou comest back to reign:
Christ is coming!
Let each heart repeat the strain.

Long thine exiles have been pining,
Far from rest and home and thee;
Soon, in heavenly glory shining,
Their Restorer shall they see:
Christ is coming!
Haste the joyous jubilee!

With that blessed hope before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll on every tongue:
Christ is coming!
Come, Lord Jesus, quickly come!

—*Selected*.

Converted Slightly.

Speaking one day of a person who had been indulging in worldly pleasures and going in the path of fashion and folly, an inquirer asked one who knew her: "Wasn't she ever converted?"

"Slightly," replied the old man, and his look and manner embodied meaning enough to fill a volume.

There are multitudes of those people who have been converted "slightly." Their conversion was a matter of opinion, emotion, fashion, or form. They have never known those hearty convictions of sin which are wrought within by the Holy Spirit; nor have they known the searching energy of that living Word which is quick and powerful, and sharper than a two-edged sword, discerning the thoughts and intents of the heart. They have never known that godly sorrow which worketh repentance; nor have they known the consolations of that grace which makes glad the hearts of the redeemed. They know little of conflict and less of victory; little of trial, and less of triumph; little of the anguish of a broken heart, and less of the joy of God's salvation restored to those that seek it.

The church is infested with slightly converted people. The door has been opened wide to take them in; their conversion has made no perceptible change in their lives, and it is fair to suppose that it has made little change in their hearts. They give slight evidence of being new creatures, hence it is questionable whether they are "in Christ" or not; they are still conformed to this world, having never been transformed by the renewing of their minds, to prove "what is that good and acceptable and perfect will of God." They fill places in the church; they mingle in all the worldly enjoyments which are introduced within its doors, to the great detriment of its spiritual life. They also manifest the ordinary worldly characteristics which distinguished them before they ever named the name of Christ; pride, ambition, greediness of gain, the desire to be greatest, lust for authority and leadership based upon wealth instead of worth, upon gold instead of grace—these are some of the marks of those whose conversion is slight, and whose lives bear witness to the fact.

There will be terrible disappointments in that great day, when vast piles of "wood, hay and stubble" which have been heaped together by the art and craft and sleight of men, shall be swept away as with the besom of destruction, and devoured in the quenchless flames of the wrath of God. What a terrible winnowing and sifting will then occur! How many who have been converted slightly, and found their way into the church of Christ, will then be weighed in the balances and found wanting.

It is better for us to know the worst at once. "The law of the Lord is perfect converting the soul." Let that law be proclaimed; let the gospel of the grace of God be preached in all its purity and power; let the solemn and eternal verities of revelation be poured upon the ears of dying men; let them be taught their ruin by nature, and their full salvation by grace; and let nothing be accepted but hearty, earnest, and sincere repentance, and bringing forth of good fruits, which shall insure their escape when the axe is laid at the root of the tree, and the fruitless cumberer is cut down and cast into the unquenchable fire.

Beware of slight conversions. Let the wound be probed to the bottom; let the leprosy of sin be exposed in all its foulness; let men know their guilt, their ruin, and their helplessness; and then sound in their ears the glad tidings of mercy free as heaven, of pardon and cleansing from every sin and stain. Beware of the curse that fell upon Israel, of whose prophets and whose priests Jeremiah said, "They have healed also the hurt of the daughter of my people slightly, saying peace, peace, where there is no peace" (Jer. 8: 11).—*The Christian.*

After Many Days.

The words of truth are never lost. Like long-buried seed, they will bloom forth at last. A youth of fifteen once heard the celebrated Flavel preach a plain, powerful sermon, from which he received no immediate impressions. Soon after he came to America, where he lived to be a hundred years of age—a thoughtless, careless old man. One day, while sitting alone under a tree, his past life came vividly before him, and over the hill of memory, clear as the blue above him, rose the days of his youth, and with them the Sabbath morning when he heard the great, solemn Flavel. The sermon's thrilling words came

back to him like an alarm-bell over the silent sea of years, awakening every sleeping sin. Startled and stung by conscience, he was led at last from a deep sense of guilt to a forgiving Judge and a loving Savior. He joined a neighboring church, and for sixteen years lived to be a consistent follower of Christ, and then Luke Short died, at the age of a hundred and sixteen years, in the glorious hope of a blessed immortality."

Little thought Flavel that his living words should echo over the sea of time, across the ocean between the Old and the New World, awaking a sleeping soul to everlasting glory.

The seed of truth has a wondrous resurrection power. Sown in one heart, planted and transplanted, it lives and grows from year to year, from century to century. Binney sat alone and wrote his book of Christian experience—full of thoughts born in prayer and baptized in tears. One of its printed copies some careless hand had torn and thrown aside, and Richard Baxter chanced to pick up the old, torn leaves, and read enough of truth to lead him at last to feel the evil of sin, and to find peace and hope; and he wrote his "Call to the Unconverted," which Doddridge read, and was awakened and saved, and many other sleepers his solemn call aroused from their death-slumbers, and many saints by him were helped to reach their everlasting rest; and Doddridge, saved through God's help by Baxter, wrote his Rise and Progress, which led William Wilberforce to Christ, and Wilberforce wrote his Practical View, which led Thomas Chalmers to be truly converted, while himself preaching an unknown Christ.

Let no preacher think his true, earnest words hermetically sealed and dead in the vase of some hardened soul. They live even in the dust of memory's tomb. As the Danish poet tells us, the flower upon the earth grows at night-time; so, in times dark the flower of truth may grow unseen. —*Christian Intelligencer.*

"He Cometh."

"Behold, he cometh with clouds, and every eye shall see him." "This same Jesus that ye have seen go into heaven, shall so come again in like manner as ye have seen him go into heaven." "If I go away I will come again." "Surely I come quickly."

What if this were the coming of a friend who has gone from us to a distant land, whose hands we clasped in parting, expecting to meet no more on the shores of time? What if it were the coming of the whole multitude of those who love our coming Lord, and who share with us the hopes and joys and fellowships of all the saints? What if it were the coming of those loved ones, dearer still to memory though lost from mortal sight, those saints of God whose heads are buried in the dust; those members of our family who calmly sleep beneath the silent stars; those sharers of our tenderest love, over whose sepulchres, unmarked by marble monuments, the rolling waves chant their perpetual requiem? What if it were the coming of the blessed of all ages, climes, and lands, in all the splendors of the firmament to the city of the Lord of hosts? What if it were the coming of the angel choirs to shine and sing as once they did over Bethlehem's plain? What if it were the coming of all heaven's hosts, the countless angels with cherubim and seraphim, with all the glory of the eternal God poured forth to fill with its radiant outflow the universe which he has made? What if it were the coming of him who slept in Bethlehem's manger, who bowed in Jordan's wave, who hung on Calvary's cross, who burst from Joseph's tomb, who rose to heaven and sits at God's right hand?

It is all this, it is all these. He shall come, and they all shall come with him. The glory of God, the manifestation of the Deity, the revelation of angelic myriads, the redemption of the universal church, the gathering home of the elect people of God, the bringing back of the absent, the scattered, and those that sleep in silence in the grave,—all these things are wrapt up in these words, "He cometh!"

The world may despise him, forget him, and put away that day, but the church whose heart is bound with his, whose hope is anchored with his, whose very life is the life of Christ made manifest in mortal flesh—can she fail to be "looking for that blessed hope, and the glorious appearing of the great God and our Savior?" Can she forget to love his appearing? Can she ever cease to raise to heaven the loving, joyful, earnest cry: "Even so, come, Lord Jesus?"—*The Christian.*

Behold, Thy King Cometh!

Zech. 9: 9.

Behold, he comes! thy King most holy;
In triumph riding, meek and lowly:
Jerusalem, behold thy King!
O meet your Lord, palm-branches bearing,
His way with boughs of trees preparing;
Ye faithful, loud hosannas sing.

Thou Conqueror, of no earthly power,
Our Champion in sin's darkest hour,
Thou Prince of Peace, of heavenly might;
The powers of earth and hosts infernal,
Are leagued against thy throne eternal;
But thou shalt conquer in the fight.

With glad hosannas, Lord, we greet thee:
With palms of victory we meet thee,
And welcome thee this advent-tide;
For thy last coming, Lord, prepare us;
In that dread day of judgment spare us;
And evermore with us abide.

On bended knees we now adore thee:
Our griefs and wants we lay before thee:
Console us in our dire distress.
Be thou our helper; when thou willest,
Our fierce unruly wills thou stillest;
O save us in our helplessness.

O Lord, in all our tribulation,
In pity hear our supplication;
From sin's hard yoke grant us release.
When earthly sufferings oppress us,
When sinful memories distress us,
Shed over us thy blessed peace.

O Sun of Righteousness most glorious,
O'er sin and error rise victorious,
Dispel the gloomy shades of night:
Shine forth with healing for the nations:
Hear, Lord of lords, our supplications,
Be thou our everlasting light.

—*Benjamin Webb.*

The Life-Giver.

We meet continually with persons who seem to have no other idea of God than that he is a lawgiver, no other idea of Christianity than that it is a system of laws, no other idea of religion than that it is a life of obedience to law, no other idea of irreligion that that it is disobedience to law.

We meet it in the writings of unbelievers, who compare the precepts of Confucius and Buddha with those of Jesus Christ, and conclude that Christianity does not differ radically from the purer forms of heathen religion, because many of the precepts of one are paralleled by those of the other. We meet it in the ministrations of those whose ministry is chiefly a Thou shalt, and Thou shalt not. We meet it in the experience of the young, who are reluctant to enter a Christian life, because this seems to them to involve the surrender of libery, and the submission not merely to burdens, but also to bondage. In brief, there are many who mistake the town of Legality for the Holy City, Moses for Christ.

But the God of the Bible is not merely a lawgiver; he is a life-giver. The religion of the Bible is not merely obedience to law; it is a divine life implanted in the soul. "That ye may be filled with all the fullness of God," is the apostle's prayer for the Ephesians. He in whom this prayer is being fulfilled enjoys an experience of Christian religion. To receive God into the soal is more than to serve him, because it is the condition of serving him. Under the New Testament all duty is privilege, all law is liberty, all service is faith working by love.

Law says to the world, Thou shalt have no other gods but God. Christ says to the soul, I will fill thee with all the fullness of God, so that henceforth you shall have no one on earth or in heaven to compare with him. Law says to the profane swearer, Thou shalt not take the name of the Lord thy God in vain. Christ says, I will give thee such loving reverence as shall abolish from heart and life every profane thought and word. Law says, Thou shalt not steal; thou shalt not kill; thou shalt not commit adultery. Christ says, Come unto me, and I will eradicate the covetousness, quell the anger, purify the passions, so that there shall be no more theft, or murder, or illicit desire in the heart. The Law says, Wash you; make you clean; put away the evil of your doings from before mine eyes. The gospel says, I will sprinkle clean water upon you and cleanse you from all your filthiness.

Is not then obedience also religion? Yes. But we need the Life-giver that we may obey the Law-giver, the grace that imparts life, that we may have the obedience which manifests it. Obedience is one of the fruits of the Spirit. If the Spirit of God be in the heart, the fruits will be found in the life, growing naturally and without restraint, as blossoms grow on the tree in May, and fruit in October. But if there is no sap in the center, there will be no true fruit on the bough. Christ is the spring that brings life to the soul that was before winter-wrapped, and makes possible the obeidence which the law could only describe, not produce.

Why, then, perpetually go back to Moses? He cannot ransom us. Christ is our only Savior, for Christ is the Life of the world.—*Gospel Sower.*

One Sided Religions.

The religions of men give evidence of their earthly origin by the narrowness of their scope, and the selfishness of their aims. They only benefit the class to whom their authors belonged. Imagine a crusty old bachelor making a religion: what chance would there be for women and children, in any gospel which he might invent?

By their narrowness the false religions of the world betray their ignoble birth. They are not broad enough for mankind, and so are not from him who made mankind. What has Mohammedanism or Brahminism to say for woman? What has it to say for children? These religions are constructed by the "lords of creation" for their own use and behoof. Their boats are too small for the cargo, too narrow for humanity's needs, and so must sink to the bottom.

Christ's gospel is all-comprehending. It is not a gospel for a race, a sex, an age, or a class, but for all mankind, for every creature. Manhood, womanhood, and childhood, all find room and refuge in this Ark of God. One writer has justly said:

"I find a child in no religion but in the religion of Jesus. Mohammed seemed to know nothing about a child. The heathen seemed to know nothing about children in their mythology. Their gods were not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of children, and hence they make no provision for children.

"But the great elemental fact of Christianity is the Holy Child Jesus. The religion of Jesus is the only religion that dares to put its sacred book into the hands of a child. No other religion ever conceived of such a thing. No other reli-

gion dare venture its existence on such a venture as that. Sacred books of Hindooism, sacred books of Mohammedanism, put in the hands of children, would shock both authors and votaries. But the Christian religion brings its sacred books to the child. It says to the little ones: 'They are able to make thee wise unto salvation through faith that is in the Lord Jesus.'"

Let the children hail their Lord with joy, and cry, "Hosanna to the Son of David;" let woman ever find in him her purest, truest, noblest, mightiest friend; and let all the ends of the earth look unto him and be redeemed from sin, and saved in endless glory by his grace.—*The Armory.*

Selected.

The Pure Testimony.

The pure testimony put forth in the Spirit
Will cut like a two-edged sword;
And hypocrites now are sorely tormented,
Because they're condemned by the word.
The pure testimony discovers the dross,
While weaker professors make light of the cross—
Then Babylon trembles for fear of her loss.

Is not the time come for the church to be gathered
Into the one Spirit of God?
Baptized by one Spirit into the one Body,
Partaking Christ's flesh and his blood?
Then drink of one Spirit, which makes them all see,
They are one in Christ Jesus, wherever they be,
The Jew and the Gentile—the bond and the free.

Then blow ye the trumpets in pure testimony,
And let the world hear it again,
Oh! come ye from Babylon, Egypt, and Sodom,
And make your way o'er the plain.
Then gird on your armor, ye saints of the Lord,
For Christ will direct you with his loving word—
The pure testimony will cut like a sword.

The great prince of darkness is mustering his forces
To make you his prisoner again,
By flatteries, reproaches, and vile persecution,
That you in his curse may remain.
Then shun his temptations wherever they lay,
And mind not his servants whatever they say,
The pure testimony will give you the day.

The world will not persecute those who are like them,
But hold them the same as their own.
The pure testimony cries out, "Separation!"
And calls your lives to lay down.
Come out from the world and its practices too;
The track of your Savior keep still in your view,
The pure testimony will cut its way through.

The battle is coming between the two kingdoms;
The armies will gather around;
The pure testimony and vile persecutions
Will come to close battle ere long.
Then wash all your robes in the blood of the Lamb,
And walk in the Spirit, as Jesus has done,
The pure testimony will then overcome.
—*Selected.*

Future Retribution—The Doctrine of the Early Church.

[The following series of articles were published in the *The Advance* in 1874, and are worthy of reproduction at the present time. They will occupy about six numbers].

There has lately been going forward an elaborate exhibit of the early church doctrine concerning future retribution. But the view given seems so one-sided as to require a further exposition. As a preliminary, it is necessary to consider the critical meaning of the New Testament word "everlasting," and its use in the early church history.

The Greek word *aion* occurs in one hundred and five places in the New Testament, being thirty-nine times translated "world," and twice "age," while its more exact rendering in the New Testament is "world-age." Its general signification as "an age," was more common in classic Greek, from which it passed, in Jewish Greek, to be used mostly in its definite sense as the whole "world's age;" as we find already "in the Talmudic and Rabbinical writings" before Christ. (See Stuart in Sp. of Pil., 1829, p. 406; also Lange's Genesis, p. 140, note).

It denotes a period of time, being never applied to the world as a *cosmos*, earth, or domain (not even in Heb. 1: 2; 11: 3; as shown by Prof. Taylor Lewis in Lange's Genesis, p. 137. Prof. Stuart wrongly adds, Isa. 20: 35; 1 Cor. 3: 18; 1 Tim. 1: 17; 6: 17; and even Matt. 13: 40, 49; 24: 3; 28: 20; Eph. 1: 21). This point is clearly marked at Matt. 13: 38, 39: "The field is the world-sphere (cosmos)....the harvest is the end of the world-age" (*aion*). So also in Eph. 2: 2, "According to the course of this world,"—*Gr.*, "according to the world-age (or life) of this world-sphere."

But one future "world-age" or *aion* is spoken of in the New Testament, being strongly contrasted with the existing "world-age." Thus we read of "that world-age" or "the world-age to come," as compared with "this world-age" or "the present world-age;" Matt. 12: 32; Eph. 1: 21; Heb. 6: 5; Mark 10: 30; Luke 18: 30; Gal. 1: 4; 1 Tim. 6: 7; 2 Tim. 4: 10; Tit. 2: 12; Luke 20: [illegible], Matt. 13: 22; Mark 4: 9; Luke 16: 8; [illegible] 12: 2; 1 Cor. 1: 20; 2: 6, 8; 3: 18 (19 has *[illegible]ios*); 2 Cor. 4: 4; Eph. 6: 12; 1 Tim. 6: 17. [illegible]ere is but one passage seemingly different, Eph. 2: 7, "That in the ages to come he might show" his grace. But this means, "through this world-age and the next." Or, with enthusiastic touch of hyperbole, the old classic use of this word is here passing over into the New Testament phrase, "for the ages;" *i. e.*, *forever*. It is only in this "forever" phrase that the New Testament uses this classic idea of "the ages" to come.

As the New Testament knows of but one future world-age, the duration of that future world-age is always spoken and thought of as endless. So that its name becomes the name of eternity, and "for the world-age to come," or simply "for that (or the) world-age," means *forever*. So in thirty-one places, viz.: said of Christ, John 8: 35; 12: 34; Heb. 1: 8 (double); 5: 6; 6: 20; 7: 17, 21, 24, 28; 1 Peter 1: 23, 25; said of life, etc., John 4: 14; 6: 51, 58; 8: 51, 52; 10: 28; 11: 26; 14: 16; 2 Cor. 9: 9; 1 John 2: 17; 2 John 2; said of ruin, Mark 3: 29; Jude 13; 2 Peter 2: 17, without article; said of other things, Matt. 21: 19; 1 Cor. 8: 13 (Eng., "while the world standeth").

By the old classic use of the word, the plural "for the ages" is also employed, signifying forever. So in nine plares, viz.: In doxologies to God, Matt. 6: 13; Rom. 1: 25; 11: 36; 16: 27; 9: 5; 2 Cor. 11: 31; to Christ, Heb. 13: 8; also Luke 1: 33; Jude 25 (for all ages). And by enthusiastic hyperbole, the expression is reduplicated, becoming as *forever and ever*, or "for ages of ages." So in twenty-one places, viz.: in doxologies to God: Gal. 1: 5; Phil. 4: 20; 1 Tim. 1: 17; 2 Tim. 4: 18; 1 Peter 4: 11; 5: 11; Rev. 1: 6, 15; 4: 9, 10; 5: 14; 7: 12; 10: 16; 15: 7; to Christ: 5: 13; 11: 15; Heb. 13: 21 (see also 1: 8); said of torment and glory, Rev. 14: 11; 19: 3; 20: 10; 22: 5. We have thus sixty-one places in the New Testament where this expression means *forever*.

Hence, further, as this word *aion*, or "world-age" always denotes *time-length*, and as referring to the one only future world-age denotes *endless* time-length, therefore, the expression "of that (or the) *aion*" signifies "of that world-length," or "as long as that world-age," *i. e. eternal*. Thus, in 2 Peter 3: 18, "To him be glory both now and *forever;*" *Gr.*, "to the endless day," or "during the day (or duration) of eternity," the endless world-age. So also, Eph. 3: 21, "Unto him be glory throughout all ages, world without end;" *Gr.*, "To all the generations of the world-age of ages," *i. e.* of eternity. (Probably, Heb. 6: 5 is here to be reckoned; "powers of the world to come, *i. e. eternal powers*). In like manner we have "the King eternal" (1 Tim. 1: 17) and "His eternal purpose" (Eph. 3: 11); *Gr.*, "the King of ages," and "his purpose of ages."

Thus, in sixty-six places does this word *aion* indicate forever; which, with the two renderings by "ages" and the thirty-seven others by "world" (not including 1 Cor. 3: 13, and Eph. 3: 21, and allowing Heb. 6: 5 to offset Eph. 2: 2) make up the 105 places where this word occurs. This number is increased to 107 by critical editions, adding another in Jude 25, and in Rev. 15: 3; and is reduced by omitting Matt. 6: 13; Rev. 5: 14; sometimes Acts 3: 21; Eph. 6: 12; 1 Peter 1: 23; leaving 100 places (not 95, as Prof. Stuart wrongly says).

Now, as the noun *aion* or "world age" always denotes time-length, so its adjective *aionion*, always indicates time-length, signifying "world-long," or "as lasting as the world-age." Thus teaches Prof. Tayler Lewis in Lange's Genesis, p. 141. If it be the present world-age spoken of, then *aionion*, or "world-long," denotes to the end of time; as when we read of "the everlasting (*i. e.* world-lasting) hills." So in Philemon 15; Rom. 16: 25; 2 Tim. 1: 9; Titus 1: 2. But when the present world is not expressly indicated, then *aionion* refers to the endless world to come, and the meaning "world-long" is then equivalent to everlasting, *i. e.* "lasting as long as the world-age to come."

This adjective is thus used in the New Testament seventy-one times (one more in some editions); and in all but the above four places it is rendered "eternal" and "everlasting," having undoubtedly in every case an endless signification, namely: "eternal life" forty-four times; "glory" three times; and "gospel, kingdom, redemption, salvation, inheritance, habitations, building of God, the unseen, consolation, covenant, power, God, spirit, punishment, destruction, damnation, judgment," each one time; with "fire" in three cases—total, 67. So Matt. 25; 41, 46 must mean: "These shall go away into world-long punishment, but the righteous into life world-long." If the reference were to the present world, it would indicate punishment as long as this world lasts, which is absurd. But since this sentence is pronounced at the judgment day, after this world is ended (see chap. 25: 3, 30; 25: 31, 41), therefore, it must mean punishment as long as that one future lasts, *i. e. everlasting*.

We have seen that the Greek word *aionion* in the New Testament always means "world-long;" and when referring to the future world it means as long as that world, or everlasting. We have also seen that the expression "of the world-age to come" means of that world-length, or everlasting, also. It follows that the two forms of expression may be made convertible, the one for the other. Thus, the Peshito or Syriac version of the New Testament, translated in apostolic times, renders *aionion* "of the olam" or *aion*, *i. e.* "of the future world-length," or eternal. So it has, Matt. 19: 16; 25: 46; Mark 10: 17; Luke 18: 18; John 3: 15; Acts 13: 46; 1 Tim. 6: 12. We find the same treatment of the word in subsequent church history.

Dr. Edward Beecher, in his "History of the Doctrine of Future Retribution" (*Christian Union*, Sept. 17, 1873), takes the ground that the word *aionion*, as used by Christ in the judgment scene (Matt. 25: 41, 46), does not mean "everlasting," but only "pertaining to the world to come;" and he gives Prof. Tayler Lewis as an authority for this rendering. As a decisive corroboration he argues, that all [illegible]e Fathers of the church must have so unde[illegible]od the word, because their earliest creeds have Christ's expression, "*aionion* life," while later creeds change it to "life of the world to come." From this he infers that the two expressions must always have meant the same, namely, "pertaining to the world to come," not "eternal."

But observe: 1. That this exchange of terms

can at most only show, that people understood them alike at the time of the change; namely, after three centuries from Christ; at which distance, in their well-known deterioration, they might easily make mistakes. 2. Although Dr. Beecher's proposed translation, "pertaining to the world to come," does not give the idea, eternal, or even refer to time at all—whereby its incorrectness vividly appears—yet the expression actually substituted, "the life of the world to come," does mean the same as eternal life, as we have abundantly shown above. So that the change proves nothing. 3. Various expressions of the Fathers, as well as of the New Testament writers, show that they did understand and mean eternal by the word *aionion*.

Thus Ignatius (A. D. 115) says the reward of piety "is incorruptibility and eternal life;" and is it possible to suppose him guilty of such an anti-climax as to add mere life in the future world after he has ascribed "incorruptibility," *i. e.* immortality, or impossibility of decay forever? Again, he calls it "love incorruptible and perpetual life;" and is not "perpetual," eternal? and are not the two expressions correspondent? In Polycarp (A. D. 130), we are told of the martyrs "redeeming themselves in one short hour from the eternal punishment;" and is there not a time contrast here between the short-lived and the endless? Hermas (A. D. 140) says, "In the world to come they shall dwell unto life eternal;" and can this mean, "In the world to come they shall dwell unto the life in the world to come?"

Justin Martyr (A. D. 150) says, "The souls of the wicked, united to the same bodies, will be punished to everlasting punishment, and not for a thousand years, as Plato asserted." Here we have proof positive that the sense was really eternal, in contrast with "a thousand years;" and how unlikely that the writer should designate punishment as only pertaining to the "world to come," when having already asserted that it was after the resurrection. Again, he repeats, saying they are "punished unceasingly," and "punished for a boundless duration;" and does he not mean these as synonyms for the "eternal punishment" of the other utterance? Again he says, "The wicked he will send in eternal sensibility into eternal fire." What sense is there in understanding this as sensibility "pertaining to the world to come?" Irenæus (A. D. 200) says, "He will grant them immortality, and will gain for them eternal glory;" and would he ascribe to them glory "pertaining to the world to come," after ascribing to them "immortality" itself? Hippolytus (A. D. 220) speaks of "unquenchable and eternal fire;" in which the "eternal" must denote duration, and that without end.

The well understood sense of *aionion* as meaning eternal, is particularly clear from its use by Justinian (A. D. 544) when he wrote, "The holy church of Christ teaches an endless (*aionion*) life to the righteous, an endless punishment to the wicked." He here parenthetically defines the New Testament word *aionion*, as being the same in sense as his own word endless; as when we say —"There is an unwritten as well as a written (statute) law." The two adjectives are in opposition as connected by or, not in cumulation as connected by *and*—the incorrect representation of Dr. Beecher. Thus evident is it on the whole face of the early Christian writings, that *aionion* in them means "eternal"

The same is manifest from Josephus and other Jewish writers. See what Dr. Beecher himself concedes (Aug. 27): "Eternal misery, according to Josephus, was the common doctrine of the Pharisees. 'Confined in an everlasting prison,'" is his language. But is not this "everlasting" the Greek *aionion*? And if this word does not really mean eternal, how are we to know that either Josephus or any one else spoke of eternity; as all grant that he did? It is plain that everlasting punishment in an eternal prison, Josephus signified just what Christ in like manner expressed—the endless state of the lost; and when he applied this to "immortal souls," he must be speaking of an endless prison, and not merely of a prison "pertaining to the world to come," as Dr. Beecher's argument would make it.

The same is obvious in all the New Testament usage, where the adjective *aionion*, like its noun *aion*, always designates time, signifying age-long or world-long, or "lasting as the world-age" or *aion;* that is, if the future world be referred to, it means, "as long as that unbounded world-age," namely, eternal. For: (1.) Otherwise, most strangely the New Testament has in it scarcely such a word or thought as eternal. (2.) This is the only explanation of the term forever and never, which is simply for or not for or "during the world age" to come. The use of this term in sixty-one places, twenty of them being doxologies to God, and sixteen more of them ascriptions to Christ, shows its endless sense.

(3.) This suitably explains the phrase "of the world-age to come," as meaning "of the coming world's length," or eternal; which appears from Heb. 6: 5; 2 Peter 3: 18, etc., and from the Peshito or Syriac version of the New Testament, wherein the word *aionion* or eternal is thus rendered. (4.) See Mark 10: 30, and Luke 18: 30, "and in the world to come life everlasting;" how can this mean "in the world to come, life in the world to come?" (5.) See Rom. 16: 26, "the everlasting God;" Heb. 9: 14, "the eternal Spirit;" Rev. 14: 6, "the everlasting gospel;" Heb. 13: 20, "the everlasting covenant;" 9: 12, "eternal redemption;" 2 Cor. 4: 17, "eternal weight of glory." How can these mean, "the God—and the Spirit pertaining to the world to come," "the gospel, covenant, redemption, pertaining to the world-to-come," "the world-to-come weight of glory!"

There is still another evidence. Long before the times we are discussing, Aristotle explained the derivation of this word *aion*, as a combination of two Greek words (*aei on*) which signify always existing. Now, however incorrect any one may consider this derivation, the fact of its being offered by Aristotle does prove that in his day the word *aion* had for its prominent sense the idea of "always existing." The very circumstance of his hunting up such a derivation, shows the current meaning of the word beyond mistake.

In fact, nothing can be plainer than that the New Testament "world-age to come" signifies the only future age, lasting forever—and that the Greek word *aionion* (like its root *aion*) refers purely to time, denoting "age-long," or (when future) "of world-to-come length," *i. e.* eternal. All the lexicographers, as well as the best critics, are agreed in this; and if Prof. Lewis misses this obvious fact, so much the worse for Prof. Lewis and his new disciple, Dr. Beecher.

With this preliminary study we now propose to show:

1. That the original orthodox doctrine of the church, maintained without much variation through the first two centuries, was *Remediless Ruin* for all the lost, with some endless (but not all endless) misery resulting.

2. That just before A. D. 200, there crept in two variations of thought, led off on the one hand by Irenæus, intimating that all the lost might thus in time fade out from conscious being; and on the other hand by Athenagoras, intimating that no being could thus ever fade out. The result of the first variation, was a doctrine of "final extinction," and no endless misery for the wicked. The result of the second variation was a doctrine of "natural immortality," and all-endless misery for the lost, as derived from the Greek philosopher Plato, and fully seen in the increasingly severe views of retribution characterizing the subsequent centuries.

3. The latter variation of orthodoxy, becoming at once more popular in that severe age, led by reaction to the heresy of Origen (A. D. 250), namely, that there might be reformation for lost immortals, restoring them at last to happiness—so that there would prove to be no remediless ruin.

4. This Origen heresy of final restoration for all, became quite common for a century or two; but it was constantly opposed, and

5. It was met by the prevalent orthodoxy, teaching Remediless Ruin, both in its original aspect of some endless misery, and also in its two varied aspects, of no-endless, and of all-endless misery—which latter became the current faith of the ages.—*S. B. Goodenow.*

Bessarabia.

The Danube is a river fifteen hundred and fifty miles in length, flowing through the very heart of Europe, with more than twenty important tributaries. Almost along its whole course it is very difficult to navigate, till, at last, oozing, rather than flowing, through marshes, sand-banks, and wide flats crowned with willows, it enters the Black Sea. An early English traveler, before the days of Queen Elizabeth, says that in sailing slowly past its mouth, he saw what appeared to him black rocks covered with sand and slime brought down by the dull current of the river, which were gradually forming great osier flats, and were becoming firm land. The northern bank of the Danube at its mouths is the present Russian Province of Bessarabia. The southern forms the extreme northeastern boundary of Bulgaria. In Bessarabia, on the banks of the River Dneister (formerly the boundary between Muscovey and Turkey), is Bender, where Charles XII. of Sweden took refuge after his defeat by Peter the Great in 1790. There, too, upon the Danube's northern branch, was the strong fortress of Ismail, taken from the Turks by the Russians under Suwarrow, who reduced it to ashes after a fearful massacre of its garrison and its inhabitants in 1790. Lord Byron sang its death song in one of his poems:

There was an end of Ismail, hapless town!
Far flashed her burning towers o'er Danube's stream,
And redly ran her blushing waters down.
The horrid war-whoop and the shriller scream
Rose still, but fainter were the thunders grown.
Of forty thousand who had manned the wall
Some hundreds breathed—the rest were silent all.

The usual passage of the Russians into Turkey has been by a bridge of boats across the Danube from Bessarabia into Bulgaria. This introduced them into what has been called the Quadrilateral, defended by three great fortresses and the Black Sea, the fortresses being Silistria, Shumla, and Varna, the two latter sometimes called the Gates of Constantinople. There has always been a tradition that whichever side triumphed in the first campaign at the seige of Silistria should conquer at the end of the war. In the present war the Russians altogether disregarded Silistria, and passing boldly through Roumania, in spite of the protests of its Government and inhabitants, passed the Danube at Sistova, two hundred and fifty miles to the west of the old crossing place. At the mouth of the Danube lies a reedy swamp, very possibly created in the way described by the old English traveler. Through it, by many mouths, the river filters to the sea. We speak of many mouths, but only one is navigable for vessels of large draft, and only two others are available for any kind of navigation.

The northern mouth called Kilia is no longer passable for vessels of any size, though it was once in possession of the Genoese, who held it for trading purposes. In its neighborhood some fu-

ture Schlieman, capable of braving malaria and mosquitoes, may yet find the ruins of a temple sacred to Achilles, situated upon an island in the times of the ancients, which is now supposed to have been welded on to the mainland by the alluvial deposits of the river. The middle mouth (Soulineh) is the only outlet for large vessels to the Black Sea. In 1817 the Turks yielded its northern bank to the Russians, together with a low island at its entrance. It has a bar only covered with ten or twelve feet of water, and is rapidly filling up with deposits of mud and sand.

The Danube is a sluggish river, without strength to keep its own channel clear. The third mouth, St. George, is in Bulgaria, but it is of no value, being too shallow for sea-going vessels. The treaty of Adrianople in 1829 gave Russia complete command of the Soulineh. Russia, as well as Prussia, knows well the importance of correct geographical information, both for military purposes and for diplomacy. The treaty, on perusal at a distance from the spot looks fair: "The mouth of St. George shall remain open to vessels-of-war and merchant ships, both Russian and Turkish in common." But Russian engineers had previously surveyed and sounded all the Danube mouths, and well knew that the St. George would not admit a vessel of any kind drawing five feet of water.

Diplomatists have always felt themselves to have been overreached by Russia in this matter of the mouths of the Danube, and is jealous of what is practically her possession of the only available outlet of such an important European river. While she has stipulated that no Turk shall live on the southern bank of the Soulineh Channel for six miles from its mouth, the Powers are jealously watchful lest she should fortify her swampy island, considering that any such erection might prove a key that would lock up the river. They cannot, however, prevent her from keeping gunboats on the spot, which would probably, in case of need, answer her purpose as effectually. Russia is under treaty obligations to endeavor to clear away the sand that every year accumulates in the Soulineh Channel, and is permitted to charge a small toll on vessels passing through that passage to pay expenses. Numbers of wrecks of vessels, which have been lost while seeking the right pathway in these shallow waters, are at all times visible.

The Delta of the Danube is a swampy flat, intersected with channels no wider than broad ditches. It is the haunt of herds of buffaloes and flocks of wild fowl. After the Crimean war Russia ceded a portion of Bessarabia to Roumania. She now insists on having this territory restored to her, to the great indignation of the people of Wallachia and Moldavia. She offers to cede a small portion of other territory, but the Roumanians consider the offer entirely unsatisfactory. Bessarabia is a country of wide plains, well watered by tributaries of the Pruth and Dneister. It is not, however, a grain country, its wealth consisting in flocks. Its inhabitants are cheifly Wallachs—i. e. Roumanians—Gypsies, and Jews, with several colonies of German immigrants. The population is supposed to amount in all to about half a million.—*Baltimore American.*

Small Things Test Men.

In things small, lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship, but it is not every hypocrite that will attend the prayer-meeting, or read the Bible in secret, or speak privately of the things of God to the saints.

You shall find the same true in other things. A man who is no Christian very likely will not tell you a downright lie, by saying that white is black, but he will not hesititate to declare that whitey-brown is white. He will go to that length.

Now, the Christian will not go half way to a falsehood; nay, he scorns to go an inch on that road. He will no more cheat you out of two pence farthing than he would out of two thousand pounds. He will not rob you of an ell.

Even a Pharisee will ask Christ to his house, to sit at meat with him—he is willing to entertain a great religious leader at his table; but it is not every one who will stoop down and unloosen his shoes; for that very Pharisee who made the feast never brought him water to wash his feet, nor gave him the kiss of welcome. He proved the insincerity of his hospitality by forgetting the little things. I will be bound that Martha and Mary never forgot to unloose his shoe latchets, and that Lazarus never forgot to see that his feet were washed.

Look, then, I pray you, as Christians, to the service of Christ in the obscure things, in the things that are not recognized by men, in the matters that have no honor attached to them, for by this shall your love be tried.—*Spurgeon.*

"Is Any Merry?"

There are perhaps few simpler and more practical tests of the character and depth of what we may call "our religion," than our ability to realize the words before us. Do you "sing psalms" when you are "merry," dear reader? Does your heart in its seasons of fullest joy habitually and naturally turn to God thus, to utter it? If it be so indeed with you, happy are you! Your joy has in it the essential element of all true joy—perpetuity. That joy will last. None other will.

Perhaps you will think this extreme and fanatical. But at least you must own it is Bible fanaticism. The inspired writer—that is, God by him—does certainly enjoin upon the merry-hearted to sing psalms. Is it, indeed, a strange thing with you to go to God with your joy? Your sorrow, I suppose, you would think it all right to take to him; you can understand the beginning of this verse I am quoting, "Is any among you afflicted? Let him pray." Well, is it quite unnatural, that he who is the best and surest comforter in sorrow, should be the sharer, also, and companion of our joy—of all our joy?

Alas! is the breach in Eden still so unhealed with you? Are you still so like that "elder son" in the parable, to whom music and dancing in Father's house are such strange things, that he must call a servant and ask what it all means?

Perhaps you, too, are working hard for him you call your Father. Perhaps you are saying, with as good a conscience as he, "Lo, these many years do I serve thee." Come, now, honestly—is there no hardness in the service? Are you never saying like him, "And yet thou never gavest me a kid that I might make merry—with my friends?"

It is very true this hard-working, pains-taking religion that so many have, too careful for the holiness of God to allow him to kill a fatted calf for returned prodigals—it does bring little joy, little brightness, little peace for the present, does it not, dear reader? Oh, what does your heart say to all this? You that say, you have to "keep the commandment" to "enter into life"—and can quote, as you think, Scripture for it—but are not keeping them; you that have to do the best you can to be saved, but, alas, are not doing it; poor, careless professor, or sad and weary worker after a life which is "God's gift"—will you not ask yourself even now, whether this is "peace with God" you have? Whether this is the "rest" Christ gives to those who come to him?

Oh, I would that I could assure you that there is "music and dancing" in Father's house; nay, that it is the only place where joy in its reality is to be found. You may never have known it, and yet none the less is it there. If it be not, tell me, oh, tell me, where is that home of joy? Can the world furnish better "mirth" than heaven? Or the poor blighted earth than the One who fashioned its unfallen beauty? No, but the secret is, you are unreconciled to him, and thus you cannot understand him nor his love. You "sing psalms," perhaps; but you are not "merry." Your religion is a sad and cheerless thing. You never did think, certainly, of singing psalms just because you were "merry." Perhaps you did it because you liked the tunes. Perhaps because it was part of the decent ceremonial by which you thought God would be propitiated; and at least for the time it pacified your conscience, and made you think you were not irreligious. No matter much why it was you did it. It was not "joy in God," as those joy who "have received the reconciliation" (Rom. 5: 11—*margin*). You do not say joy in him, because you have received it.

Poor, wretched soul, thou art, whoever thou art. The rags of the "far country" are still upon thee! Knowest thou not, "all our righteousness is are as filthy rags?" But come, arise and come to thy Father! There is bread and to spare, and thou art perishing with hunger. Take with thee words and return. Say only, "I have sinned." He against whom have been all thy sins, "will in no wise cast thee out." The very enemies of Christ preached the gospel to thee, as they cry, "This man receiveth sinners." "This man!" Yes, verily; and yet "God manifest in the flesh." He that hath seen him hath seen the Father. His own picture of your reception is: "His father saw him and had compassion, and ran and fell on his neck, and kissed him."

Oh, when you have heard for yourself God's own justification of his joy over you, "it was meet that we should make merry and be glad"—you, too, will find how meet it is to be merry, and what joy there is in his presence. It will no more be strange to you to carry your joy, as well as your sorrow, to him—or when "merry" to "sing psalms."—*Helps by the Way.*

A Broken Heart.

"I remember," said Mr. Moody, "a minister getting up at one of the meetings where we were, and he said that for months he had had a barren time; no blessing under his ministry, and he could not rest, and because of this he had been greatly troubled and one Sunday he preached and it seemed to him as if he was beating against the air, as if his words all came back to him, and didn't reach down among the hearts of the people; there didn't seem to be any one moved under his ministry, and he said one morning he went to his study and his heart was almost broken, and he got on his knees, and cried, 'Break this hard heart of mine, O God, and if not, let the rod come; anything but this cold, barren ministry;' and while he was crying in that way for God to break his hard heart there came a little rap at the door. He got up and found that it was his little child, four years old, who was there. He had heard his father praying, and he said, 'Father, I wish you would pray that Jesus would give me a new heart.' He said God broke his heart, and he wept like a child, and after he had prayed with that little child he went out and prayed with some of his parishioners, and there were forty persons the next Sunday who were converted: for God had broken his heart. O God! give us broken and contrite spirits! If our hearts are cold, and our work is merely superficial, and we are doing it out of a mere sense of duty, God is not going to bless our ministry. The broken heart and the contrite spirit, let that be our prayer to-day."

The kingdom of God is your home; therefore think of it; tribulation is your lot, therefore daily expect it.

Have the courage to do without what you do not need, however much your eyes may covet it.

Young Folks.

Boys Wanted.

Boys of spirit, boys of will,
  Boys of muscle, brain, and power,
Fit to cope with anything—
  These are wanted every hour.

Not the weak and whining drones,
  That all troubles magnify—
Not the catchword of "I can't,"
  But the nobler one, "I'll try."

Do whate'er you have to do
  With a true and earnest zeal;
Bend you sinews to the task—
"Put your shoulder to the wheel."

Though your duty may be hard,
  Look not on it as an ill;
If it be an honest task,
  Do it with an honest will.

At the anvil, on the farm,
  Wheresoever you may be—
From your future efforts, boys,
  Come's a nation's destiny.

—*Meth. Recorder.*

Wonder of the Spider's Thread.

That any creature could be found to fabricate a net, not less ingenious than that of the fisherman, for the capture of its prey—that it should fix it in the right place, and then patiently await the result, is a proceeding so strange that if we did not see it done daily before our eyes by the common house and garden spider, it would seem wonderful. But how much is our wonder increased when we think of the complex fabric of each single thread, and then of the mathematical precision and rapidity with which, in certain cases, the net itself is constructed; and to add to all this, is an example of the wonders which the most common things exhibit when carefully examined. The net of the garden-spider consists of two distinct kinds of silk. The threads forming the concentric circles are composed of a silk much more elastic than that of the rays, and are studded over with minute globules of a viscid gum, sufficiently adhesive to retain any unwary fly which comes in contact with it. A net of average dimensions is estimated by Mr. Blackwall to contain 87,360 of these globules, and a large net of fourteen or sixteen inches in diameter, 120,000; and yet such a net will be completed, by one species, in about forty minutes, on an average, if no interruption occurs.—*Sunday Magazine.*

Luminous Vegetation.

Mr. Gardiner, in his "Travels in Brazil," relates the following: "One dark night, about the beginning of December, while passing along the streets of the Villa de Natividade, I observed some boys amusing themselves with some luminous object, which I first supposed to be a kind of large firefly; but on making inquiry, I found it to be a beautiful phosphorescent fungus, and was told that it grew abundantly in the neighborhood on the decaying leaves of a dwarf palm. Next day I obtained a great many specimens, and found them to vary from one to two and a half inches across. The whole plant gives out at night a bright phosphorescent light, of a pale greenish hue, similar to that emitted by the larger fireflies. From this circumstance, and from growing on a palm, it is called by the inhabitants 'Flor do Coco.' The light given out by a few of these fungi in a dark room was sufficient to read by. I was not aware at the time I discovered this fungus that any other species of the same genus exhibited a similar phenomenon; such, however, is the case; and Mr. Drummond, of Swan River Colony, in Australia, has given an account of a very large phosphorescent species occasionally found there." This property is also possessed by some of the mosses in this country. In searching for ferns and other botanical specimens, the writer has often found luminous moss shining with great brilliancy in the furthest recesses of a dark cleft in a rock, though on being brought out to light, it did not present an appearance in any way remarkable.—*Selected.*

To Tell the Time of Day or Night.

Tie a shilling or a sixpence at the end of a long piece of thread; then, resting your elbow upon a table, hold the other end of the thread betwixt your thumb and forefinger, observing to let it pass across the ball of the thumb, and thus suspend the shilling in an empty goblet. Observe, your hand must be perfectly steady, and if you find it difficult to keep it in an immovable position, it is useless to attempt the experiment. Premising that the shilling is properly suspended, you will find that when it has recovered its equilibrium it will for a moment be stationary; it will then of its own accord, and without the least agency from the person holding it, assume the action of a pendulum, vibrating from side to side of the glass, and after a few seconds will strike the hour nearest the time of day; for instance, if the time be thirty-five minutes past six, it will strike seven, and so on of every hour. It is necessary to observe that the thread should lie over the pulse of the thumb, and this may in some measure account for the vibration of the shilling, but to what cause its striking the precise hour is to be traced, remains unexplained: for it is no more astonishing than true, that when it has struck the proper number its vibration ceases—it acquires a kind of rotary motion, and at last becomes stationary as before.—*American Young Folks.*

Farm and Home.

Coughs, Colds, Pneumonia, etc.

H. PEPPEL.

These diseases are most prevalent during the sudden changes of temperature, in early spring. It is well known to physiologists that cold contracts the blood-vessels, while warmth relaxes them, admitting a large quantity of blood into them. The lungs then, and air passages being accustomed to cold air, when a sudden change to warm takes place, the capillary vessels are relaxed and a large quantity of blood admitted into them. But they cannot long remain in this relaxed condition, and if nature cannot transfer a portion to some other part of the body, they become painfully overcharged and irritation or inflammation is the result. The remedies or preventives then are obvious. Avoid, as much as possible, all sudden changes of temperature, especially going from a cold atmosphere into an over-heated room, particularly if filled with foul gasses or tobacco smoke.

When a sudden "warm spell" takes place, keep the feet and limbs warmly clad as usual to counteract the relaxation at the lungs, but by no means keep the throat and chest "bundled up." They may be exposed freely, and if danger of inflammation is apprehended they may be frequently sponged with cold water. Preachers or speakers should not speak in a heated room until the lungs are fatigued, and then go out suddenly into the cold air. The lungs cannot react against the cold when exhausted, and the capillary vessels, still distended, become painful by the contracting influences. Neither should any one expose himself freely to the atmosphere of a cold night after exhausting his lungs during a warm day. The same rules will apply to the treatment of these diseases. Keep the room uniformly temperate, ventilated, and free from irritating odors. Keep the extremities warm, and all hot and feverish parts cool. The observance of these simple rules will often save many months of painful illness, if not many valuable lives.

Silverville, Ind.

Use of Lemons.

The use of lemons and other fruits in relieving women from the pains and dangers of parturition were freely set forth in our little work, "Parturition without Pain." We are not surprised to find lemons recommended for other purposes. The Boston *Journal of Chemistry* has the latest word in the use of this fruit, which we print:

"As a writer in the London Lancet remarks, few people know the value of lemon juice. A piece of lemon bound upon a corn will cure it in a few days; should be renewed night and morning. A free use of lemon juice and sugar will always relieve a cough. Most people feel poorly in the spring, but if they would eat a lemon before breakfast every day for a week—with or without sugar, as they like—they would find it better than any medicine. Lemon juice used according to this recipe will sometimes cure consumption: Put a dozen lemons into cold water and slowly bring to a boil; boil slowly until all the lemons are soft, but not too soft, then squeeze until all the juice is extracted, add sugar to your taste, and drink. In this way use one dozen lemons a day. If they cause pain, or loosen the bowels too much, lessen the quantity and use only five or six a day until you are better, and then begin again with a dozen a day. After using five or six dozen, the patient will begin to gain flesh and enjoy food. Hold on to the lemons, and still use them very freely several weeks more. Another use of lemons is for a refreshing drink in summer, or in sickness at any time. Prepare as directed above, and add water and sugar. But in order to have this keep well, after boiling the lemons, squeeze them and strain carefully; then to every half pint of juice add one pound of loaf or crushed sugar, boil and stir a few minutes more until the sugar is dissolved, skim carefully, and bottle. You will get more juice from the lemons by boiling them, and the preparation keeps better."—*Herald of Health.*

General News.

It is announced that Prince Battenberg, the Czarina's nephew, has been definitely proposed for the throne of Bulgaria....The reported death of Suleiman Pasha was not correct. He has been taken to Constantinople for trial for his conspiracy....According to the treaty of San Stefano, the evacuation of European Turkey, except Bulgaria, must be completed three months after the definitive peace, and a portion of the Russian troops may embark on the Black Sea and Sea of Marmora. Thus Russia has the possibility of having a portion of her troops always around Constantionple until the final settlement is signed ....The Russians have in the Bosphorns two regularly-fitted torpedo ships, carrying six torpedo boats....In official circles in Vienna it is urged that England has no ground to make war without first going to the Congress. If she does she will have the disapprobation of both Germany and Austria....Russia intimates that she recognizes the right of each Power individually to demand the discussion of any stipulation in the treaty, but reserves the right of refusing to submit such stipulations to the sanction of the Powers even if a majority desire it....A Vienna dispatch says the deadlock between England and Russia is complete. Austria and Germany are both opposed to England's demands. Austria considers the conditions of peace as moderate, on the whole....Typhus fever rages in Adrianople and Philippolis....The Russians are constructing a railway from Bourgas to Jamboli. As Jamboli is connected with Adrianople by rail, the new line will enable the Russians to send troops from Odessa direct to Central and Southern Bulgaria and the Ægean Sea.

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Marriages.

BELLINGER—REESE.—At the home of the bride's parents, in Ionia, Warren county, Ill, March 13, 1878, by Eld Marshall McCulloch, Mr Charles E. Bellinger to Miss Emma L. Reese. All of Warren county, Ill.

MILES—BURTON.—In Galesburg, Knox county, Ill., March 17, 1878, by Eld. M. McCulloch, Mr John M Miles, of Warren county, Ill., to Miss Lolah J. Burton, of Knox county, Ill.

Deaths.

TOWSLEY.—Bro. Joseph Towsley, of Jamestown, Steuben county, Ind., fell asleep in Jesus, March 5th, 1878, being 64 years and one month old.

By his request we officiated at his funeral services. Being an old resident, and a man of good report and record, a very large concourse of people turned out to show their regard for him, and respect for his weeping and bereft family. Bro. Towsley gave his affections to Christ, and consecrated himself to God and his service some fourteen years ago, since which he has been an active and efficient member of the church of Christ. His deep interest in connection with other brethren for the dissemination of light and knowledge pertaining to present truth, moved him as it did others to erect a nice audience room for this object. He has been a useful member of the church and society, and will be greatly missed both in and out of the church. He retained his senses almost to the last, and died in full faith that our glorious Redeemer will soon come and break the bands of mortality and death and give him with all his saints a glorious resurrection to immortality, to be enjoyed in the kingdom of God. May the consolations of Christ sustain our dear sister and family in their loss and loneliness, and cause them to rejoice in hope even in the midst of their deep sorrow.

A. N. SEYMOUR.

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Notices.

Quarter'y Conference.—The second Quarterly Conference of the Southwest Iowa and Northwest Missouri will be held at the schoolhouse near D. Q. Kent's, four miles north of Hawleyville, Iowa, commencing March 15, 1878. We want all the churches to be represented. Come, brethren, the Lord is at hand. Let us work while it is yet day.

WM. PATTON, Pres.

Conference.—The A. C. Conference of Northern Indiana and Western Michigan will hold its next session at Buchanan, Mich., commencing on Thursday, March 14th, at 2 P. M. Let there be a general attendance from abroad. By request of the Buchanan church. R. MEAD, Pres.
T. MCLANE, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Come in time. WM SHELDON, Sec.

Quarterly Meeting.—The next Quarterly meeting of the First District of the Southwestern Iowa and Northwestern Missouri A. C. Conference will be held with the Troublesome Creek church, to begin Friday eve, March 15th, 1878. Let there be a large attendance. Come and bring a blessing with you.

WM. MORPHY, Sec.

Quarterly Meeting.—The second Quarterly meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Carmel church, ten miles southeast of Leon, Decatur Co., Iowa, Friday evening, April 12, 1878. We hope to see a general rally from all parts of the Conference.

JOHN NEWLIN, Sec.

Notice.—There will be an extra meeting of the Northwestern Evangelical District of Kansas, held at Sherman Center, commencing April 11th, 1878 Come one, come all to work for the Lord. By order of District Evangelist.

W. T. MARTIN, Sec.

Appointments.

ILLINOIS.

The Advent Christian Church, of Chicago, Ill., meets every Lord's day in Green Street Tabernacle, 91 South Green street. Brethren passing through are requested to stop with us. Address all communications to M. J. McLellan, 780 West Adams street.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock and prayer meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

WISCONSIN.

March 10th, 1878, and onward, there will be preaching at the Arena Church at 11 A. M., and at 7 P. M. Sunday-school at 10 A. M. ELD. B. N. MEIGS.

Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening Mindoro chapel and Burnham Valley.

As above until further notice.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis, July 8, a 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

P. W. HOUGH.

There will be religious services at the Hickory Grove School-house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

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Advent Christian Times.

We desire to call the attention of our subscribers to this paragraph—that a **Blue Mark** around it signifies that your subscription **has expired** or is **past due**. We trust all such will assist us by **prompt payment.**

THE MISTAKE OF A LIFETIME.

(Matt. 19: 16-23; Mark 10: 17-27; Luke 18: 2-25)

"He went away sorrowful." Young, wealthy, honored and beloved; already a man of influence and a ruler among his people; he sought with the ardor of youth to know the way of peace, and on the open highway came running and kneeled before the prophet of Nazareth and asked him, "Good teacher, what shall I do that I may inherit eternal life?" when reminded of the commandments he declared he had kept them all from his youth up. His outward life seemed to have been wholly blameless, and Jesus looking on him loved him, and as he loved him sought to save him.

"One thing thou lackest," said the great teacher; one thing would perfect his character and crown his life. "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasures in heaven, and come, follow me." The young ruler hesitated. Could he make the sacrifice? his wealth, his position, his honor, and his ease? Could he put all these away and content himself to be a follower of the good Master, who, with all his goodness and his grace, yet had not where to lay his head? He wavered, he faltered, he fell, he went away sorrowful, for he had great possessions.

He comes before us like a phantom, he vanishes from our gaze like a dream; we know nothing more of this young man, on whom even the Savior looked with tender love. "He went away sorrowful," and from that hour his name is lost forever from our view. We may imagine his history. He may have prospered and been honored in this world: he may have been known as one eminent for morality, propriety and strictness of legal observance; he may have grown wealthy, lived in luxury, and died a millionaire, for he already had great possessions, the fruit of his own efforts, or perhaps the accumulations of prosperous ancestors; he may have been famed for his benefactions, honored in life, and eulogized at death; and yet through all his days there was no doubt the burden of a strange unrest, and often in after years there may have crossed his mind the memory of that Galilean stranger before whose feet he knelt in the highway to ask the way of life, but from whose presence he turned so sorrowfully away, when the answer to his question came.

But however much he may have prospered, increasing in wealth or advancing in social position, we know not; he drops forever from our view like a stone sunk in mid-ocean. The moment he parted with Christ, he parted with everything that could give permanent rest and peace and blessedness. "He went away sorrowful." Well might he go away sorrowful, for with all his seeking for eternal life, he was turning away from him who is the Way, the Truth and the Life, and without whom no man cometh to the Father or finds acceptance in his presence.

"He went away sorrowful." It was the sorrow of a soul that sees the right and fails to pursue it, and that, standing at the open gate of life, turns away to darkness and to death. He had great possessions; but his possessions have perished. The land he claimed as his own, has been trodden under Barbarian feet for ages, and no man recognizes his claim to it to-day. The honors and the pleasures which he won are gone. The costly tomb in which perhaps at last he was laid to rest, has perished, and no man knoweth his name or fame or sepulchre to this day.

He made the mistake of his lifetime when he turned his back on Jesus Christ. Had he forsaken all for Christ, he would have received all with Christ, and fame grander than he ever dared to covet would have been his. Honors beyond [illegible]st dreams would have come to him [illegible] name might have been mentioned amo[illegible]nes of the twelve apostles of the Lamb. It might have been published to every land and proclaimed in all the world. It might have been associated with the name of that Galilean stranger, who stands forth to-day as the greatest teacher, and leader, and benefactor of the human race. He might have passed his earthly pilgrimage in joyous hope, and through much tribulation have entered at last the kingdom of God. His name might have been mentioned among those heroes who have forsaken all and followed Christ. It might have been remembered through all the years of time, and embiazoned on the records of eternity. It might have been engraved with others on those twelve foundations where are inscribed the names of the twelve apostles of the Lamb.

But "he went away sorrowful." Away from Christ, away from duty, away from cross-bearing and conflict; away from life, and joy, and hope and highest honor, away from the glory that might have crowned his head as with an everlasting diadem. He made the mistake of his lifetime in that hour. An opportunity came to him which never comes but once. In losing that he lost everything.

Contrast with him another rich man, an honorable counselor, Joseph of Arimathea. Why he was honored we know not, nor have the details of his wealth come down to us. The noble acts of his whole life are blotted out by the relentless hand of time; one thing alone remains; when Christ had been betrayed, forsaken, and denied; when cruel hands had woven his crown of thorns; when he had been scourged, and buffeted, and mocked, and crucified; then this rich man came in boldly into the presence of the rulers who condemned him, and begged that his body might be given to him, and took it tenderly down from the cross between the two thieves where he had suffered, and bore it away and laid it in his own new tomb; and this is the solitary act in all his life that has perpetuated his history and given him enduring honor. This sent his name through all ages and all lands. His rock-hewn sepulchre became the theatre of the grandest victory that earth has ever known, the triumph of the King of glory over sin and death and hell. Whatever Joseph of Arimathea might have done to give him honor in the eyes of men we know not. This much we know, that the hour in which he gave sepulture to the body of the crucified Nazarene, linked his name with that name which is above every name, and sent the memory of him in every-growing, ever-widening circles through all the ages and to every land. He improved his opportunity and won immortal fame. The young ruler neglected his, and has sunk into forgetfulness.

To-day there are men who stand where the young Jewish ruler stood, and inquire, "What shall I do to inherit eternal life?" To-day the Savior's answering words are spoken in their ears; and to-day there are those who go away sorrowful, feeling that the sacrifice required is too great.

They make the mistake of a lifetime. They put away visions of joy and brightness from their weary hearts. They condemn themselves to a life of toil, and care, and pain and conflict, with no light beyond it, but with darkness and gloom and sad forebodings. The man who turns his back on Christ makes a mistake compared with which all other errors in his career are trifling. He who links his destinies with Jesus Christ, however he may err, or however he may fail, will, for time and for eternity, make his life a grand success.

* * *

WHO IS TO BLAME?

By this we mean, Who is to blame for the present low condition of this Society—the result of "do-nothingism" on the part of some one. Who is it? Is it you, reader? To sustain a religious paper in these times is hard work we know; but the cause of Christ has always demanded hard labor. No one can float along with the tide and at last cast anchor in the port of glory. "Strive," "labor," is the watchword in every Christian enterprise. And according to the opportunities of doing good, so rests there a greater responsibility.

We clip from a single number of the *Northwestern Christian Advocate* (Methodist) the folfowing items:

About forty have been converted in the Mt. Carroll Methodist church, Rev. E. W. Adams pastor, since the holidays. . . .The list of *Northwesterns* has been doubled.

The revival meetings in the M. E. church at Maquoketa, Iowa, have closed. About eighty have been converted, of whom sixty-eight have joined on probation. . . .*The Northwestern* list has run up from eight to thirty.

A religious meeting lasting fifty days at Brandon, Wis., resulted in the reclamation or conversion of more than fifty persons, and thirty-nine have been added on probation. The list of subscribers for *The Northweetern* has been more than doubled, and for the *National Repository* increased three hundred per cent.

The thoughts suggested by these items are these: If the result of revivals among other denominations is a notable increase to the subscription list of the leading paper of that denomination, why is it not so in the Advent denomination? There seems to be but one answer to the question. Ministers of these other denominations *work* for the paper of that denomination. During a season of revival, and before the work is finally closed, the interests of their paper is pressed upon the people, and especially the new converts. At such times, many persons will subscribe for a paper that might never send to the office of publication for the same. These ministers consider the paper as an auxiliary to their own labors, and that it is for their own interest to help build up their paper, and to extend its circulation as far as possible. Thus, after a season of revival labor, if they can place in the hands of their converts a good religious paper of their denomination, the work they have been successful, through the blessing of God, in carrying thus far is strengthened, and the fruit of their labors is watered by the religious teaching that come week by week, and backsliding is rendered far less liable.

If this is necessary and desirable in other denominations, how much more so among us, whose teachings are so different from those of others—who believe we are living in close proximity to the grandest event that can possibly effect our world—the near advent of that Savior, whom, not having seen we love, and endeavor to show forth to others, that they may be saved in that glorious day. Many of our ministers are evangelists—laboring in different fields for short periods of time, and then leaving the fruits of their labors to live or die, as the case may be, because, being so isolated and oftentimes few in numbers, regular preaching cannot be supported. In such cases, what is the best way by which new converts, and older ones in the faith, too, may be kept from falling back into the world, and to hold faithful to the Master. Evidently some means by which the things of the gospel may be brought to their remembrance so frequently, and their religious knowledge so increased that it may act as a power that is stronger than the world or the things that are in the world. Nothing, in the absence of personal teaching, can do this but that teaching that comes through a good religious paper. Even where the people have regular preaching from a pastor, it is a help; because, in such a paper there is a variety of articles upon a variety of subjects, treated upon from different standpoints and from various powers of mind, which is impossible to be done by any one mind. No one can attempt to tell the amount of good accomplished by a good religious publication. It is always ready to speak, even though it may be after years of silence.

In the items above noted, as the result of the revival efforts, the subscription to the paper of the denomination was in some instances nearly four hundred per cent. Is there any reason why the same effort could not be put forth, and with the same result, by our Advent ministry? We learn from time to time of their successful labors, scores oftentimes yielding to Christ through their teachings. But does this help our paper, the A. C. TIMES? Nay, verily! What is the reason? Evidently there has been *no effort* to place before the converts the advantages of having a religious weekly paper to instruct them in the faith, and in showing them the benefits to accrue to others by the Society publishing the same, if the financial condition of such Society is such as to enable it to send forth its publications into other new fields, to bless other hearts that are starving for the bread of life.

It is a maxim that "Like causes produce like results." Therefore, if Methodist ministers can increase the subscription to the paper of their denomination, 25, 50, 100, and even 400 per cent. as the result of a revival, like efforts on the part of Advent ministers ought, and *will* produce like results. We learn of whole churches, large ones some of them, where not a single copy of the TIMES is taken. We learn of scores and even hundreds of new converts in new fields, from reports and letters sent to this office; but we fail to receive an order to send the A. C. TIMES to any of them except at very rare intervals. We are willing to furnish any one with back numbers of the TIMES as samples, as we have hundreds of them laying idle upon our shelves. As a result of our efforts in that direction, we give this as a sample: Last summer we sent to a minister, an Adventist, a bundle of TIMES, paying thirty cents for postage on them, for him to use at a Conference. We wrote him a letter, asking him to use his influence in getting us some subscribers. We never received a single one from him since that time. This brother has had the TIMES for years and has not even paid the postage on it, and has sent us but *one* subscriber. Is it any wonder we do not prosper? "Do-nothingism" will kill any enterprise.

You may say, "We do not know as the paper will live long, so I guess I won't try to do anything." That is just what has brought us to our present condition. If we had received subscribers to the TIMES from twenty-five per cent. of the number of converts we learn of from time to time, it would enable us to give you a 16-page paper weekly—pay all our bills as they accrue, and in a moderately short time wipe out the debt that has so long tortured us. An organized movement all along the line to secure subscribers for us, by both ministers and laymen, would bring about this result in a short time. Brethren, will you not do this? Is not the TIMES worth something to you? more than simply reading it? A very few have done nobly; may God bless them. But the great body of Adventists through the west have done *nothing*.

A great many letters reach this office, saying, "I hope the TIMES will live till Jesus comes." Prayers are good, and we want them; but they do not pass current in paying printer's bills. James says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; *what doth it profit?* Even so faith, if it have not *works*, is *dead*, being alone" (Jas. 2: 15-17). This principle holds good in the publication of the A. C. TIMES. We thank you for your kindly sympathy and well-wishes for our prosperity, but it takes *cash* to pay our bills and debts.

We therefore beseech you, brethren, *every one of you* that loves the Lord Jesus Christ, to take hold of this matter in earnest. With a little well-directed effort on the part of *every one*, our subscription list might be doubled or trebled in a short time, and the work be blessed accordingly to every one interested. If you lay back and take your ease, and simply pray and *not labor*, the work will never prosper. Men might pray for a harvest of wheat, or other grain, till their hair was gray, but God only gives a harvest to those who work in his appointed way—sow the seed and *labor* till the harvest-home.

Another way in which assistance may be rendered this office, is *promptness* in payment of subscriptions. Until last Christmas we adhered rigidly to the "Advance Pay" system. Since then we have been somewhat lenient, and the result is, that in three months we have between 300 and 400 delinquent subscribers. *Prompt renewals* on the part of our subscribers, and the payment of past indebtedness by those who are in arrears, would be a great relief to the Society. We have due this Society from those who have had the paper in past years, $4,000 or more. This is an honest debt, and ought, by every principle of *right*, be paid us. Can any one be a *Christian*, and withhold this from this Society? Is not *honesty* obligatory upon every one who names the name of Christ? Had we this money, our *just dues*, we could pay every indebtedness of the Society, and have nearly $2,500 in the treasury. This would enable us to adopt such means to increase our means of usefulness, as is utterly impossible at present. If you are a delinquent subscriber, will you not *at once* make it all right with this Society? If your subscription has expired, will you not renew *promptly*? You expect us to send you a paper promptly every week; how can we do it if the means are not given us for this purpose? Or suppose we sent your paper at *hap-hazard*, when it suited our *convenience*, the way many

pay for their paper, if they pay for it at all? Consider this as a matter of business, as well as Christianity. Christians should do business on *business principles*, as well as worldly people.

To show how other religious papers view this matter, we insert an item from the *Methodist Recorder:*

The delay upon the part of many, who profess to appreciate *The Recorder*, to remit their dues, is not only un-Methodistic, but broaching toward outright——, something worse! To publish papers requires cash paid *promptly* and paid *fully*, dollar for dollar, and with a hundred cents in every single dollar! Brethren in arrears, settle the balance due at once, even if it cost you sacrifice to do so, for it is just. If impossible, then write to the Publisher *and say so*, that the account may grow no larger. You imperil vast interests here by your indifference. There may be excuse for inability to pay; *but there is not the least excuse for indifference!* Business is business, and there is sound Methodism in business. All the friends who are indebted to this office, rich or poor, far or near, may take this item as a special remark intended *for them* to remember.

If this is *sound Methodism*, the same plan would be just as *sound Adventism*. In conclusion, bear this in mind: unless we can ha money—both from delinquent subscribers an from *prompt renewals*—we shall not be able furnish you a paper. We have not, and are fully determined we *will not*, incur any debt in this direction. So if at any time you fail to receive a paper you may know the reason—*no money to publish it with*. This prospect lies before you in the *immediate future*, unless you send us relief by paying your just dues, and by endeavoring to extend our subscription list, by by gaining new subscribers. We need this immediately! Shall we appeal in vain? If the TIMES stop, *who is to blame?*

BURTON W. HOLMES, Business Agent.

Church News.

Bro. Philip S. Buck has moved from Ozark, Iowa, to Manchester, Iowa, which will be his future address.

In a letter from Bro. C. W. Pitsor, Ladora, Iowa, we learn that the church there are getting along well. A state campmeeting is expected to be held there in June next.

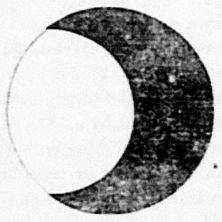
Contributed Articles.

When Will He Come?—A Momentous Question.

Z. B. CHASE.

The coming of the Lord is at our very doors. I have not a doubt of this. If I only had the ability I would like to portray the evidence of this fact to the world by writing and publishing upon tables the indisputable evidence that the coming of the Lord is now due. I often wonder why it is that our able and efficient expounders of God's word who are among our ranks should refuse to give an occasional exposition of the prophecies, in order to cheer the hearts of the weary ones and those ready to faint, and make the weak say he is strong. Blessed is that servant that is found giving meat in due season when the Lord comes. What is meat in due season? Preaching and publishing the truths due this generation, as well as all the counsel of God. I know that people do not attach much importance to prophecy, much less so since the number of mistakes and failures that have occurred. The word of God teaches us that we do well to take heed to the sure word of prophecy, by which method we should ascertain our whereabouts upon the stream of time, our proximity to the day of judgment and the time of his return.

The signs which have so often been reiterated as being all in the past is evidence enough to my mind that the time of his coming is very nigh. Our Saviour in Matt. 24 gives us some very important signs which would just precede his second advent, and which, when all fulfilled, would bring us to the opening scenes of the great day of God. Among the signs given by our Savior was the darkening of the Sun, which, as history has recorded the event, occurred May 19, 1780.



"The moon shall not give her light." On the following night, at the full of the moon, when even during cloudy weather, it should not have been very dark, it was veiled in *total darkness*, to the wonder and consternation of thousands. So terrified were the people at this event, that in general the people thought the day of judgment had surely come.

"The stars [or meteors] shall fall from heaven." On Nov. 13th, 1833, there took place a wonderful fulfillment of this prophecy. Thus has God hung out the signs of his coming in the heavens, that the saints might rejoice, and know their redemption was nigh.

Then the prophecies of Daniel, which have been so often and faithfully expounded by our ablest prophetic writers speak to us yet louder that the time is at hand. How could God have revealed to man by illustration a prophecy more plain than he has in the form of the Metallic Image of Dan. 2? As Christ is to establish a kingdom composed of subjects and territory in this earth (in its renovated form), so God took this method of illustration.

Prophecy informs us that there should be four universal kingdoms represented by the Metallic Image of Dan. 2, which would bear universal potency upon the earth, to be succeed by a fifth universal kingdom—the kingdom of God. The first kingdom is Babylon, represented by the head of gold. Then rose up the second and inferior kingdom of Media-Persia, represented by the breast and arms of silver. Then a third kingdom of Grecia, represented by the belly and sides of brass. Fourth and last of earthly kingdoms is the Roman, represented by the legs of iron, all of which have filled the prophetic position allotted to them, and to-day we live in the time of the division of the Roman Empire, represented by the ten toes of the Metallic Image, when, as the word of God declares, the God of heaven shall establish an everlasting kingdom, represented by the stone, which smote the image upon its feet that were of iron and clay and broke them to pieces. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the Stone that smote the image became a great mountain, and filled the whole earth." This kingdom shall not be left to other people, but the saints of God shall possess it forever and forever.

Thus have I noticed briefly some of the many evidences we could bring to prove that the Lord is about to make his second and last visit to this sin-cursed earth with his renovating, immortal power, and thus gain access to David's throne, and bear universal sway o'er the earth brought back from under the curse of sin and death, under which it has so long groaned.

O glorious hope! a day of rest,
It surely will soon come;
Prophecy portrays the facts—
God's word immutable!

O glorious hope! a day of rest,
I long for it to dawn.
This earth affords no place of rest
To the weary and toil-worn.

O glorious hope! a day of rest,
Whose dawn we now can see;
The darkest hours are in the past,
And light breaks forth for you and me.

O glorious hope! a day of rest
I know will quickly come;
For all the signs are in the past—
The next event: we'll see him come.

Bangor, Me.

The Rock of Our Salvation.

JOHN SCARCE.

David said, "Lead me to the Rock that is higher than I" (Ps. 61: 2). Christ is here represented under the figure of a rock. Jesus says, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it" (Matt. 7: 24-27).

Jesus at one time asked his disciples whom men thought he was. "And they said, Some say thouart John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 14-18).

In 1 Cor. 10: 1-4 we read, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock which followed them: and that Rock was Christ."

Yes, Christ is the Rock of our salvation. Reader, have you a well-grounded hope; are you resting in Jesus. Are you settled on this Rock? May God bless you all.

Ingart's Grove, Iowa.

"The Power of Darkness."

J. P. MARQUAND.

Some of our Advent brethren affirm that there is no personal devil, which has led the writer to examine the Scriptures on this subject. I have found thirty-one titles to Satan, all of which has a distinct meaning. Our Lord, in speaking to the Jews (John 8: 44) told them that they were of their father, the devil, and that he was "a liar and a murderer from the beginning." Now did not this evil power enter the serpent, and beguile our first parents with a lie? and was not Cain a murderer? So also we learn from the parable of the sower, that the "tares are the children of the wicked one" (Matt. 13: 38), and also from 1 John 3: 12, the character of Cain. He was very different from his brother Abel, who had a spiritual perception of his innate sinfulness, and his need of a Mediator and Savior; thus his repentance for sin and his faith in Christ saved him. These two persons, Cain and Abel, were typical of the false and the true; so also the two brothers, Esau and Jacob; so also Judas Iscariot and Jesus Christ; so also the two thieves on the cross—the one was rejected and the other saved.

The Scriptures represent evil under the name of darkness, and good under the name of light; and so when a man or woman is converted, "they are turned from darkness to light, and from the power of sin and Satan unto God" (Acts 26: 18). Whenever the Bible speaks of the fallen angels it says they are in darkness (Jude 6; 2 Pet. 2: 4); and that they are in chains, reserved until the judgment. Some of these titles will now be given:

The "god of this world" (2 Cor. 4: 4).

"Mystery of iniquity" (2 Thess. 2: 7).

"Prince of the power of the air" (Eph. 2: 2).

"Accuser of the brethren" (Rev. 12: 10).

"Ruler of the darkness of this world" (Eph. 6: 12).

"Him that hath the power of death" (Heb. 2: 14).

"Man of sin, the son of perdition" (2 Thess. 2: 3).

"A roaring lion" (1 Pet. 5: 8).

"Abomination of desolation" Matt. 24: 15).

Our readers will see from these passages of Scripture what is the nature of this power with which we have to contend, and the deep necessity of resorting to a higher power than our own native strength. Our Savior himself felt the need of prayer to his heavenly Father, and it is said, "he continued all night in prayer" (Luke 6: 12). It is nowhere said, he prayed to be seen of men, although at the grave of Lazarus he groaned in Spirit. What a blessed example we have in him who was so pure and guileless, and whose steps we are urged to follow (1 Pet. 2: 21); and the apostle Paul warned us to resist the wiles of the devil (Eph. 6: 11), and said he kept his body under lest he should be a castaway (1 Cor. 9: 27).

How many dear saints in the past, and also in the present time know what it is to confide in God and carry all their troubles and trials to him. God knows all the tears they shed, and all their difficulties, and will reward them; but in themeantime we must exercise patience, and let it have its perfect work. Turn to the book of Hebrews and the book of James, and see how much is said about patience. Turn also to Rev. 3: 10; that sweet passage reads: "Because thou hast kept the word of my patience, I will keep thee from the hour of temptation which shall come on all the world to try them."

It will not be long before the Master will come, and then he will bring to light all the hidden things of darkness and make manifest the counsels of all hearts (1 Cor. 4: 5); therefore we are commanded to live soberly, righteously, and godly in this present world, looking for the appearing of our Savior Jesus Christ (Titus 2: 12, 13), who will come in the glory of his Father (Luke 9: 26). He will come to judge the quick and the dead (2 Tim. 4: 1), and establish his everlasting kingdom under the whole heavens (Dan. 7: 27). Now, dear friend, make your choice whom you will serve. Come into the ranks with patriarchs, prophets, apostles, and martyrs, and serve God and truth, and then wear an incorruptible crown which will never fade away.

New York City.

Probation After the Second Advent.

T. S. THOMASSON.

The word of God teaches us, that after he had made one sacrifice for sins forever, Christ sat down on the right hand of God (Heb. 10: 12); that he is now there as our intercessor and advocate (1 John 2: 1); that he will at some future time leave the mercy seat and return to this earth accompanied by all the holy angels, and the object of his coming is to gather all nations before him for reward or punishment (Matt. 25: 31-46). At this time heis designated as *Judge* and *King*: "Then shall the King say," etc. He is no longer an high priest or intercessor, his office as such having ceased as soon as he leaves the mercy-seat. Such being the case, who will intercede for sinners in the so-called probationary age to come? Not Jesus Christ, for he executes judgment and justice when he reigns upon the throne of David (Isa. 9: 7).

Suppose A to be elected to the office of governor of a state, and after he has performed these duties for a time, he is elected U. S. Senator. When he takes this seat as Senator, he no longer performs the duties of a governor. So also when Christ becomes Judge and King at his appearing, he no longer intercedes, consequently no one can have their sins forgiven at that time unless another high priest should take the mercy seat and make intercession for them; but as the Bible teaches there is only "one mediator between God and man, the man Christ Jesus" (1 Tim. 2: 5), it follows that probation after the second advent is impossible, and therefore the entire theory of an age to come in which the saints will preach the gospel to sinners, is an error. "Prove all things; hold fast that which is good."

Villa Ridge, Ill.

Something Wanting.

A. ARMOUR.

When Paul came to Ephesus he found certain disciples (Acts 19: 1). They seem to have professed discipleship, and to have been quite sincere. But it would seem that Paul soon discovered that there was something wrong—something lacking. Therefore he put a question to them: "Have ye received the Holy Spirit since ye believed?" They were professed believers. But something about them led the apostle to put the question. There was evidently a want of the Holy Spirit.

We must understand "since" here, as often in Bible English, to mean "seeing that," and not "some time after." The idea is, as the original Greek and other translations show, "Seeing ye have believed, have ye received the Holy Spirit," "which they that believe on him should receive" (John 7: 39). Believers destitute of the Holy Spirit were to Paul an incomprehensible anomaly. And yet, should Paul come to our assemblies, would he not need to put the same question? Is not the Spirit lacking in a great measure? Dead men in the pulpit, and dead men in the pews. Dead writers in the paper, and dead readers reading it. A general want of animation, life, and power; a want of the Spirit of God. And why is this? These Ephesians had not so much as heard whether there was any Holy Spirit. They knew only the baptism of John. They believed just so far as they had heard. The fault was not in God's withholding the Spirit from them in arbitrary sovereignty, nor was their faith of a wrong kind, or a wrong degree; the cause was that they did not really know the gospel.

The same cause may be in operation still, even among us. We may know much, we may believe many things, but one thing is needful to be believed in order to salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water. But this spake he of the Spirit" (John 7: 38). This is absolutely necessary to salvation. "Now if any man have not the Spirit of Christ he is none of his" (Rom. 8: 9). Here the line is drawn. The Spirit is not a "second blessing," which some of God's children may never receive; but "as many as are led by the Spirit of God, they are the sons of God." His sons are every one "sealed with that Holy Spirit of promise, which is the earnest of our inheritance." It is not received by waiting for it, nor by working for it, nor by praying for it. Not by the works of the law, but "by the hearing of faith" (Gal. 3: 2). The Christian life is "begun in the Spirit" (verse 3).

Do not mistake here where a mistake may be fatal. If you have not the Holy Spirit, you cannot be believing the gospel. You may be a church member, you may be an Adventist, but you cannot be a Christian. You are neither saved nor safe. You are "none of his." Paul's question, "Did you receive the Holy Spirit when you believed?" is of deep importance. If it must be answered in the negative, then there is something wanting; yes, everything is wanting, so far as a preparation for eternity is concerned. "Know ye not....that Jesus Christ is in you, except ye be reprobates" (2 Cor. 13: 5)?

Tamarack, Ill.

Glorifying God.

E. D.

What a comfort to every child of God to read and meditate upon the Book of books. In whatever circumstances he may be placed, however much he may be perplexed to know just in what direction duty calls, he may by a prayerful desire to be led aright while his eye rests on the sacred page, be able, as it were, to discern his star in the east which he desires to follow, and there are faithful guides stationed all along the way, sufficient to prevent danger of stepping into by-paths, if we would but heed them. One of them repeats these words of inspiration: "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth (Jer. 9: 24). It is impossible for humanity to understand or know God the Father, the I Am of the universe, except as they are brought near by the blood of Christ. If we feel that there is an intimate and endearing relationship existing between the God that answers by fire, and ourselves, it must be because the blood which always avails has been applied to our sinful hearts. If that is the case, we are charged to glory in this, that we understand and know the Lord.

The means we have of understanding and knowing God are—what is written in the sacred book and what he makes known by his Spirit. With our finiteness, we can comprehend but a very small part of what constitutes perfection. But it is the privilege of every child of God to grow in grace and in the knowledge of the truth, while they retain their reasoning faculties. How can one be satisfied with mere introductory or passing acquaintance with such a Father, when such a mine of lasting happiness is at his disposal in this direction. How much time has elapsed since we

were brought into a personal acquaintance with our Father in Heaven? To what extent have we gloried, and do we continue to glory in that we understand and know the Lord?

We may find ourselves subject to change by the circumstances which surround us; may find our earthly friends fail us, and sometimes wring from our hearts the lamentation, "It was mine own familiar friend in whom I trusted," when led to contrast earthly joys and friendships with those of heaven. How we are made to glory in the knowledge of the Lord, believing and knowing that he is the same yesterday, to-day, and forever; that he is an embodiment of unalterable principles, which, while we meditate upon them, elevates us, and makes us feel constrained to adopt them for our own as far as in us lies. So, while we glory in that we understand and know the Lord, who exercises "loving-kindness, judgment, and righteousness in the earth," the desire is constant in our hearts, to conform our lives to the principles and rules contained in the divine law four guidance. While we remain consecrated to his service, we are willing either to stand still and see the salvation of God, to labor joyously, or endure patiently, knowing that he cares for us.

Farr's Corners, Wis.

The End.

S. K. GIBSON.

"Then the end, when he shall have delivered up the kingdom to God, even the Father" (Acts 15:24).

Does Paul intend here to tell us of the "end" of this (the gospel) age, or of another age? He does not say, It is the end of this age, neither does the language imply it. The "end" here spoken of cannot come until the Son shall have delivered up the kingdom to God the Father. Christ is on the throne of the Father now. He is not reigning now at all, and will not until he comes (after he comes). Hence, he has no kingdom to deliver up until after his second coming and reign. Christ has no kingdom before he comes; therefore, he cannot reign until *after* he comes.

The reign here mentioned is the reign of Christ to destroy his enemies; but this kind of reign will not always go on; it will come to an end when the last enemy is destroyed, and this is the end Paul is talking about, for he says, "Then (cometh) the end.... when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet." How long will he reign? "Till he hath put all enemies under his feet; the last enemy that shall be destroyed is death." Then what? "He shall deliver up the kingdom to God, even the Father." Christ does not put his enemies under his feet in this age, or while he is on the throne of his Father. While there, there is pardon for the penitent. When he comes, he comes to judgment, to execute the decision already made, upon "all whose names are not written in the book of life." These are his enemies and are to be destroyed. They are not destroyed before the judgment, they are not judged before a resurrection, and they are not resurrected until after the second coming of Christ; therefore, it is not before the reign of Christ.

To say that Christ destroys his enemies while on the throne of his Father and prior to his reign, or that the Father himself does that work for him before that time is without Scripture proof. All things are to be put under him; his enemies are to be made his footstool, or put under his feet, or, in other words, to be subdued and destroyed by him. The Lord says by David, "Rule thou in the midst of thine enemies." Is he now ruling in the midst of his enemies? Not unless souls are immortal, and even the wicked have gone to heaven? We have no account of the wicked getting higher than the earth. Then it is on the earth where he will rule in their midst, and that to destroy. This end is not reached until all enemies are destroyed. But all enemies are not destroyed—die the second death—prior to the coming and reign of Christ, the resurrection of the dead, and the judgment of the great day; hence, that is all future.

Now, I cannot understand how there can be probation subsequent to the Lord's coming; probation and judgment at the same time. Neither can I see how the judgment will occur without probation in this age any better. If there is no probation connected with it, then there is a change of age. If there is a change of age, then it is not this age, but another.

Wilton Junction, Iowa.

Information Wanted.

P. HOLLER.

1. Has the so-called "Age-to-Come" doctrine ever accomplished any good in the church or out of it. What is its present fruit? What has been its past fruit?

2. Has it consolidated more firmly the union of God's people in the Master's work?

3. Does any one know of one "Age-to-Come" church that is alive and fully engaged in the Master's work?

4. Does any one know where it has raised up a society without breaking down a better one than it replaced?

Jesus says in Luke 11:33, "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

I ask the above questions, not to create controversy, but for information. For, as far as my own knowledge serves me, I know of more than one prosperous Advent Christian church that has been almost entirely destroyed by the "Age-to-Come" doctrine, and I have never known of a single church that it has raised up that is doing a commendable work. If any one knows of such a church please let me know.

Nashville, Mich.

Reports.

Our Work in Kansas.

V. F. HUNT.

A few words relative to this part of the western field may not be amiss to the lovers of truth.

For the past year my lot has been cast with the brethren of Southwestern Kansas. In the month of August, 1877, near the close of our Tent meeting, we organized a Quarterly Conference now known as the "Arkansas and Walnut Valley Association." Our second Conference was held in November, 1877, in the Walnut Valley. We had a good meeting at that time, and all felt encouraged to press on until the Master shall call for the heirs of his kingdom.

The past winter has been so very rainy and the roads so muddy, that not much good could be accomplished by holding protracted meetings. I held some meetings near home (Wellington, Kansas) with a good interest manifested for the word of God to be presented to them still further. In December I went into Reno County and preached a few times, and then left there to fill other appointments, leaving the people to consider the word that had been spoken. Bro. Lawrence Parker resides in that locality, and is a noble, Christian young man, and most earnestly interested in the truths of God due this generation.

On my return from Reno County, I preached one discourse at Ten Mile Post, Cloud Co., the first that the people had ever heard of the Advent views. I stopped with a Baptist brother over night. When I arrived at the house of worship I found a very large congregation assembled. I preached a long discourse from the words, "Thy kingdom come." The house was so exceedingly crowded I could hardly get standing room. A number of ministers were present. I had a good supply of tracts—Bro. Cunningham's "Judgment Message,"—A. C. TIMES', *World's Crisis'*, *Young Pilgrim's*, and others. If ever people came forward for reading matter of the true stamp, they came that night. Some wished me to come back and hold a series of meetings. The Lord willing, I hope to do so some time, and tell them more of "Thy Kingdom Come."

On March 15th, 1878, our third Conference meeting convened in Butler County. The weather was good, and we had a glorious meeting. On Sabbath morning I held a special service to intercede with God for the salvation of unbelievers. We had a good meeting, and many took part in it. In the morning sermon I spoke on baptism; not the mode, but the solemnity of that divine command of the Lord. After the service, two were buried beneath the waters, and rose to walk in the newness of a consecrated life. At night three were added to the band of faithful ones. Some three years ago, when I first went to Bro. John Nichol's vicinity to hold up the banner of God's love, and tell dying sinners of an inheritance in the earth renewed, there were but two of the faith. But since then, other brethren have been there and made a call for volunteers for the coming kingdom, and many now love the Master's appearing.

From Conference I returned home with Bro. French, and we are now engaged in a series of meetings, and people are coming from all directions till there is not room enough to contain them in a large, commodious house. Infidelity and Spiritualism abound here, but the people listen most attentively. We are to have a general District Conference here, commencing May 10th, and continuing over the Sabbath. All brethren seeing this are invited to be present with us at that tine.

If any one seeing this has any idle papers they wish to have distributed, they may if willing, send them to V. F. Hunt, Box 209, Wellington, Kansas.

Rock P. O., Walnut Valley, Kansas.

Crisis please copy.

Life and Advent Union Conference.

The Lord willing, the second session of the Life and Advent Union Conference, of New York, will convene with the church in Auburn, Academy of Music building, Y. M. C. A. rooms, April 17-21, 1878. There will be preaching services on Wednesday evening, and also on each afternoon and evening during the week, and on Sabbath in the forenoon.

The first business session will be held at 9 o'clock on Thursday morning, and others, as may be found necessary, on Friday and Saturday.

On Thursday evening (probably after preaching service), it being the anniversary of the Passover and the death of Christ, the Lord's Supper will be celebrated, to which all our scattered brethren and sisters are especially invited, as far as it is possible for them to come.

We hope for a general attendance of all our brethren and friends in the State at the whole meeting, as far as may be, who have a desire for *more* truth, and who also desire and will *help* to keep what we already have before the people. Time is very short now. The indications from every quarter were never better than now that the Master, Jesus, is indeed *at the door;* and how much there is yet undone on *our* part!

Dear brethren, isolated ones, and others from every part of the State, come up to the feast; come in the Spirit; come praying; come to work; come to *learn*, and come *early*. Try to be present on the first evening, and come to stay through.

Any brethren from abroad, whom the Lord may send, will be welcome. Several preaching brethren are expected to be present. Brethren of the *Herald*, let this meeting be the subject of your prayers. We need them in Auburn.

WM. E. BROWN, President,
C. R. CORNING, Secretary.

Correspondence.

From Nancy Carey, Manhattan, Kansas.

We are living here in Riley Co., seven miles from Manhattan, and there are no Adventists near us that we know of. The TIMES comes to us every week, and is a welcome visitor; we do know how we should do without it, it is such a help to us, and through it we hear from so many of our Father's family.

My heart was made sad when I read about the financial embarrassments of the Society. And then I thought of how many brethren there were of the Advent faith who had an abundance of this world's goods, that might relieve the Society; and how much better it would be for them in the burning day. How different from the days of the apostles, when the disciples sold their possessions, and had all things in common. The day is not far distant when the rich men will lament. I expect to live to see the Lord come; but if I die before then, I trust to have part in the first resurrection.

From B. J. Goodwin, Nashua, Iowa.

It is a grief of mind to me to think that Adventists who have the means do not come right up to the work and pay the indebtedness of the Society, and then give the Society another lift and place it beyond all danger of future embarrassment. It seems to me the TIMES is just what the West needs, and that no other paper can fill its place. If I had the means, it would be a pleasure to me to help the Society. But I am poor in this world's goods. None of my money, however, is wasted upon tea, coffee, tobacco, or spiritous liquors; none of my family use any of these things. A large part of our clothing is raised, spun, knit, wove, cut and made, by our own hands, and that without either knitting or sewing machine.

Selected.

Future Retribution—The Doctrine of the Early Church—No. 2.

[The following series of articles were published in the *The Advance* in 1874, and are worthy of reproduction at the present time. They were written by Rev. S. B. Goodenow, of Earlville, Ill., and will occupy about six numbers].

Our first main object is to show that the original orthodox doctrine of the church, maintained through the first two centuries, taught *Remediless Ruin* for all the lost, with some endless (but not all endless) misery resulting. Beginning from the apostles, we first have the Apostolic Fathers.

Earliest in order, Clemens Romanus (A. D. 86, referred to in Phil. 4: 3) in his epistle says that sin "leads unto death;" and asks, "What world shall receive any of those who run away from God?"—adding "How blessed and wonderful are the gifts of God, life in immortality," etc. An unauthentic homily ascribed to Clement, says: "Let us therefore repent while we are upon the earth; for we are as clay in the hands of the artificer....The vessel imperfect he forms anew; but if he has gone so far as to throw it into the furnace of fire, he will no more bring any remedy unto it."

Barnabas (A. D. 95) in his epistle says: "The way of darkness is the way of eternal death with punishment; in which they that walk meet those things that destroy their own souls." So the Acts of Paul and Thecla (near the same date) say: "Those who do not believe on Christ shall suffer eternal death....together with the wicked one."

Ignatius (A. D. 115) says: "Be vigilant, as God's athlete; the meed is incorruptibility and life eternal....Christ's blood is love incorruptible and perpetual life." In writings ascribed to Ignatius, we read of "The bread, which is the medicine of immortality, our antidote, that we should not die, but live forever in Christ Jesus....that he might breathe the breath of immortality into his church." Unquenchable fire is also spoken of.

Polycarp (A. D. 130), disciple of St. John, declares, that he who "says there shall be no resurrection or judgment is the first-born of Satan." In the account of his martyrdom (which took place A. D. 169) we are told of the martyrs "redeeming themselves in one short hour from the eternal punishment....the eternal and unquenchable fire....fire of the coming judgment, and eternal punishment reserved (*tereo*, kept going) for the ungodly."

Herman, the Shepherd (A. D. 139), says: "They shall continue unto life eternal;....they shall never perish....In the world which is to come the elect of God shall dwell....without spot unto life eternal....They shall live forever....But the wicked, there is no life in them....Sin consumes men; a man is ruined by it; it destroys them, and delivers them unto death;....they shall die forever....The world to come is the world's summer, when the just will show their fruit, and those who are immersed in a variety of worldly business will remain withered and lifeless....Defection has some hope of renewal; but death is eternal perdition....They who have known the Lord, and have seen his wonderful works, if they shall live wickedly shall be doubly punished, and shall die forever....They have forever departed from the living God, nor doth it ever come into their hearts to repent....To these there is no return by repentance unto life;....there is no repentance for them."

The Epistle to Diognetus (A. D. 140, ascribed to Marcion or Justin) says: "The immortal soul dwelleth in a mortal tabernacle, and so do Christians dwell by the side of that which is perishable, while they wait for immortality in heaven ....the gift of the Just for the unjust, the Imperishable for the perishable....the Immortal for mortals....The wicked are hastening to fire....Thou dreadest that which is really death, kept in store for those who will be condemned to that eternal fire, which will punish unto the end (*mechritelous kolassi*) those whom it receiveth."

These testimonies of the Apostolic Fathers contain all that has been found upon this subject down to A. D. 140. These show their teaching to be:

1. "Everlasting punishment" in "everlasting fire," taken from the language of Christ in Matt. 25 (see in Polycarp's martyrdom); and this was said to be in "unquenchable fire" (Ignatius, Polycarp, and epistle to Diognetus); and was put with "eternal death....to die forever" (Acts of Paul, also Hermas); being called "eternal death with punishment" (Barnabas); and also called "destruction" (Barnabas); "ruin," and "eternal perdition" (Hermas).

2. This was treated as a *Remediless Ruin*, with no recovery or restoration from it for any lost soul. Thus Clement: "If he have gone so far as to throw it into the furnace of fire, he will bring no more remedy unto it." So Hermas; "Defection has some hope of renewal, but death is eternal perdition....For there is no return by repentance unto life;....there is no repentance for them....nor doth it ever come into their hearts to repent." Also the Epistle to Diognetus: "Eternal fire will punish unto the end those whom it receiveth." Whether this be "to the end of" eternal ages, or simply "to the end" of the soul's existence, the ruin is certainly remediless. All the terms used by those fathers, as by Scripture; "eternal perdition; eternal death; eternal and unquenchable fire; eternal punishment—reserved or kept going;" as well as the nature of the perdition, expressed as "ruin, destruction, death, consumed, withered, lifeless"—all show that there was understood to be eternally no remedy for it. Barnabas well asks, "What world shall receive any of those who run away from God?" There is forever no hope, no place of peace for them.

3. Some endless misery for gross sin was implied in this, but not necessarily a consciousness of misery eternally to all lost souls, however small in their offenses. This appears from the Acts of Paul, which say they "shall suffer eternal death," but applies this only to "who do not believe in Christ," i. e., those who obstinately refuse salvation. Hermas says: "They who have known the Lord, and have seen his wonderful works, if they shall live wickedly, shall be doubly punished, and shall die forever." Here an extra grade of the punishment, as actually such forever to the individual, is applied to those "who have known the Lord," and hence obstinately refused salvation. And thus is it implied, that other less offenders will receive only single punishment, which the Epistle to Diognetus thus describes: "Eternal fire will punish unto the end those whom it receiveth," or "until an end" (*mechri telous*), meaning, most likely, an end of suffering existence (more or less or infinitely remote) to "those whom it receiveth." Evidently, the punishment or fire is called "eternal" as existing and operating without end. But the individual realization or conscious being of "those whom it receiveth," is thought of as having a possible end more or less remote.

Here, in the year A. D. 140 we have a clear exposition of the "everlasting punishment" announced by Christ, as understood in the early church. They took it as denoting the endless state of the wicked in fire prepared particularly for "the wicked one," (as in Matt. 25: 41, and in the Acts of Paul above, and in Polycarp), into which state all the lost must hopelessly depart, there to be punished to their fitting end, whatever that might be. According to them, the phrase "everlasting punishment" indicates, not the natural "immortality of souls" committed to it, but only the endless state of punishment eternally endured by "the devil and his angels," to which ruined men also will be committed to spend the whole of their existence, whether little or much. This, then, is the orthodox doctrine of the early church.

This is further seen from their view of immortality, as "the gift of God" (see in Clement above), "the meed" or reward of piety coming from "Christ's blood" (Ignatius) by "the bread which is the medicine of immortality, the antidote that we should not die, but live forever in Christ Jesus;....that he might breathe the breath of immortality into his church" (*id.*) "They shall continue unto life eternal;....but the wicked ....will remain withered and lifeless;....they who have known the Lord....shall be doubly punished, and shall die (be dying) forever" (Hermas). "The immortal (*un*-mortal) soul dwelleth in a mortal tabernacle....Christians wait for immortality in heaven....the gift of.... the Immortal for mortals" (Epistle to Diognetus).

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Any brethren from abroad, whom the Lord may send, will be welcome. Several preaching brethren are expected to be present. Brethren of the *Herald*, let this meeting be the subject of your prayers. We need them in Auburn.

WM. E. BROWN, President,
C. R. CORNING, Secretary.

Correspondence.

From Nancy Carey, Manhattan, Kansas.

We are living here in Riley Co., seven miles from Manhattan, and there are no Adventists near us that we know of. The TIMES comes to us every week, and is a welcome visitor; we do know how we should do without it, it is such a help to us, and through it we hear from so many of our Father's family.

My heart was made sad when I read about the financial embarrassments of the Society. And then I thought of how many brethren there were of the Advent faith who had an abundance of this world's goods, that might relieve the Society; and how much better it would be for them in the burning day. How different from the days of the apostles, when the disciples sold their possessions, and had all things in common. The day is not far distant when the rich men will lament. I expect to live to see the Lord come; but if I die before then, I trust to have part in the first resurrection.

From B. J. Goodwin, Nashua, Iowa.

It is a grief of mind to me to think that Adventists who have the means do not come right up to the work and pay the indebtedness of the Society, and then give the Society another lift and place it beyond all danger of future embarrassment. It seems to me the TIMES is just what the West needs, and that no other paper can fill its place. If I had the means, it would be a pleasure to me to help the Society. But I am poor in this world's goods. None of my money, however, is wasted upon tea, coffee, tobacco, or spiritous liquors; none of my family use any of these things. A large part of our clothing is raised, spun, knit, wove, cut and made, by our own hands, and that without either knitting or sewing machine.

Selected.

Future Retribution—The Doctrine of the Early Church—No. 2.

[The following series of articles were published in the *The Advance* in 1874, and are worthy of reproduction at the present time. They were written by Rev. S. B. Goodenow, of Earlville, Ill., and will occupy about six numbers].

Our first main object is to show that the original orthodox doctrine of the church, maintained through the first two centuries, taught *Remediless Ruin* for all the lost, with some endless (but not all endless) misery resulting. Beginning from the apostles, we first have the Apostolic Fathers.

Earliest in order, Clemens Romanus (A. D. 86, referred to in Phil. 4: 3) in his epistle says that sin "leads unto death;" and asks, "What world shall receive any of those who run away from God?"—adding "How blessed and wonderful are the gifts of God, life in immortality," etc. An unauthentic homily ascribed to Clement, says: "Let us therefore repent while we are upon the earth; for we are as clay in the hands of the artificer....The vessel imperfect he forms anew; but if he has gone so far as to throw it into the furnace of fire, he will no more bring any remedy unto it."

Barnabas (A. D. 95) in his epistle says: "The way of darkness is the way of eternal death with punishment; in which they that walk meet those things that destroy their own souls." So the Acts of Paul and Thecla (near the same date) say: "Those who do not believe on Christ shall suffer eternal death....together with the wicked one."

Ignatius (A. D. 115) says: "Be vigilant, as God's athlete; the meed is incorruptibility and life eternal....Christ's blood is love incorruptible and perpetual life." In writings ascribed to Ignatius, we read of "The bread, which is the medicine of immortality, our antidote, that we should not die, but live forever in Christ Jesus....that he might breathe the breath of immortality into his church." Unquenchable fire is also spoken of.

Polycarp (A. D. 130), disciple of St. John, declares, that he who "says there shall be no resurrection or judgment is the first-born of Satan." In the account of his martyrdom (which took place A. D. 169) we are told of the martyrs "redeeming themselves in one short hour from the eternal punishment....the eternal and unquenchable fire....fire of the coming judgment, and eternal punishment reserved (*tereo*, kept going) for the ungodly."

Herman, the Shepherd (A. D. 139), says: "They shall continue unto life eternal;....they shall never perish....In the world which is to come the elect of God shall dwell....without spot unto life eternal....They shall live forever....But the wicked, there is no life in them....Sin consumes men; a man is ruined by it; it destroys them, and delivers them unto death;....they shall die forever....The world to come is the world's summer, when the just will show their fruit, and those who are immersed in a variety of worldly business will remain withered and lifeless....Defection has some hope of renewal; but death is eternal perdition....They who have known the Lord, and have seen his wonderful works, if they shall live wickedly shall be doubly punished, and shall die forever....They have forever departed from the living God, nor doth it ever come into their hearts to repent....To these there is no return by repentance unto life;....there is no repentance for them."

The Epistle to Diognetus (A. D. 140, ascribed to Marcion or Justin) says: "The immortal soul dwelleth in a mortal tabernacle, and so do Christians dwell by the side of that which is perishable, while they wait for immortality in heaven....the gift of the Just for the unjust, the Imperishable for the perishable....the Immortal for mortals....The wicked are hastening to fire....Thou dreadest that which is really death, kept in store for those who will be condemned to that eternal fire, which will punish unto the end (*mechritelous kolassi*) those whom it receiveth."

These testimonies of the Apostolic Fathers contain all that has been found upon this subject down to A. D. 140. These show their teaching to be:

1. "Everlasting punishment" in "everlasting fire," taken from the language of Christ in Matt. 25 (see in Polycarp's martyrdom); and this was said to be in "unquenchable fire" (Ignatius, Polycarp, and epistle to Diognetus); and was put with "eternal death....to die forever" (Acts of Paul, also Hermas); being called "eternal death with punishment" (Barnabas); and also called "destruction" (Barnabas); "ruin," and "eternal perdition" (Hermas).

2. This was treated as a *Remediless Ruin*, with no recovery or restoration from it for any lost soul. Thus Clement: "If he have gone so far as to throw it into the furnace of fire, he will bring no more remedy unto it." So Hermas; "Defection has some hope of renewal, but death is eternal perdition....For there is no return by repentance unto life;....there is no repentance for them....nor doth it ever come into their hearts to repent." Also the Epistle to Diognetus: "Eternal fire will punish unto the end those whom it receiveth." Whether this be "to the end of" eternal ages, or simply "to the end" of the soul's existence, the ruin is certainly remediless. All the terms used by those fathers, as by Scripture; "eternal perdition; eternal death; eternal and unquenchable fire; eternal punishment—reserved or kept going;" as well as the nature of the perdition, expressed as "ruin, destruction, death, consumed, withered, lifeless"—all show that there was understood to be eternally no remedy for it. Barnabas well asks, "What world shall receive any of those who run away from God?" There is forever no hope, no place of peace for them.

3. Some endless misery for gross sin was implied in this, but not necessarily a consciousness of misery eternally to all lost souls, however small in their offenses. This appears from the Acts of Paul, which say they "shall suffer eternal death," but applies this only to "who do not believe in Christ," i. e., those who obstinately refuse salvation. Hermas says: "They who have known the Lord, and have seen his wonderful works, if they shall live wickedly, shall be doubly punished, and shall die forever." Here an extra grade of the punishment, as actually such forever to the individual, is applied to those "who have known the Lord," and hence obstinately refused salvation. And thus is it implied, that other less offenders will receive only single punishment, which the Epistle to Diognetus thus describes: "Eternal fire will punish unto the end those whom it receiveth," or "until an end" (*mechri telous*), meaning, most likely, an end of suffering existence (more or less or infinitely remote) to "those whom it receiveth." Evidently, the punishment or fire is called "eternal" as existing and operating without end. But the individual realization or conscious being of "those whom it receiveth," is thought of as having a possible end more or less remote.

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Platonic doctrine of the soul as absolutely indestructible, had not yet come in; and by the term *athanatos*, "immortal," they meant simply—what the word etymologically imports, and what we often intend by it—*un*-mortal, not dying with the body. The entire absence of any such positive assertion in the fathers, as in the Scripture writers, shows that they neither taught nor knew any such doctrine as the eternity of all lost souls. Some endless misery, but not *all*-endless misery, is what they describe.

Dr. Beecher (*Christian Union*, July 30, 1873) says: In the apostolic age "a great variety of views were held as to the final destiny of the wicked," because even in Scripture "the nature and duration of that (future) punishment are not definitely and fully set forth." In view of the present exhibit, is that statement correct? We have here examined all that the Apostolic Fathers are known to have said on the subject; and, instead of "great variety," we find an entire unanimity of view. *Remediless ruin* with some endless misery, is their united testimony.

We have examined (down to A. D. 140) all that the Apostolic Fathers are known to have said on the subject; and we find an entire unanimity of view. *Remediless Ruin* with some-endless misery is their united testimony. We find this result verified, when we proceed further to examine the next subsequent Church Fathers, namely, Justin Martyr, and Tatian, together with Theophilus.

Justin Martyr (A. D. 150) says: "The souls of the wicked, united to the same bodies, will be punished with eternal punishment, and not for a thousand years only, as Plato asserted....Each one is going on to eternal punishment or salvation, according to the merits of his deeds....to eternal condemnation by fire....The souls of the wicked are punished in a state of sensibility after death ...Christ has foretold to us, that he (Satan) with his host and the men who follow him, will be sent into fire to be punished for a boundless duration....The bodies of the worthy he will clothe with incorruption; those of the wicked he will send with evil demons, in eternal sensibility, into eternal fire....Their worm shall not be quiet, and their fire shall not be quenched; and then they shall repent, when it shall avail them nothing (*Apologies.*) Some shall be sent unto the condemnation and judgment of fire, to be punished unceasingly, and others shall dwell in incorruption and immortality....He shall raise up all mankind, and shall make some incorruptible, immortal, but shall consign over others to the punishment of eternal fire....We have learned from Esaias that the members of those that have transgressed shall be devoured by the worm, and by the unceasing fire, remaining ever immortal, that they may be a spectacle to all flesh....Souls were created for the sake of men and other living creatures, even if you should say that they were created separately and without their proper bodies. Therefore, they are not immortal. However, I do not say that all souls will die; for that would be good news indeed to the bad. The righteous....at the judgment....shall not die any more; but the evil shall be punished so long as it shall please God that they exist and be punished." (*Trypho approved in Dialogue*).

Here we have a very clear and explicit statement of the early doctrine, drawn from Christ's judgment scene in Matt. 25: as being just what we affirm. That is, that "everlasting punishment" means the endless state of the wicked in Remediless Ruin, with Satan in his eternal fire of woe; while the length of conscious individual existence to men thus punished, is not determined in this language, being "so long as it shall please God," and as the sins of each shall deserve. Hence, some are spoken of as "punished" in "eternal sensibility," some for a "boundless duration," and others only "so long as it shall please God that they exist and be punished."

That Justin regarded this ruin as remediless, and without possibility of restoration for any, is certain from all his language: "Then they shall repent (or regret) when it will avail them nothing." And that he distinctly contemplated some souls as ceasing to exist, may further appear from his remark: "I do not say that all sonls will die" (or every soul, "*pasas tas psychas*"). Extinction of being is thus found in Justin, by Grotius on Matt. 25: 46 (quoted by Calovius), by Huet, Rossler, Du Pin, Doederlein, Munscher, Munter, Daniel, Hase, Starck, Kern, Otto, Ritter, Jeremy Taylor, J. Pye Smith, Bloomfield on Matt. 25: 46, Giesler, Constable, Hudson, Beecher, etc. At the same time, Justin does certainly teach, as all confess (and in the very same work), that some remain "ever immortal" in their misery. And these two views are perfectly consistent, as we have looked at them, exhibiting the original orthodox doctrine, of some-endless but not all-endless misery.

But many, failing to notice the true doctrine taught, have had to consider Justin Martyr as inconsistent with himself. Thus Hudson (*Doctrine of Future Life*, p. 316) says: "These passages (from Justin) compared, show an unsettled opinion." Says Giesler (*Dogmen.* § 45): "Justin appears to regard as possible that the souls of the ungodly will be sometime wholly annihilated;"—rather say, he regards as certain that the souls of some ungodly will cease consciously to exist.

That this is Justin's view, is yet more evident from his ideas concerning the soul, as not in itself immortal. See what he says above; and further, this: "God alone is uncreated and incorruptible, and therefore he is God; but all other besides him are created and corruptible. For this reason souls both die and are punished....The soul lives, not as being itself life, but as receiving life ....because God wills it to live; and just so it will no longer partake of life, whenever he does not desire it to live. For it cannot live of itself, as God does. But as the personal man does not always exist, and body and soul are not ever conjoined, but whenever this harmony must be dissolved, the soul leaves the body, and the man is no more (as a united person); so likewise, whenever it is necessary that the soul should no longer be, the vital spirit (or power of endurance) leaves it, and the soul is no more; but (the spirit of endurance, or the elemental being) itself returns again thither whence it was taken" (C. 4-6).

Can anything be more positive than that Justin held to cessation of conscious (not elemental) being in some cases, i. e., "whenever it is necessary?" And when that is, he seems somewhat to explain: "If they should do that which is evil, he would inflict such punishment as he should think proper....God delays the breaking up and dissolution of the world, so that evil [angels and demons] men no longer may be (*meketi osi*) for the sake of the Christians, who are in his view the [final] cause of nature" (c. 7). This is the only passage wherein Justin appears inconsistent with himself, seeming to push the idea of *some* evil existence running out, into the error of *all* evil existence running out;—an error which subsequently arose, as we shall afterwards see. But he may have referred only to a time of gospel triumph, when "evil ones no longer may come forth" to disturb "the Christians," or when "unevangelized men may cease to be in view of the Christianized, who alone come to final award." And the words we have put in brackets may have been interpolated from the latter error (just referred to) in the effort to sustain itself.

Thus viewed, Justin is eminently consistent with himself; and no other explanation but the present can account for his diverse statements. He evidently does teach that some human souls do cease to be "whenever it is necessary," even (in some cases, it would seem) before the consummation delayed for that very purpose; while he as evidently teaches, that some human souls are punished forever "in eternal sensibility." And this was the early doctrine.

Justin's disciple, Tatian (A. D. 180), having been originally a Platonic philosopher, began the introduction of Platonism into the Christian doctrine. He says: "We recognize two kinds of spirit, one of which we call the soul [reasoning conscience], but the other is nobler than the soul, the image and likeness of God; each of which was given to men at the first [before the fall]....Man was made an image of immortality, in imitation of his Maker....The spirit (from God) is not preserved by the soul, but itself preserves the soul. If the soul be alone, it inclines toward matter, and dies with the flesh....The spirit of God is not received by all, but descending upon those who live justly, and embracing their soul, renders it akin to itself.....The heavenly spirit together with the soul, will attain to the putting on of immortality instead of mortality, which other souls did not know of....The soul is not in its own nature immortal, O Greeks, but mortal, yet it is able not to die. For it does die (by spirit death and second death) and is dissolved (dormant) with the body, if ignorant of the truth; but it rises again with the body at the end of the world, receiving death in immortality for its punishment. Whereas, the soul that receives the knowledge of God, though dissolved (dormant) for a time, does not die" (*Oratio ad Græcos*).

Concerning this language of Tatian, Hudson (*Future Life*, p. 318), observes: "This (quickening) spirit as a power of 'immortality for the sake of punishment,' he may have regarded as imposed upon those who do not otherwise receive it;"—rather, we would say, imposed upon some—for he expressly remarks, that "other souls do not know" of this immortality. Here in Tatian we find begun the modern doctrine of soul-sleep or temporary dissolution; but along with this, he evidently teaches (as if from Matt. 12: 31, 32), that there is a rising of some to "death in immortality," of which immortality "others do not know." Not seeing this his real view, Hudson says, "he is not always consistent with himself." But we here find that Tatian, like his teacher, Justin Martyr, holds consistently to some endless, but not all-endless misery.

The Militia of Jesus Christ.

This is the title given to that great body of Catholics who have been and are still enrolling for the avowed purpose of restoring the temporal power of the Pope. The obligation of the members of this order requires them to renounce every association condemned by the church; to render a perfect submission to the laws of the church, and the instructions of the Holy See; to recite the rosary entire every week; to approach the sacraments as frequently as possible; to refuse support to bad publications and to encourage good ones; and to wear the cross of the service openly, or at least under their clothes, if it be impossible to wear it otherwise. They are to be active in the collection of Peter's pence; to do what they can to revive the spirit of faith in society, and to labor to unravel the plots of secret societies.

A Roman correspondent lately reported that the Italian government was seriously disturbed by the alacrity with which youth in that country and in France were enrolling themselves in the Militia of Jesus Christ.

It is quite evident that the Catholics of Europe, and the Vatican advisors in particular, regard the present as peculiarly their opportunity. So eminent an authority as Cardinal Manning has said: "What is called the Eastern Question will re-

ceive the solution that Providence has assigned to it—the independence of the Holy See. The overturning of Europe, which is imminent, will bring, in the midst of its disturbances the independence of the Pope."

The *Republique Francaise* also observes: "The independence of the Pope means the restoration of the States of the Church; this restoration, war against Italy; war against Italy will only be made by an Ultramontane France. So then the establishment of Ultramontane domination in France the first step toward bringing about the overturning of Europe, on the ruins of which the clerical chieftians hope to raise up again, and higher than ever, the pontifical throne."—*Our Rest.*

Enough!

I am so weak, dear Lord, I cannot stand
One moment without thee;
But oh! the tenderness of thine enfolding,
And oh! the faithfulness of thine upholding,
And oh! the strength of thy right hand!
That strength is enough for me.

I am so needy, Lord, and yet I know
All fulness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy grace is enough for me.

It is so sweet to trust THY WORD alone!
I do not ask to see
The unvailing of thy purpose, or the shining
Of future light or mysteries untwining;
Thy promise-roll is all my own,
Thy word is enough for me.

The human heart asks love. But now I know
That my heart hath from thee
All real, and full, and marvelous affection
So near, so human! Yet divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me.

There were strange soul-depths, restless, vast and broad,
Unfathomed as the sea.
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me!

—*Francis Ridley Havergal.*

Unordained Preachers.

It is believed by many that the faculty of "preaching the gospel" was conveyed by imposition of hands or ordination; but if that had been the case, then, of course, no other door to preaching the gospel could have been opened, as the simultaneous existence of ordained and unordained preachers would have made it appear that ordination, for preaching the gospel at least, was a ceremony that might be dispensed with. Now to the existence of unordained preachers we have a direct testimony: "Saul made havoc of the church, entering into every house and hailing men and women, committed them to prison, therefore they that were scattered abroad went everywhere preaching the word" (Acts 8: 4). Was this an irregular and uncanonical proceeding? Of course, all clergymen are bound to declare that it was, because these preachers had not received "holy orders;" but the Scriptures here, as in all other ecclesiastical questions, disagree with the clergy, for it is written further, "Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Antioch, preaching the word. And the hand of the Lord was with them: and a great number believed and turned to the Lord" (Acts 9: 19-21).

Now if this had been irregular, not only would the inspired writer have marked it with disapprobation, but the then existing church would assuredly have corrected the practice, and laid down some canon against "lay preaching;" but not so; for the "tidings of these things came unto the ears of the church:....and they sent forth Barnabas, that he should go as far as Antioch: who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave to the Lord" (Acts 9: 22-24).

This narrative, if duly weighed, incurably ruins the whole fabric of "regular ministry ordained to preach the gospel;" for it brings us to acknowledge this point, that the churches of the apostacy will not tolerate those practices in which the saints of the apostolical era greatly rejoiced, and which drew forth the commendation and thankfulness of "good men who were full of the Holy Ghost and of faith." Would the Church of England, in similar circumstances, send forth its "lay members" to preach the gospel? Did it do so in the time of the Commonwealth, when the hand of power bore heavily on the episcopal party? Has the Church of Rome ever authorized preaching to any but clergymen? or would it, or could it, under any circumstances, tolerate such an irregularity? Assuredly not. If laymen were allowed to assume this ministerial prerogative, it would ruin their clergy, disenthrone the oligarchy of the pulpit, and bring to nought that "official distinction and authority," which we are assured is not always sufficiently valued in their ordained ministers, though "they are appointed as living oracles to announce, and as ministers of the temple to interpret the utterances and will of God."

In the Pontifical of the Church of Rome we find that the bishop, in the ordination of a clergyman, confers for the first time the power of preaching when he grants deacon's orders; as in the previous grades of doorkeeper, reader, exorcist, acolythe, and subdeacon, this privilege is withheld. In conferring deacon's orders, the bishop says, "Dearly beloved son, as thou art now to be promoted to the Levitical order, deeply ponder to what degree in the church thou art approaching, for a deacon ought to minister at the altar, to baptize, and to preach:" and in the Church of England, the bishop says to the deacon, "Take thou authority to read the gospel in the Church of God, and to preach the same if thou be thereto licensed by the bishop." This is man's order; but it is not so in the word of God.—*Campaginator.*

Christian Life.

Pocket Deep.

Does your religion go pocket deep? were you converted only in the upper story?—the old man only scalped? or was he killed dead? Does your religion reach only down about that unruly member, so that cut your head off, and soul and body would both be damned? or were you converted clean down through, from head to foot, "soul, body, and spirit," pocket, pocket-book and all? Not merely the coppers, three-cent pieces, smooth sixpences, uncurrent bills, and the ragged postal currency; but those dollars and eagles—the V's and X's? Say, friend, when God converted you, was it mere surface work, or did he convert house, barn, cellar, corn-cribs, potato-bins, meal-bags, hay-mows, and all?

You have been praying I think for a deeper work of grace. How deep will you have it?—pocket deep? You have desired to feel more deeply. How deep?—pocket-deep? or do you only desire to feel skin-deep? You do not feel as you want to. Well, perhaps you never will till you feel in your pocket more. You will not feel as you want to till you do as you ought to.

Just think about these matters, will you? You feel for your afflicted brother; well, just feel in pocket. You feel for the poor and sick; well, feel in your pocket. You feel for the cause of God; well, feel in your pocket. You feel for poor preachers; well, feel in your pocket. And if you feel there, you will make others feel, and feel very thankful, too, that God has some servants whose religion is pocket-deep.

"Oh, don't believe in talking so much about pecuniary matters!" You don't, eh? Ah, well, I guess your religion is not quite pocket-deep yet. Try again; get a little nearer him who "was rich" and became poor for you. You feel very well pleased when God's blessings come rolling into your purse and dwelling—and that is all right; but the Lord Jesus said, "It is more blessed to give than to receive." Now do not shrug your shoulders so; I am not going to beg a sixpence from you; don't be alarmed, I would not ask you to give me a dollar, for all the money you have in the world. Your old pump is altogether to dry and wheezy for such use, and it needs a good deal of water poured into it before anybody can expect to pump much out. I do not go begging of such people. I prefer to give to, rather than take from, them. So I do not fret; all I want to know is whether your religion is pocket-deep or not.—*The Christian.*

God's Way is Right.

What God does that is surely right,
For perfect is his will;
Whilst he my pathway ordereth,
I gladly hold me still,
For he, my God, shall in my need
My Guide and Guardian be,
And nought I fear whilst this I know,
He watcheth over me.

What God does, that is surely right,
He never can deceive;
Or those who in his love confide
Alone, unaided leave.
In his protection I will trust,
And patient wait the day
When at his bidding all my griefs
Will pass fore'er away.

What God does, that is surely right,
His love can never fail;
No other remedies but those
He gives me can avail
To heal my wounds. I therefore bow
Submissive to his will;
Upon his truth I build my hopes,
And trust his goodness still.

—*Selected.*

Towards Jerusalem.

"His face was as though he would go to Jerusalem' (Luke 9: 53).

Every step in our blessed Master's life left a footprint, and every footprint should be carefully followed by his disciples. Jesus never took an unimportant step, never said an unimportant word, never did an unimportant thing.

The scene was this: Jesus had completed his work in Galilee shortly before the time for his crucifixion. There he had done some of his most mighty acts; there he had related his parables and had performed wonderful miracles; but the time had come for him to bid farewell, and he never saw it again till after the crucifixion. Ah! he knew what was before him; Pilate's hall, and Gethsemane's agony, and yet he steadfastly set his face toward Jerusalem.

Let us take this lesson as the key-note of life, and as the goal before us let us have Christ, heaven and the New Jerusalem. In the discharge of duty we must expect trials as Jesus had. The days of physical suffering are over; the fires of Smithfield have long ago died out; but there are tests more disastrous than faggots or gibbets. We must not expect help or hospitality from the world. Cross-bearing we shall have here; the crown-wearing there. You must expect rebuffs, and terrible chills about the heart, and you must endure them if you would reach the New Jerusalem.

Never be diverted from anything you undertake. Carry this principle into your business as well as your religious life. If you have made a

good start, stick to it. Set your face like a flint in the right direction, and you will make a successful year.

Oh, I wish that Christians would learn by their hard, hard experiences that there is no such thing as a compromise with God. There can be no facing in two directions. We try to face Christward at the sacrament, and self-ward, money-ward, and pleasure-ward through the week. Whether the world approve or no, "Set your faces toward Jerusalem."

His face was steadfastly set. This constitutes the difference between heroes and ordinary men Lay your plans for Christ's service. Never mind whether you can make the most money. Try to make a spiritual advance.

You have allowed yourself to be turned away from Christ by some bad habit. Set your face at once toward Jerusalem. No man ever saw to-morrow. It is the devil's cheat to win souls from heaven.

Set your face earnestly toward a new life. Columbus saw afar off, by the eye of faith, a new continent. It is a sublime scene when the Genoese stands upon the prow amid his mutinous crew. In the morning only the boundless ocean was before him, and he almost gave up in despair; but at even the breath of the land comes to cheer his heart, and soon he sees the misty hills of the fair new world. If he had turned back one hour before he would have lost all hope forever, but his face was steadfastly set towards the undiscovered country.

There is a tide of blessing rolling in to-day. Christ and heaven are all that are worth living for. How many of our faces are set towards Jerusalem? I saw one such face last week. As I saw the victory over death I said, "He looks as though he would go to Jerusalem." Upon the tomb of Dean Alford is this inicription, "This is the inn of a traveler on his way to Jerusalem." In view of the Master's suffering, in view of the crown before you, set your faces heavenward.—*Dr. Cuyler.*

The Lord's Corn.

A mission station in the Indian Territory was at one time my house. Tobaccowell, one of my neighbors, was a member of the little mission church, and like many a white professor, was spasmodically zealous for the glory of God. One Sabbath he listened to a sermon from Gen. 28: 22, "And of all that thou shalt give me, I will surely give the tenth unto thee."

At the close of the service he said to the missionary, "Me plant big corn-field next week. Me make it ten pieces; plant all; then one piece be the Lord's corn."

He did so; the part of the field to be devoted to the Lord was ploughed and planted with great care. But when the time for hoeing had arrived, our neighbor hoed his own corn, but did not find it convenient to hoe the Lord's. As the season advanced, the Lord's corn, uncultivated and dwarfed, and Tobaccowell's, well-hoed, tall, and thrifty, produced a sad and striking contrast.

The sight of that corn-field has been a life-long lesson to me; and whenever I find myself more devoted to my own personal interests than to the glory of God, I say to myself, I am neglecting the Lord's corn.

Dr. Cullis tells, in one of his reports, of an aged Christian who, lying on his death-bed in the Consumptives' Home, was asked the cause of his perfect peace, in a state of such extreme weakness that he was often entirely unconscious of all around him. He replied, "When I am able to think, I think of Jesus; and when I am unable to think of him, I know he is thinking of me." And to how many of the Lord's dear, suffering children have the words of the Psalmist come with sweet consolation; "I am poor and needy; yet the Lord thinketh upon me."

Am I Nearer Home To-night?

Sinks the sun and fades the light,
Evening darkens into night,
Deeper shadows gather fast,
And another day is past,
And another record made,
Nevermore to change or fade
Till the Book shall be unsealed,
When the judgment is revealed.
Ere I give myself to rest
Let me make this solemn quest:
Have the hours that winged their flight
Since the dawning of the day,
Sped me on my homeward way;
Am I nearer home to-night?

Have I since the opening morn
Faithfully my burden borne?
Has my strength on God been stayed?
Have I watched and have I prayed?
Seeking with a steadfast heart
Zealously the better part?
Have I run the Christian race
With a swift and tireless pace?
Have I conquered in the strife
Which besets my daily life?
Have I kept my armor bright—
Am I nearer home to-night?

Has my vision clearer grown
Of the things to faith made known,
And the heavenly and the true
Shone the world's illusion through?
Have I sought my thoughts to raise,
Redolent of grateful praise,
As I constantly have found
Every hour with mercies crowned,
And God's kindness all abounding
Evermore my path surrounding?
Have I loved with love unfeigned?
In my heart has Jesus reigned?
Spite of every advesre chance
Have I made a day's advance,
Gained some new celestial height—
Am I nearer home to-night?

Have I learned to feel how near
Draws that day of hope and fear
When, the book of doom unsealed,
Every thought shall be revealed,
And the Judge upon his throne
Shall my destiny make known?

Tell me, oh! my anxious soul,
When that record shall unroll,
Shall I with the ransomed stand
Worshipping at God's right hand?
Shall I see the perfect light
In the land that knows no night.

—*The Common People.*

Receiving Christ.

This is the essential thing. In what does it consist?

It is not merely to receive a creed. Christ is a person and not an idea—a concrete fact, and not an abstract truth. The creed is a system of ideas, of which Christ is the centre. Holding those ideas does not prove that we hold him. We receive a truth when it is proved, no matter who stands sponsor for it. A bosom friend may prove that the angles of a triangle are equal to two right angles, or Euclid, about whom personally we care nothing, may prove it; it is all the same to us. We do not love it more in the former case, nor less in the latter. The mind is loyal to truth, no matter who brings it.

Christ brings us great truths. Divine wisdom, power, goodness and mercy pass before us. The demonstration is sharp as Euclid. We cannot evade the evidence. We accept the creed of the truth as Christ reveals it. Does that make us Christians—friends and followers of Jesus? Do we receive Christ because we accept the Scriptures of which he is the center? Because we believe the cardinal facts of the gospel, do we therefore necessarily accept its author? If ever we make friends with our professors it will be, not because of their science. If ever we receive Christ it must be by a personal interest in him, and not an intellectual interest in the truth of which he is the author. And that is to say orthodoxy is not Christianity. Better take our chances with an ignorant soul that has no creed, but lovingly follows Jesus, than with symmetrical orthodoxy in the head and unbelief in the heart.

Again, to receive the ordinances of the church is not to receive Christ. A church building is a stone symbol of religious truth. It is the tangible expression of great ideas that hover over it. It is the symbol of the justice, mercy, and love of God. It is the place where our ideas and worship of God are put into form. Yet only into form. The church cannot give them life. As fast as Rome conquered nations, she baptized them. At the point of the bayonet sometimes they were pressed to the altar and the name of Christians written on their foreheads. They receive the church. Did they know anything of the friendship of Christ? They saw the stone symbol, but above it they did not see the ideas toward which those stones were shaped, much less the Person still above, in whose life currents those ideas were poured forth. They saw the crucifix—but it was empty. It was wood or marble, but it was not flesh and blood.

Behind the church and the creed, the authority and theology, stands a Person. Amid them a soul should feel as a lost child might feel—lost in the splendors of a great city among its blazing lights and under its church walls—but yearning for a loved face and voice.

It comes to this: the heart must open its doors to receive Jesus. And that only means we must receive him as he is. To believe on him is to trust him in his true character as he reveals himself in his word. Our Savior must be the revealed Savior. And when he is perceived in his offices of Teacher, Savior and Guide, he will also be received. We have sometimes met a friend whom we felt we could utterly trust; a certain transparency of character and heart encouraged us to give to him the pass-keys to every chamber of our life. To receive Jesus it only needs that we see him as he is in himself and in his adaptation to the deepest longings of our hearts. He is the Divine Word.—*Methodist Recorder.*

Young Folks.

The Counterfeit Quarter.

Four boys were standing under a tree, looking at a bad quarter which the father of one of the boys had taken the day before. "Father thinks it came from the apple-man; he bought apples yesterday, but he cannot be sure, for he had several other in his pocket-book. It is good for nothing anyway, so he gave it to me to play with."

"You wouldn't catch my father losing money that way. He would shove it off on some one. You could spend that in half a dozen ways if you liked. Give it to me, Freddy, and I will go down to Aleck and get a hatful of chestnuts for it. You might as well; it is of no use to you. If Aleck finds it out, I will take it back and say, 'Is it bad?' If Aleck finds it out after he gets it he will pass it on somebody, so there'll not be any harm done any way."

"What of the next one who gets it?" said Freddy.

"Oh, he must pass it off as we do," laughed Philip; "come, let us try it, anyway."

"Not I, Phil," said the other, stoutly; "my father says it is stealing to pass counterfeit money when you know it, and a very high crime. I don't mean to begin that business, even in a small way. Come to think of it, guess the best thing I can do with it is to pitch it into the mill-pond. I might lose it and somebody find and pass it. Get some pebbles, boys, and let's see who can pitch the farthest."

The old counterfeit was buried in the deep mill-pond, where it was never likely to tempt any one to dishonesty, or to make any one suffer loss by its means.—*Child's World.*

Trust.

As a little child relies
On a care beyond his own;
Knows he's neither strong nor wise,
Fears to stir a step alone—
Let me thus with thee abide,
O my Father, Guard and Guide.

What thou shalt to-day provide,
Let me as a child receive;
What to-morrow may betide
Calmly to thy wisdom leave.
'Tis enough that *thou* wilt care;
Why should I the burden bear?

—*Selected.*

A Pennsylvania Clock.

In Reading, Pa., there is now on exhibition in all probability the most wonderful clock in the world. It was built by Stephen D. Engle, a watchmaker, at Hazleton. He is about forty-five years of age, and was about twenty years in perfecting the clock. Mr. Reid paid Engle five thousand dollars for it. Engle never saw the Strasburg clock. In fact, he has not traveled more than two hundred miles from home at any time. The clock stands eleven feet high. At its base it is about four feet wide, and at the top about two. It is about three feet deep at the base, gradually less toward the top. Its colors are dark brown and gold. The Strasburg clock is thirty feet high, yet its mechanism is not so intricate, nor has it as many figures as the Hazleton clock. The Strasburg clock's figures are about three feet high, and the American about nine inches.

Three minutes before the hour, a pipe organ inside the clock plays an anthem. It has five tunes. Bells are then rung, and when the hour is struck, double doors in an alcove open and a figure of Jesus appears. Double doors to the left then open, and the apostles slowly appear, one by one, in procession. As they appear and pass Jesus they turn toward him, Jesus bows, the apostles turn again and proceed through the double doors to an alcove on the right. As Peter approaches, Satan looks out of a window above and tempts him. Five times the devil appears, and when Peter passes denying Christ, the cock flaps its wings and crows. When Judas appears, Satan comes down from his window and follows Judas out in the procession, and then goes back up to his place to watch Judas appearing on both sides. As the procession has passsed, Judas and the three Marys disappear and the doors are closed. The scene can be repeated seven times in an hour if necessary, and the natural motion of the clock produces it four times an hour, whereas the Strasburg procession is made but once a day —at twelve o'clock.

Below the piazza is the main dial, about thirteen inches in diameter. To its right is a figure of Time, with an hour-glass. Above this is a window, at which appear figures representing Youth, Manhood, and Old Age. To the left of the dial is a skeleton representing Death. When the hour hand approaches the first quarter, Time reverses his hour glass and strikes one on a bell with his scythe, when another bell inside responds; then Childhood appears instantly. When the hour-hand approaches the second quarter or half-hour there are heard the strokes of two bells. Then Youth appears, and the organ plays a hymn. After this, Time strikes two and reverses the hour-glass, when two bells respond inside. One minute after this a chime of bells is heard, when a folding-door opens into an upper porch and one at the right of the court, when the Savior comes walking out. Then the apostles appear in procession. The clock also tells the moon's changes, the tides, the seasons, days, and the day of the month and year, and signs of the zodiac; and on top a soldier in armor is constantly on guard, walking back and forward. As the hours advance, Manhood, Old Age, and Death take part in the panorama.—*Sel.*

Farm and Home.

Housekeeper's Alphabet.

Apples—Keep in a dry place, as cool as possible without freezing.

Brooms—Hang in the cellar-way to keep soft and pliant.

Cranberries—Keep under water, in cellar; change water monthly.

Dish of hot water set in oven prevents cakes, etc., from scorching.

Economize time, health, and means, and you will never beg.

Flour—Keep cool, dry, and securely covered.

Glass—Clean with a quart of water mixed with a teaspoontul of ammonia.

Herbs—Gather when beginning to blossom; keep in paper sacks.

Ink Stains—Wet with spirits of turpentine; after three hours, rub well.

Jars—To prevent, coax "husband to buy" "———Cookery."

Keep an account of all supplies, with cost and date when purchased.

Love lightens labor.

Money—Count carefully when you receive change.

Nutmegs—Prick with a pin, and if good, oil will run out.

Orange and Lemon Peel—Dry, pound and keep in corked bottles.

Parsnips—Keep in ground until spring.

Quicksilver and white of egg destroy bedbugs.

Rice—Select large, with a clear fresh look; old rice may have insects.

Sugar—For general family use, the granulated is the best.

Tea—Equal parts of Japan and green are as good as English breakfast.

Use a cement made of ashes, salt and water for cracks in the stove.

Variety is the best culinary spice.

Watch your back yard for dirt and bones.

Xantippe was a scold. Don't imitate her.

Youth is best preserved by a cheerful temper.

Zinc-lined sinks are better than wooden ones.

Regulate the clock by your husband's watch, and in all appointments of time remember the Giver.—*Cook-book.*

Economizing Steps.

A large part of the weariness of housework comes from the number of steps required of the housekeeper while performing it. The going up and down stairs, the vibration between the kitchen, dining-room, cellar, and other parts of the house, wear out the strength quite as much as all other tasks combined. Hence such concentration of resources as will give the housekeeper the advantage of position and the easy command of every point to be covered is of the utmost importance. If she can find in her laundry everything necessary for washing and ironing, the work is comparatively easy. If she can find in her pantry every requisite for compounding bread, pastry, cakes, and have no occasion to run here and there to get them together and put them away again, her task will seem light.

If in her sewing-room she can put her hand on everything required by the seamstress, without the perplexity and trouble of hunting up linings, thread, buttons, braid, that task will be robbed of half its weariness. But comparatively few houses have been planned with reference to this saving of steps. The majority of families have no special room fitted up as a laundry, no pantry capacious enough to contain everything a pantry should contain, no sewing-room set apart for that sole purpose, and articles needed in these various industries are necessarily scattered, and kept where it is most convenient to keep them. The washing utensils are usually kept in the cellar, and must be brought to the kitchen and carried back again.

The sewing-machine stands not far from the cook-stove, so the woman who does her own work can have an oversight of the cooking while busy at the machine, but her materials for sewing cannot all be within reach. Yet, by using her brains as much as she does her feet she may save the latter many an unnecessary trip.—*Selected.*

Hen House.

We advise every man to build a hennery on the same principle that a farmer would build a barn—first, for comfort; second, for convenience; and then add as much for elegance and style as he is willing to pay for. But such an expense should not be carried to the business account, to be settled out of the profits of the stock; but rather to the account of ornament, to be paid in the owner's satisfaction at fine appearances. The plan we would adopt for a poultry-house is this: Build on a southerly slope, if you can. Dig out for a back wall to be cemented up. Then lay upon it a shed-roof, the roof and sides shingled, with tarred paper between the boards and shingles. It should be ten feet high in the front, and five in the rear. On the inside have a walk three feet wide running the whole length, high enough from the ground to let the fowls under, to scratch and go out into the yard. Lay a floor over the rest, with the roosts on the back part, with the shelves under them to catch the droppings, so arranged as to be removed and cleaned once a week. The nests for large hens should be a foot high and small at the entrance, running back two feet. With such nests as these, hens seldom learn to eat eggs. Fasten the nests on the partition which separates the walk from the coop. A building thirty feet long and fifteen feet wide may be separated into three rooms, large enough for twenty-five fowls to a room. Such a building can be put up for fifty dollars, and is worth as much for all practical purposes as the most elegant building, while everybody that can afford to keep good fowls can afford such a hennery.

A Car-Load.

Readers of newspapers often meet with the term "car-load," but few of them know just what or how much it is. The St. Louis *Times* has taken the trouble to learn, and says, as a general rule, 20,000 pounds, or 70 barrels of salt, 70 of lime, 90 of flour, 60 of whisky, 200 sacks of flour, 6 cords of soft wood, 18 to 20 head of cattle, 50 or 60 head of hogs, 80 to 100 head of sheep, 9,000 feet of solid boards, 17,000 feet of siding, 13,000 feet of flooring, 40,000 shingles, one-half less of hard lumber, one-fourth less of green lumber, one-tenth of joists, scantling, and all other large timber, 340 bushels of wheat, 300 of corn, 680 of oats, 400 of barley, 360 of flax seed, 370 of apples, 430 of Irish potatoes, 360 of sweet potatoes, 1,000 bushels of bran.—*Selected.*

In all pleasures which may occur put self last.

General News.

Since our last issue it has become daily more and more evident that the European Congress will not meet at all on account of England's attitude. There is little likelihood of her receding from her present position, and the tone of the Russian press indicates little hope of concession....A St. Petersburg correspondent says the British Cabinet, in demanding a formal assurance from Russia which none of the other Powers support, must have intended to inflict humiliation upon Russia, or to avoid attending the Congress. In the former case, Russia cannot make any concessions; in the latter, the Congress will not be held, and Russia will endeavor to effect an arrangement with Germany and Austria Thus England condemns herself to isolation and the Triple Alliance is a political necessity, and perhaps renders inevitable that radical solution of the Eastern question which she wishes to prevent....Gen. Ignatieff has left St. Petersburg for Vienna, and has had audiences with Count Andrassy and the Emperor. His mission is to prevent the alliance of Austria with England, if possible; and it is also reported that if it be necessary in order to accomplish this purpose, considerable concessions in the way of annexation to Austria of Turkish provinces, will be proposed. It is believed this will be received with favor by Austria, but not by Hungary. Gen. Ignatieff will proceed to Berlin after leaving Vienna.... There is a party in St. Petersburg opposed to any concession to Austria which might impair the treaty of San Stefano, which is considered sufficiently humiliating for Russis already....The *Political Correspondence* says Gen. Ignatieff's mission is proof that the key of the situation as regards the solution of the present state of affairs, is in Vienna, and the Austrian Government must allow England to entertain no doubt that she cannot reckon upon Austria.... The feeling between Russia and England is very bitter, and appears very likely to eventuate in war. Russia has called out 500,000 of the Landwehr. England will also soon call out the reserve forces. She has lately purchased four 100-ton Armstrong guns at a cost of $80,000 each. Orders have also been given for the immediate preparation of troop-ships....The London *Times*, in a leading article, says: "Russia has adopted an utterly indefensible attitude, and unless she withdraws, it may be necessary for us to be prepared to fully assert our rights."....Lord Derby has tendered his resignation as Secretary of Foreign Affairs, and it has been accepted by the Queen. The cause of his resignation was the strong war feeling of the British Cabinet, and their conclusions were o such a grave and important character that he was not able to concur with them....It is thought that Safvet Pasha will request England to withdraw her fleet, as Russia and Turkey are now allies.

Valuable Information.

Any of our readers desiring reliable information concerning the resources of the Great Pacific Northwest, embracing Oregon and Washington Territory, will do well to subscribe for *The West Shore*, a large, handsome, illustrated monthly journal, devoted to the resources of the Pacific Northwest, and to literature of a superior character. The January and July mammoth editions are marvels of elegance, and are furnished free to all yearly subscribers. Each volume contains 228 large-sized pages of letter press and 150 artistically executed engravings of Pacific Coast buildings and scenery. *The West Shore* is now in its third successful year of publication, and is considered one of the most valuable papers in the United States. Sent postage paid, one year, for $1 50. Specimen copy, 20 cents; January or July numbers, 50 cents each to non subscribers. Address L. Samuel, Publisher *West Shore*, Portland, Oregon.

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Marriages.

GREEN—HADLEY.—At Springville, Wis., March 22, 1878, by Eld. C. A. Slocum, Mr. J. Green, of Sparta, Wis., to Mrs. E. Hadley, of Springville, Wis.

Deaths.

GORSUCH.—In White's Valley, Cloud county, Kansas, Feb. 26, 1878, William Henry Gorsuch, aged 8 years, 6 months, and 7 days.

His parents had lately embraced the truth, and put on Christ by baptism. They sorrow not as others which have no hope.

T. R COMSTOCK.

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Notices.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Come in time. WM SHELDON, Sec.

Quarterly Meeting.—The next Quarterly meeting of the First District of the Southwestern Iowa and Northwestern Missouri A. C. Conference will be held with the Troublesome Creek church, to begin Friday eve, March 15th, 1878. Let there be a large attendance. Come and bring a blessing with you.

WM. MORPHY, Sec.

Notice.—There will be an extra meeting of the Northwestern Evangelical District of Kansas, held at Sherman Center, commencing April 11th, 1878. Come one, come all to work for the Lord. By order of District Evangelist.

W. T. MARTIN, Sec.

Appointments.

ILLINOIS.

The Advent Christian Church, of Chicago, Ill., meets every Lord's day in Green Street Tabernacle, 91 South Green street. Brethren passing through are requested to stop with us. Address all communications to M. J. McLellan, 780 West Adams street.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock and prayer-meeting Wednesday evening.

N. FIELD, M.D., Pastor.

WISCONSIN.

March 10th, 1878, and onward, there will be preaching at the Arena Church at 11 A. M., and at 7 P. M. Sunday-school at 10 A. M. ELD. B. N. MEIGS.

Sparta, Monroe county, every Lord's day at 10:30 a. m.

West Salem at 7 p. m. same day.

Each alternate Wednesday evening Mindoro chapel and Burnham Valley.

As above until further notice.

PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

IOWA.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

P. W. HOUGH.

There will be religious services at the Hickory Grove School-house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

KANSAS.

First Sunday in April near Salt Springs, Sumner county.

Second Sunday, vicinity of Arkansas City.

Third Sunday, Diamond School-house, Butler county.

Fourth Sunday, Bethel School-house, Walnut Valley, Cowley county.

May 10 to 12, Rock P. O., Cowley county.

ELD. V. F. HUNT.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M. WELLCOME.

Viola, Olmstead county, Minn., April 12, and over the next Lord's day, as the friends may arrange. PETER MITSON.

NEW YORK.

Secon Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lord's day at 10.30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

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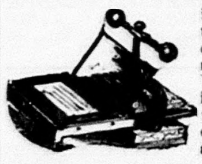

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Advent Christian Times.

We desire to call the attention of our subscribers to this paragraph—that a **Blue Mark** around it signifies that your subscription **has expired** or is **past due**. We trust all such will assist us by **prompt payment.**

RUBIES.

"It is not a little remarkable, and we might philosophize for some time about it, that while the diamond is made up of pure carbon, or simply black and opaque charcoal the ruby the next in value and beauty, is composed of nearly pure alumina, or common clay—98.5 per cent—the coloring matter, iron, making up the rest of it, the mere trace of lime in it being unappreciable. Nothing, we may venture to say, in Nature's chemistry is more wonderful than this fact of the dull, colorless and lifeless clay becoming metamorphosed in some hidden and almost miraculous way into the transparently clear, red colored, [illegible] almost living gem. Imagination itself fails [illegible] and a theory to account for all this, and no progress in chemistry can invent a theory to fit it. It is a somewhat curious coincidence that the ruby, as well as the diamond and other precious stones, is so often associated with gold. Where they are, gold is almost sure to be present. Nature produces these, her riches, together, and it afterwards is the province of art to keep them together and to exhibit them as one object."

But if, in the ordinary operations of nature, charcoal may be changed to diamonds and clay to rubies, what will be the result when these wonderful organisms of ours shall be re-modelled by the hand of God, "according to the working of his mighty power which he wrought in Christ, *when he raised him from the dead*" (Eph. 1: 19, 20). Men sneer at our bodies as "mere clods of clay;" but if dead clods of clay may become rubies, what shall our bodies become when changed "into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3: 18). "We shall not all sleep, but we shall all be changed;" corruption to incorruption—weakness to power—dishonor to glory—mortality to immortality—animal to spiritual—and the image of dead Adam the first, "of the earth, earthy," shall give place to the brighter glory—the image of the second Adam, the Lord from heaven. "For our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3: 20, 21).

* * *

Eld. Philo Hitchcock writes as follows from Fennimore, Wis.: "To the brethren and sisters in Wisconsin:—I am now detained at this place on account of severe sickness in my family, but hope to be able to return home in a few days. Our absence at this place will account for a failure in answering correspondents who may have written us at our place of residence. Let all who desire evangelistic labors in new fields, address me at West Salem, Wisconsin."

Bro. M. V. Sheldon, of Foreston, Ill., writes from Stephentown, N. Y., that he has been preaching in that place, and has had good attention, many being anxious to know the truth. He had use of the Baptist church some of the time.

Contributed Articles.

A Streak of Common Sense.

WATCHMAN.

Eld. Geo. N. Kelton, of Orangeport, writes thus to the *Herald of Gospel Liberty:*

"As a constant reader and patron of your paper for between forty-five and fifty years, I would like to offer a few suggestions, but will here offer but one, which is, that you get the trustees, or their executive board, to peremptorily require *all Conference Minutes to be so abridged or condensed as not to occupy more than one-half or three-fourths of a column, and in no case to occupy more than a column, unless paid for at advertising rates.* Time and place of sessions, officers of Conference, members and their addresses, churches and their location, statistics, clerks, pastors, etc., Sabbath-school statistics, etc., are all of general interest, and, we may add, the title of resolutions and the like; but, with few exceptions, who, outside of a sectional area, cares for the full text of resolution, or who moved or advocated them? Who cares what hours they met or adjourned? Who cares who prayed at the opening of sessions, or what was sung? Who cares who preached, or at what time during the days of Conference, or where or by whom any one was entertained? To me, these and similar incumbrances should be abated."

Perhaps the shortest way to abridge Conference reports would be to abridge the Conferences themselves; and instead of getting together to resolve and legislate, go out into all the world and do something that God will think worth putting in *his* book, whether it gets into the Conference reports or not.

What reason is there why Smith, and Jones, and Johnson, calling themselves a "Conference" should report their doings to all creation any more than Williams, and Brown, and Robinson should do it, when they meet and call themselves a "prayer-meeting?"

We have witnessed Conferences that were not so numerous as a prayer-meeting, and which resembled a caucus or a debating club quite as much as they did an assembly of servants of God. And yet we suppose they were duly reported and their proceedings published far and near. It is not easy to report a live meeting—when you get a dead or sleepy one you can photograph it more easily; provided you will tell the whole truth, which few Conferences would care to have done.

Short stories—good friends.

Come to the Raising.

S. HOUGHTON.

I used to live in a new settlement where there were many new buildings to be put up; and we very often had to leave our own private work to go and help put up a house or barn for a neighbor or new settler. I always noticed that some were very shy about going, while others were always ready to drop their own work and turn out. And then there were some who were good fellows to go; but when they got there they would stand round talking, and keeping others back from the work. And the leaders had frequently to call them to order. But there was one other thing that I often noticed. When they got the timbers together, some would be lifting a little here and there, and would make a great noise about it. But the timbers would never move until the captain would call them to order, and give the word for them to lift *all together;* and even then it would sometimes scarcely move, and he would have to sing out, "Come, men, try it again! Are ye ready? All together! Yo heave O!" and up it would go, three, four, five, or six feet at a time; and then in a little while they would all be pleased to see what a good and useful building they had put up, and would return home feeling like good neighbors.

Now, then, brethren of the Advent Christian band, here are the timbers for a good and useful storehouse—the ADVENT CHRISTIAN TIMES. Yes, and they are well framed, too. But they want to be raised up and placed on good and solid foundations, when we will have a good and useful

storehouse, where all may have a share in, and something good for those who need.

Will you come to the raising? Will you come with your mind made up to work—to lift all that you are able, and to lift all together? I know it may seem a heavy job, but I think we are good for it; that is, if we all unite and prepare ourselves to work all together at the word according to our ability, like men.

Burns, Wis.

Salvation.

W. M'BROOM.

"And being made perfect, he became the author of eternal salvation to all them that obey him" (Heb. 5: 9).

We frequently hear churchmen dwell upon the term "salvation," as though all its benefits and glories were present and temporary, lasting only with this life. But salvation is eternal and saves from the second death, saves to eternal life (John 5: 24). We read of a class that shall not come into condemnation, but is passed from death unto life. Now we learn that "the wages of sin is death" (Rom. 6: 26); but the Christian who has been cleansed by the blood of Christ from sin, has passed from that condition which, did he remain there, would bring upon him the wages of sin, which is death.

In Ezek. 18: 4 it is said that "the soul that sinneth it shall die;" and Christ says, "He that abideth in me, sinneth not." Ezek. 18: 26 says, "If a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die." But the man that abides in Christ does no iniquity, and hence escapes the penalty for his iniquities. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21: 8).

Jesus received this power to effect this glorious deliverance by his being made perfect through suffering. (See Heb. 2: 10.) He also saves us to eternal life by the power of his resurrection. "Whoso followeth me shall have the light of life" (John 8: 12). "If ye through the Spirit do mortify the deeds of the body ye shall live" (Rom. 8: 13). "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6: 22). Being made free from sin is present salvation. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us" (Isa. 25: 9). "And unto those that look for him shall he appear the second time without sin unto salvation" (Heb. 9: 28). This eternal salvation is when Jesus comes. Let us be kept "by the power of God unto salvation ready to be revealed in the last time." At the second advent is the time when we shall come in possession of this great salvation and be delivered from bonds of mortality.

"Let him know that he that converteth the sinner from the error of his way shall save a soul from death" (Jas. 5: 20). "Receiving the end of your faith, even the salvation of your souls" (1 Pet. 1: 9). The end of our faith is the salvation of our souls. Paul says, "The end is everlasting life." The plan of salvation embraces the first advent of Christ. "He being made perfect became the author of eternal salvation." It teaches present salvation. "The blood of Jesus Christ his Son cleanses us from all sin." It teaches holiness to the Lord. "He that abideth in me, sinneth not." It teaches the mortality of the human soul by the saving the soul from death to eternal life at the second advent of Christ, which is necessary close up the glorious plan of salvation.

And now, dear fellow-traveler to the bar of God, let us remember that present salvation is the condition of eternal salvation. And now as we go forth to sound the alarm in the ears of a guilty world, let us be sure that we are in Christ and abiding in him, clear from all sin, and filled with his blessed Spirit. Then, as we see the judgment-storm rising over the earth, let us cry aloud and spare not, for soon will eternal salvation be given unto us. Soon will Jesus come; he who once endured great suffering in order to be made perfect that he might become the author of eternal life. All power in heaven and earth are his.

Rockbridge, O.

Perplexed, but Not in Despair.

E. D.

How blest that every child of grace
May at the Cross—most sacred place—
Approach his God by prayer.
Though oft perplexed, if he will go
To Jesus, with his every woe,
He cannot know despair.

How blest by faith to be sustained,
While earthly ills our hearts have pained,
And bowed us down with care.
Until our souls in prayer engage,
We cannot "smile at Satan's rage,"
Or keep us from despair.

Though earth itself should disappear,
God's secret chambers still so near,
We enter them with prayer.
A last good-bye to doubts and fears,
And toil and care that have for years
Almost made us despair.

Farr's Corners, Wis.

The Eastern Question.

H. G. M'CULLOCH.

I wish to reply to Bro. Andrew Armour's criticism on our tract entitled, "The Eastern Question in the Light of Prophecy." The kind and Christian manner in which my brother has referred to and criticised this work meets my entire approbation, and I trust my reply will be in the same spirit. His criticism seems to involve an answer to the following points:

1. Is Rome the central and leading power referred to in Dan. 11 until the standing up of Michael.

2. Is Rome the power to come to his end and none to help him.

3. Is Gog's invasion of Palestine the same as the gathering referred to Zech. 14.

The first point, that Rome, the fourth kingdom in Daniel's prophecy, is a prominent feature in this prophecy. I think none will dispute that this is true of this prophecy from the Dan. 11: 16-36. But the question is, Is the history of this power continued? or, is there at this time and place in the prophecy another power introduced? The few verses preceding the 36th verse all admit refers to the persecuting power of Rome, whether against the Jews or against the Christians it makes no difference. About the same time the persecution ended against the Christians, the Jews were also permitted to enjoy privileges of citizenship before denied to them; and this persecution was to continue until the time of the end.

We have only to learn when the persecution ended to know when the time of the end began. Some historians place it as early as 1780, and few if any Christians suffered martyrdom after that date; but if we carry it forward to 1798, we find the Roman Catholic power utterly broken, the Pope taken prisoner, and Italy annexed to the French empire at this point. Then we read the event named in verse 36—the end of the persecution, the overthrow of the temporal power of the Pope, and the beginning of the time of the end.

Medo-Persia succeeded Babylon, Grecia succeeded Medo-Persia, Rome succeeded Grecia. Who took the territory of the Roman Pontiff? On the same principle of succession, the French took his dominion in 1798. From this time onward neither Pope nor king of Rome has done according to his will. "Broken and consumed," is the prediction of the prophet, until the end (Dan. 2: 42; 7: 26). How different is this from the history of France under Napoleon I. He stands out prominently in the history of kings as one whose will could not be broken. The will of Napoleon was stamped on every act of his life. By it he controled the destinies of France, and all Europe trembled at his words, and he accomplished his purpose until he met the Turk (the king of the North), and, finally, the combined armies of Europe.

Again, not only Daniel marks the rise of another power at the close of the persecution and the fall of Rome, but John also in Revelation. In Rev. 13 the two phases of the Roman government are presented. 1. Dragon or pagan. 2. A blasphemous power that will make war on the saints which was to continue forty-two months, and this power was to be taken away at the end of that period; not willingly given up—for the spirit of Rome is ever the same, but because of the separation of church and state which began at that time. And here Daniel and John agree, both in regard to the character of the government, and the time of its fall at the end of the persecution—the time of the end.

If there is another power to arise after the fall of the Papacy, it is due as stated in Dan. 11: 36. And John records the fact in Rev. 13: 11, "And I beheld another beast coming up out of the earth; he had two horns like a lamb, and he spake as a dragon." The lamb-like horns does not give the character of the beast, but the speaking as a dragon does. The two horns simply represent the character of its power—short like a lamb's horns.

The application of this symbol is found in Dan. 8th, where the two horns of the ram represent the character of the kingdom of the Medes and Persians. The term dragon proclaims it as an atheistical and infidel power, as recorded in Dan. 11: 36-38. In Rev. 11 we have the dark ages, through which the church was to pass for forty-two months. In verse 3 it is said to be 1260 days, bringing us to the end of the persecution—the same date as in Dan. 11: 35. Again, we reach the point when this power is due and we find in Rev. 11: 7, that when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war with them. Then follows a series of events which have had their fulfillment in no other nation save in atheistical and infidel France. From the French revolution to the fall of Napoleon, prophecy has marked her history, short as it was, and we have no doubt it was this power against which the king of the North was to come like a whirlwind.

The second point is, Is Rome the power to come to his end and none to help him? My brother admits that Syria was the kingdom or king of the North. We have only to settle the question, Is it Rome or the king of the North that comes to his end? Rome is broken and consumed, as we have shown. How can it be said, He did according to his will; that he should come like a whirlwind with chariots and horsemen and many ships, and enter into the countries and overflow and pass over and many be overthrown? All this is especially true of the Turks, who occupied Syria at that time. The Turks swept over them like a whirlwind. Infantry, which, in general, forms the strength of armies, was not suited to the rapidity of his movements, and he had none; but myriads of Turkish cavalry stretched along a frontier line of six hundred miles. Antioch was compelled to yield, and the Turkish monarch was without a rival and without a foe from the shores of the Bosphorus to the border of Palestine.

"He shall enter the glorious land." On this point says Gibbon, page 375, "The most interesting conquest of the Seljukian Turks was that of Jerusalem, which soon became the theatre of nations." If any doubt the power of the Turk at this time, let him read the history of the efforts made to drive him from the Holy Land. During the crusades, the vast armies gathered from all Europe followed the Cross to Palestine to wrest it from the hand of the infidel Turk, but it was a failure—the Crescent triumphed. Rome did not overflow and pass over; the Turks did. They conquered nation after nation, from the borders of the Oxus, Jaxartes, and Euphrates, to the banks of the Danube, and from Persia to Poland. They held Babylon, Syria, Armenia, Asia Minor, Roumania, Wallachia, Moldavia, Macedon, Epirus, and Greece, and stretched their hand over the countries from the Caspian to the Mediterranean Sea, and from the Persian Gulf to the Adriatic Sea (Keith).

"But these shall escape out of his hand: Edom, and Moab, and the chief of the children of Ammon." We have not the space to give the location of the countries, but we have before us the strongest proof that they never yielded to Turkish rule, and Edom and Moab are disowned and unknown at Constantinople as forming any part of the Turkish empire.

"They escaped out of his hand." "But Egypt shall not escape." Since the days of Napoleon I. Turkey alone has held the rule over Egypt. We think sufficient proof has been presented to assume that the pronoun "he" and "him" in Dan. 11: 36-39 do not refer to Rome, and that the "he" and "him" in verse 41 and onward does refer to the Turkish power, and that *he* is the king of the North, and that *he* has filled up this prophecy, and that *he* will come to *his* end, and none shall help *him*.

The third point is, Is Gog's invasion of Palestine the same as the gathering described in Zech. 14? There is a similarity existing between the events named in Ezek. 37, 38, and 39, and Zech. 12, 13, and 14, that would seem to prove it to be the same time, the same place, and the same final struggle of the nations for earthly dominion. In Ezek. 36 is recorded the union of the tribes of Israel; their being gathered from the heathen, and their possession of the land of their fathers. In Zech. 12 and 13 the same fact is stated—their possession of Jerusalem and the spirit of grace and supplication poured upon them, when they look on him whom they pierced and recognize in him their Messiah. In Joel 3: 1 it is in the days when the Lord brings again the captivity of Judah and Jerusalem, that he will gather all nations, and bring them down into the valley of Jehoshaphat, and plead with them there for his heritage Israel.

Now let us look at the events in Ezek. 38 and Zech. 14. Compare Ezek: 38: 18 to end of chapter with Zech. 14: 1-7. In Joel 3: 2 it is said, "I will gather *all* nations." In Zech. 14: 2 he says, "I will gather *all* nations." Joel says, "He will plead with them for his people Isreal." Ezekiel says, in chapter 38: 22, "I will plead against him with pestilence and blood, and will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Zech. 14: 3 says, "The Lord will go forth and fight against those nations as when he fought in the day of battle." God's manner of fighting for Israel is described in Josh. 10: 11: "The Lord cast great hailstones down upon them, and God fought for Israel." This is the description given in Ezekiel, Joel, and Zechariah. The only difference is, that Ezekiel gives more particularly the history of a great leading power (Russia), while Joel and Zechariah gives a description of *all* nations being gathered as the result of Gog's invasion of Palestine.

DeKalb, Ill.

Book Notices.

Homiletical Index: A Hand-book of Texts, Themes, and Authors, for the Use of Preachers and Bible Students generally. By J. H. Pettengill, A. M. Pp. 316. Price $3.00. New York: D. Appleton & Co., 551 Broadway. Chicago, Ill.: W. G. Holmes, 77 Madison Street.

This is a valuable book, containing 20,000 citation of Scripture, arranged in order from Genesis to Revelation, with the theme of discourse founded thereon, and by whom. Also the topics are arranged alphebetically. This work is valuable in bringing to the knowledge of others the fruits of rich intellects, and in the suggestions and opening of new and valuable fields of thought, and thus making great accessions to the knowledge of the Scriptures. While thus it is a helper to the Bible student, the author warns every one to so use it as to preserve their own individuality of thought and expression, and carefully guard against becoming *plagiarists*. We commend the the work. It can be ordered from this office.

Twenty Reasons for Believing the Second Coming of Christ is Near. Pp. 34. Price 15 cents. Chicago, Ill.: F. H. Revell, 148 & 150 Madison St.

This tract is a grouping together in a brief form, of some of the principal reasons for believing in the nearness of the second advent of our Lord, as found in the Scriptures of truth, such as the following: The "running to and fro," and "increase of koowledge;" "perilons times;" the returning of the Jews to Palestine; the armaments of the nations; downfall of the Catholic and Mohammedan power; gospel preached in all nations; the Great Pyramid as a prophetic monument, etc. Let every one procure a copy. For sale at this office.

Reports.

Tent Needed.

Dear brethren of like precious faith, greeting: We appeal to you, knowing the strong affection you feel for others of the same hope and faith, as manifested by the unanimous adoption of a resolution offered at our Annual Conference held at Sparta, Ohio, in October last, to secure funds to purchase a tent to put into this field the coming season.

Brethren, our time is limited in which to accomplish this object, so much desired and needed. When I consider the additional amount of good accomplished in other States as a result of Tent-work, and how little has been done in Ohio *without* it, I am surprised that it has been so long delayed.

A call for our next Conference is expected soon, and I see no special benefit to be derived by holding a Conference in May next, without first doing the work laid out at our Annual Conference held in October last, at Sparta, as its main business will be to arrange for Tent work for the season, which should commence immediately after.

We must generalize our work in order to accomplish much in this State, being few in number, and scattered. If few in number, and poor financially, so much the more need of a Tent. We have but few preachers among us that are capable to properly represent our faith; and as at least $600 is required to supply preaching in one locality, the rest must, of necessity, be neglected; while Tent labor will reach the masses, and especially that class that need it most.

What per cent increase per year has been realized in Ohio for the past ten years? Answer, None!

We propose to discontinue regular preaching in the cities and towns, and go into the highways and hedges, and make one trial trip, expecting to realize at least 100 per cent on one-half of the capital invested by those who supply pastoral labor, as most of the expenses of the Tent will be paid by those who pay nothing for pastoral labor.

Now who will come to the front and take hold of this matter, and *do it now?* I will pledge to raise $40 of the $150 necessary to purchase the Tent, if my life and health continue until the first of next May. We do not ask pledges for the services of any one who may travel with the Tent; but only to raise funds to secure it. We will look after the other matter at the Conference; we will provide a bridge to cross the stream, when needed.

Brethren, *procrastination* is a long word, and a *thief*. Go at it *at once!* All correspondence in regard to the matter should be with the Chairman of the Tent Committee, E. McCulloch, Nevada, Wyandotte Co., Ohio. Yours for the Tent, and the one faith and hope.

D. C. Jefferson, For the Committee.

Conference Report.

The special meeting of the Arkansas and Walnut Valley Association met at the Diamond school-house near Douglas, Butler Co., Kansas, March 15, 1878. Preachers present—V. F. Hunt, Jacob French and H. M. Williams.

Being a special Confereuce, no delegates were present. Reports from brethren present showed that the churches were in good order.

Elds. V. F. Hunt and H. M. Williams were appointed a Committee to correspond with the brethren in the Third Evangelical District.

It was voted to send three dollars to Bro. Klock, toward defraying the expenses of publishing the Charter, Constitution and By-Laws of the State Conference.

It was voted to make an appropriation to defray as far as possible the general expenses.

It was voted that Bro. J. C. Smith and wife be invited to meet with us at our District Conference meeting, to be held at Rock school-house, midway between Douglas and Winfield, on May 10, 1878.

Conference then adjourned to meet at above time and place.

H. M. Williams, Secretary.

A Correction.

As it has been published through the A. C. Times that Eld. N. S. Ketchum, of Nebraska, by letter, requested to *withdraw* from the Iowa Conference of which C. C. Ramsay was President, I desire to state the *true facts*. I requested a *Certificate*, if worthy, and a *permit* to join another Conference if I found one nearer, as I expected to change my residence. I received no answer from them. I have since written to C. C. Ramsay upon the subject, with the same result—*no reply!* These are the *facts*.

Ionia, Nebr. N. S. Ketchum.

Selected.

"There's Dust on Your Glasses."

I don't often put on glasses to examine Katie's work; but one morning not long since I did so upon entering a room she had been sweeping. "Did you forget to open the windows when you swept, Katie?" I inquired; "this room is very dusty." "I think there is dust on your glasses, ma'am," she said, modestly. And sure enough, the eye-glasses were at fault, and not Katie. I rubbed them off, and everything looked bright and clean, the carpet like new, and Katie's face said—I am glad it was the glasses, and not me, this time. "This has taught me a good lesson," I said to myself upon leaving the room, and one I shall remember through life.

That evening Katie came to me with some kitchen trouble. The cook had done so and so, and she had said so and so. When her story was finished, I said smiling: "There is dust on your glasses, Katie, rub them off; you will see better." She understood me and left the room.

I told the incident to the children, and it is

quite common to hear them say to each other, "Oh, there's dust on your glasses." Sometimes I am referred to, "Mamma, Harry has dust on his glasses; can't he rub them off?"

When I hear a person criticising another, condemning perhaps a course of action he knows nothing about, drawing inferences prejudicial to the person or persons, I think right away, "There's dust on your glasses, rub it off." The truth is, everybody wears these very same glasses, only the dust is a little thicker on some than others, and needs harder rubbing to get it off.

I said this to John one day, some little matter coming up, that called forth the remark: "There are some people I wish would begin to rub, then," said he "There is Mr. So-and-So and Mrs. So-and-So, they are always ready to pick at some one, to slur, to hint; I don't know, I don't like them." "I think my son John has a wee bit on his glasses just now;" He laughed and asked, "What is a body to do?" "Keep your own well rubbed up, and you will not know whether others need it or not." "I will," he answered. I think as a family we are all profiting by that little incident, and through life will never forget the meaning of—"There is dust on your glasses."—*Sel.*

The Disciple is not Greater than His Master.

Master and Lord, my lot on earth is better far than thine,
And shall I at its lowliness ungratefully repine?
Shall I gaze, with vainly longing eyes, on Fame's unscaled ascent,
And cloud the mornings of my days with sullen discontent?
No; by thy first rude manger couch, and by thy humble birth,
I bless thee for my station, 'mid the lowly ones of earth!

A life of stormy suffering—a dreary life was thine,
And shall I at my lesser griefs, despairingly repine?
No; by the tears which thou so oft in sorrowing love didst shed;
By the cold ground where thou didst kneel in agony and dread;
By all the sorrows borne by thee throughout thy earthly years,
I thank thee for my sufferings, I bless thee for my tears!

O meek and gentle Son of God! a life of toil was thine,
And shall I at my lighter tasks, impatiently repine?
Oh, shall I faint beneath the care and burden of my lot,
When thou didst labor to redeem a world that loved thee not?
Because no sheltering roof is mine, shall faith give place to dread?
Thou hadst not where, O Son of man, to lay thy weary head!

Exalted Son! thou reignest now beside the Father, God—
While a rougher path than mine thy own dear feet have trod.
Then softly say unto my heart, as to the sea, "Be still!"
And as the waves of old were hushed, hush my tempestuous will,
And let me deem no toil too hard to bear for love of thee,
Since thou hast born a weary life and fearful death for me.

—*Mary E. Wilcox, in Ladies' Repository.*

Future Retribution—The Doctrine of the Early Church—No. 3.

[The following series of articles were published in the *The Advance* in 1874, and are worthy of reproduction at the present time. They were written by Rev. S B. Goodenow, of Earlville, Ill., and will occupy about six numbers].

Next look at Theophilus (A. D. 210). He says:

"Disbelieving, now, thou mayest be persuaded then, when compelled by eternal punishments.... They shall at last be held in eternal fire....From Gen. 2: 7, the soul is called by many [Platonists] immortal; [but]....man had been made intermediate, neither absolutely mortal [ruined] nor altogether immortal, but capable of either....God bestowed death [or decay] as a great blessing upon the [fallen] man, that he might not remain for all time in sin; but he banished the transgressor from Paradise, as in exile, that when he should by this punishment [chastisement] in due time expiate his sin [through Christ], he might be reinstated [by renewal during life]....A vessel is recast and made over; death does the same for a man; for he is after a soul broken in pieces, that in the resurrection he may appear sound, by which I mean pure, just and immortal.

"Was Adam by nature mortal [ruined]? By no means. Immortal? Not thus, either. What then—nothing at all? I answer, neither mortal nor immortal; for, if the Creator had made him from the first immortal, he would have made him a god; if mortal, then God would appear as the author of death [ruin]....He made him, then, capable of becoming either; so that by keeping the command of God he might attain immortality as his reward; but if he should disobey, he would be himself the author of his own death [or ruin]....The just man escapes eternal punishments."—(*Ad. Autolicres, B.* 1, 2.)

That we here rightly interpret Theophilus (as well as Tatian), as meaning by the word "mortal" not the same as *ceasing to be*, but simply *dead, separated, ruined*, is verified by Ullman (see *Amer. Bib. Repos. Oct.*, 1831), who suggests that these old writers must have meant "by the soul's mortality only its dependence." This is also plain from the fact, that while men are said to be "capable of becoming" mortal, i. e., dead, separated, ruined,—these same mortal or ruined ones are said to be liable to "eternal punishments." Theophilus does not indeed very distinctly indicate who or how many in that eternal punishment attain to endless misery, or to that personal "immortality" which he says is not natural but "attained." He gives it as a reward to the just; but as to its attainment by wicked men, he may have hesitated to express himself clearly; for he was already living in the time of error on that point, as we shall soon see. But it is plain that he, like his predecessors generally, taught the New Testament doctrine of everlasting punishment, with immortal existence, *attained only as a specialty* by any person. And this is the early church doctrine, as drawn from the word of God.

We have now examined all that is found on this subject in the Christian Fathers of the first two centuries down to Athenagoras and Irenæus. They are Clemens Romanus, A. D. 86; Barnabas, A. D. 95; Acts of Paul and Thecla, A. D. 100; Ignatius, A. D. 115; Polycarp, A. D. 130; Hermas, A. D., 139; Epistle to Diognetus, A. D. 140; Justin Martyr, A. D. 150; Tatian, A. D. 180; Theophilus, A. D. 210. And we find them all maintaining the primitive doctrine of *Remediless Ruin*, with *some*-endless (but not *all*-endless) misery for the lost.

It may be well here to look at the current Jewish belief, as a confirmation of this view. We shall find it in the Apocryphal Book of Wisdom, A. D. 40; the Book of Enoch, A. D. 60; Josephus, A. D. 75; the 2d Esdras, A. D. 100; the Mishna, A. D. 140. The Book of Wisdom, supposed to have been written by Philo (about A. D. 40) and found in the Apocrypha, says:

"For the wicked have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to return from hades; for we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke, and speech a spark to move our heart, which, being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist which is driven away by the beams of the sun, and overpowered with the heat thereof, etc. These things they thought and were deceived. For God created man incorruptible [by death] and in the image of his own likeness he made him. But by the envy of the devil, death came into the world; and they follow him that are of his side (2: 1-3, 21-25). But the souls of the just are in the hand of God, and the torment of death shall not touch them; their hope is full of immortality. Dreadful are ends of a wicked race (3: 1, 4, 9).

"For the hope of the wicked is as dust which is blown away with the wind, and as a thin froth which is dispersed by the storm; and a smoke that is scattered abroad by the wind; and as the remembrance of a guest of one day that passeth by. But the just shall live forevermore (5: 15, 16). To him that is little, mercy is granted; but the mighty shall be mightily tormented. For he made the little and the great, and he hath equally care for all. But a greater punishment is for the more mighty. The keeping of wisdom's laws is the firm foundation of incorruption, and incorruption bringeth near to God. O ye kings of the people, love wisdom, that you may reign forever (6: 7-9, 19-22). Moreover by the means of her I shall have immortality. To be allied to wisdom is immortality. I was a witty child, and had received a great soul. And, whereas I was more good, I came to a body undefiled (8: 13, 17, 19, 20). For the corruptible body is a load upon the soul (9: 15). How could anything endure, if thou wouldst not? or be preserved if not called by thee? (11: 26). Who shall accuse thee if the nations perish, which thou hast made? Neither shall king nor tyrant in thy sight inquire about them whom thou hast destroyed. Wherefore, thou hast greatly tormented those who, in their life, have lived foolishly (12: 12, 14, 23). To know thy justice and thy power is the root of immortality" (15: 3).

The whole tenor of this book makes endless being a specialty, reached only by the "knowledge" of God; and to these thus made "great" a greatly enhanced punishment is here assigned; while "to him that is little [in opportunity and knowledge] mercy [or pity] is granted," by a lesser punishment. The duration of that punishment is not precisely marked; but no restoration is suggested for any; and the course of the argument allows the mysery to be in some "dreadful" cases eternal, while a fading out is strongly expressed of some,—not at death (which is strongly denied), but subsequently.

The Book of Enoch (about A. D. 50) says of fallen angels:

"In confinement shall they be shut up forever....This is the prison of angels; here they are kept forever....Sinners shall disappear and perish, while those who seduced them shall be bound with chains forever. (c. 68.)....The great judgment shall take effect forever and ever. Woe to you, for to you there shall be no peace (c. 103, § 4)....The resurrection is not for the wicked. It is not a part of their privilege and honor. It is their spirits that are said to be thrust into eternal fire (c. 96)....Here their souls are separated, punished and burned there forever. Their souls shall not be annihilated in the day of judgment, neither shall they arise from this place. Better would it have been for them had they never been born" (c. 38).

Here is the doctrine of Remediless Ruin for all the lost, without annihilation at the judgment (as now-a-days taught by some), but with the possibility of more or less final decay thus suggested, as to some who "disappear and perish." All-endless misery in natural immortality cannot be made out from this work.

Of the Pharisees in New Testament times, Josephus (A. D. 75) says:

"They believe that all souls have an immortal [un-mortal] vigor in them, and that under the earth there will be rewards or punishments, accordingly as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again (Antiq. 13: 10, 5). The Pharisees say that all

souls are incorruptible [by death], but that the souls of good men only are removed in other bodies, but that the souls of bad men are subject to eternal punishment" (Wars 2: 3).

It is plain that the Pharisees believed in Remediless Ruin for all lost souls; there was no tinge of *restorationism*, any more than of *extinction at death* in their belief. As Dr. Beecher truly says, "they taught eternal punishment" in "an everlasting prison." This was just what Christ taught; and he never rebuked or corrected their doctrine in this respect. He only set them right as to the resurrection of bad men as well as good (John 5: 28, 29; Acts 24: 15). How is it possible, then, to get rid of this as the doctrine of the early church?

It seems to many as if Josephus ascribed to the Pharisees the doctrine of all-endless misery also. But, by "everlasting punishment" (as we have shown above in the case of Christ) the doubtless meant the endless state of the lost, in the "eternal prison" spoken of,—without undertaking to mark the duration in it of conscious misery to each individual. And when they spoke of souls as being "incorruptible," and as having an "immortal vigor" in them, they only meant those words in their original, literal sense—*un*-mortal—*not* corrupting with the body—living after death. This is plain from what Josephus says of the Sadducees: "The doctrine of the Sadducees is this, that souls die with the bodies" (Antiq. 18. 1. 4). "They take away the belief of the immortal duration of the soul, and the punishments and rewards in hades" (War 2. 8. 14). Here we are taught that to make souls die with the body is the same as to take away their immortal duration; showing that the intent of the word is *un*-mortal, or enduring after death. Hence, having an "immortal vigor" meant only, having a power of indefinite separate existence. The possibility of ultimate decay to any soul, is in these expressions not affirmed or denied; Josephus not being careful to bring out a point which he himself did not appreciate. For doubtless he was tinctured with the Platonic doctrine of natural immortality, which he describes in the "Essenes" (Antiq. 18. 1. 5, and Wars 2. 8. 11, and 3. 8. 5).

That the Jewish idea of the word immortal or incorruptible (aphthartos) did not contain in it the length of duration, but chiefly the contrast with physical corruption, is seen from all its uses in the New Testament: Rom. 1: 23; 2: 7; 1 Cor. 9: 25; 15: 42, 50, 52, 53, 54; Eph. 6: 24; 1 Tim. 1: 17; Tit. 2: 7; 1 Pet. 1: 4, 23; 3: 4—why not in 2 Tim. 1: 10? In four of these places: 1 Cor. 15: 53, 54; 1 Tim. 1: 17; 1 Pet. 1: 4—endlessness is added by another term, as not being expressed in the term itself; see also Rom. 2: 7. The stricter word immortality (athanasia—absolute deathlessness) is applied only to God, 1 Tim. 4: 16; and to glorified saints, 1 Cor. 15: 53, 54. This was the use of language by the Pharisees, as truly as by the New Testament; which we see illustrated in the Book of Enoch cited above, and in the later Rabbinical writings (as we cite by and by).

The second book of Esdras (A. D. 100) found in the Apocrypha, as well as the book of Enoch, "both teach everlasting punishment," says Dr. Beecher himself. Esdras says:

"The earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. And the Most High shall appear upon the seat of Judgment; and misery shall pass away, and the long-suffering shall have an end. But judgment only shall remain, truth shall stand,... and wicked deeds shall bear no rule. But the day of doom shall be the end of this time and the beginning of the immortality for to come, where corruption is past. I answered: What profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death? (8: 32-49). Then they that have abused my ways shall dwell in torments. The same must know it after death by punishment (9: 9, 12). The torments wherewith they shall begin to be tormented are like unto a flame.... The law is like unto fire" (13: 38). In the last chapter God says: "Nor do I grieve on account of them who perish, for like a fire and smoke they burn, rage, and are extinguished." Ezra is told that all souls returns to God, and then are assigned places, where they anticipate the judgment day. The final remark is, that there should not be so much sorrow for their destruction, as joy over those who are persuaded to salvation.

There is in this book such a blending of hopelessness in misery with the idea of decay in sin, as to indicate the usual primitive doctrine, of *some*-endless misery to souls existent in death, but not *necessarily* immortal.

The Jewish Mishna (A. D. 140) makes frequent mention of exclusion from the world to come and from eternal life, and says nothing of the immortality of the soul; while the Gemara, or comment on it (A. D. 300) tells of some who "shall descend into gehenna, and there be judged forever" (for ages of ages). Thus did the common Jewish sentiment accord with the primitive church doctrine of *some*-endless (but *not all*-endless) misery. Can there be any doubt that, down to A. D. 200, the early church did thus teach Remediless Ruin?

Messrs. Constable and Hudson claim most of the early fathers, as teaching the annihilation of all the wicked; and Mr. Ballou and others claim many of those fathers as teaching Universalism. But our investigation shows the falsity of both those claims. Dr. E. Beecher (in *Christian Union* of Sept. 24, 1873) goes so far as to say, concerning all those early Christian times:

"As to the nature and duration of the punishment of the wicked, there was no established and united opinion.... The sentence of Christ at the day of judgment was not understood to establish any doctrine, except the general doctrine that the wicked would be severely punished in the world to come. Whether this would result in annihilation, or restoration, or endless misery, in their view it did not decide."

On the contrary, a full citation of the fathers has shown us, that, until near the third century, the universal conclusion drawn from Christ's teachings, was opposed to all restoration as well as the annihilation of all; and that the one orthodox doctrine assigned Remediless Ruin for all the lost, with *some*-endless (but not *all*-endless) existence therein.

We now will undertake to show how, about the year A. D. 200, there arose two varieties of thought, led off on the one hand by Irenæus, intimating that all the lost might thus in time fade out from conscious being; and, on the other hand, by Athenagoras, intimating that no being could ever fade out.

1. The first of these extreme views was earliest and most natural to come in; because it suited the instinctive aversion of many against the thought of eternal evil, as urged by the Gnostic heretic Marcion just before this time (see Neander, Vol. I, p. 468; also 612, 618), and because it formed the readiest answer to the Platonic and Gnostic ideas then current, concerning the soul and the evil principle as immortal and indepenent of God (Neander, p. 374, 379, 392, 443, 468, 471, 618. See also Hudson's "Future Life," p. 322). The infidel Celsus "in particular, had assailed, as unworthy of God, the doctrine of eternal punishment in unquenchable fire" (Dr. E. Beecher, Oct. 1). Moreover, the very fact that, in the New Testament, immortality is mainly a promise to the righteous, naturally leads to the error of supposing that moral character is the ground of future endurance, instead of moral activity, the real ground; so that some soon reasoned, then as now, that as all the holy are immortal, so all the unholy must become extinct.

Accordingly we find the first decisive anouncement of this view in Irenæus (dying A. D. 202), who was a warm opponent of the current philosophies (Neander, p. 508; Giesler's Eccl. Hist., Vol. I., p. 101). He wrote a book designed to show that God was not the author of evil. In his work "Against Heresy," he says:

"They who say that souls which lately began to be, cannot long continue to exist, but they must be either unbegotten and immortal [the Platonic idea], or must be born and die with the body [the Materialistic notion]—let them know that God alone, the Lord of all, is without beginning or end, ever and truly the same. All things made by him, because beginning their existence, are thereby inferior to their Maker. But they continue to exist, and continue for length of years [a longer or shorter period] according to the will of their Creator, God. Hence, as their beginning, so likewise their continued being, is his gift. For, as the heavens, the sun, moon, and stars,....so likewise souls and spirits, since they began to be, all continue so long as God wills their being and continuance (as in Ps. 148: 5; 21: 4)....making a grant of continuance forever to those who are saved. For life is not of ourselves, nor of our own nature, but a gift of God's favor. And therefore, he who preserves the grant of life, and renders thanks unto him who bestows it, shall receive length of days forever and ever. But he who rejects it, and proves unthankful to his Maker for creating him, and will not know him who bestows it, deprives himself of the gift [or favor] of duration to all eternity....They who are unthankful to him for this short temporal life, which is his gift, shall justly fail to receive from him [as a favor] length of days forever and ever. For as the animal body is not life itself, but partakes of life, so likewise the soul is not life itself, but receives the life bestowed upon it by God [and so, like the body, can decay]. Whence it is said: 'The first man became a living soul;' teaching us to distinguish between the soul and the life [and growth] of the soul. Souls, therefore, receive their life, and their perpetual duration, as a donation from God, continuing in being from non-existence because God wills them to exist and to subsist."

We have given thus fully the testimony of Irenæus concerning the soul, because we have here thus early, in this martyr for the faith, this very disciple of the apostolic Polycarp, so very ful. and correct exhibit of the New Testament doctrine, as held all through the early days of the church. It was decidedly opposed to the Platonic view, of the natural immortality of souls; as much so as to the materialistic view, of extinction of souls at death. In one passage Irenæus does speak of the soul as "immortal," but only in the original sense, as *un* mortal, not ceasing at death; and as this is the soul's own nature, he argues against the materializing Gnostics, that it can easily be made to live on forever, without need of a "spirit" added from a Superior Being (as taught by the Gnosticizing Tatian, cited before. See in Neander's "Church History," Vol. I. p. 456. See also concerning the Marcionite Lucas, p. 474).

Irenæus here seems to be still proving the orthodox doctrine, that even an unspiritualized soul can be made to "live forever" in its sin and woe. And in his creed he says: "Wicked spirits and angels that have transgressed and become apostate, and the impious, and unjust, and lawless, and blasphemers among men, will he [Christ] send into everlasting fire. But upon the just....will he graciously bestow life, and grant them immortality, and gain for them eternal glory." He thus appears to give fully the orthodox view, as

we have cited it from all before him, only that we find in him no distinct and positive assertion of eternal conscious being to any lost soul, in the "everlasting fire." And since he so fully teaches that souls exist only "so long as God wills"—without recognizing any ground of endless existence save a worthy character, speaking of it only as a "grant—donation—gracicys bestowment" upon the just—it is inferred that he believed in the possibility at least, of the final non-existence of all the lost. He expressly says, that all the wicked forfeit the gift or favor of eternal existence; and he may mean that they all do actually fail of endless being—contrary to the primitive idea, that upon the most guilty it is imposed as a judgment. But this no-endless view is more distinctly expressed in a seeming interpolation in Theophilus, near this same date, as seen before (in our second article).

Moreover, about this time Hermogines also, retaining the orthodox view of no natural immortality, avowed the doctrine of no-endless misery; and against him Tertullian contended: "He regarded immortality only as a consequence of the new divine life imparted by Christ; hence he considered believers only to be immortal. All evil—evil spirits, and men who have not become partakers of the divine life—were finally to be raised into the matter from which they originally sprang" (Neander, Vol. I., p. 618). For he was somewhat materialistic in his views (p. 617). Here we have, fully expressed, the first deviation from orthodox views, moral character instead of moral activity being distinctly made the ground of perpetuated existence, as in the modern annihilation error.

This doctrine of no-endless misery is thought by some to have been broached even earlier among the Jews. Philo (A. D. 40) believed in annihilation [or the final end of evil]; also the author of the "Ascension of Isaiah," says Dr. Beecher. The latter work remarks: "There shall be a resurrection and a judgment in those days. Then the beloved shall cause to ascend from him a fire, to consume all the ungodly, who shall be as if they had never been created." Philo says of the wicked: "They must all undergo that destructive wrath which hangs over all the elements. When this world is dissolved and destroyed, they will be involved in the destruction....He who is absorbed in the love of pleasure, by which the death of the spirit is caused, again gives himself up to the earth. So, then, of a wicked and depraved man, the beginning and end are earth" (Ques. on Gen. § 51).

If these passages do actually refer to the soul, then are they to be regarded as an early indication of the Stoic Philosophy (imbibed by Philo) concerning the dissolution of all evil-doers, and of the earth itself, by fire. The Roman Titus (A. D. 70) preached this doctrine to his army before Jerusalem. "Those souls which are severed from their fleshly bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars. While upon those souls that wear away in and with their distempered bodies, comes a subterranean night to dissolve them to nothing; so that in this case, the soul at the same time comes to the utmost bounds of its life, and of its body, and of its memorial also. Their souls are condemned to the grave together with their bodies" (Jos. Wars, 6, 1, 5). Tacitus seems to ascribe this doctrine to the Jews, who, he says, think "the souls of those dying in battle or by torture are eternal." [Others, of course, not.] But this Stoical representation of all evil-doers as ceasing to be, I do not find in the Christian church, before about A. D. 200.

Narrow-minded and ignorant persons talk about people and not things.

Year of Jubilee.

The boasted civilization of modern times is continually confronted with problems for which it has no solution. Our financial system results in a series of alternate rushes and crashes, interspersed with panic and stagnation. Production is stimulated, markets are glutted, business is overdone; then comes a crisis and a crash, and then stagnation and starvation. Meanwhile the rich grow richer and the poor grow poorer; wealthy men count their hoards by millions, while poverty-stricken wretches beg in vain for bread; thousands of acres of land lie untilled beneath the control of rich proprietors, though thousands of landless, homeless mortals, vainly beg the privilege of earning their daily bread, and wander through a world in which their first landed possession is a grave. Exorbitant interest and unreasonable profits increase the gains of the wealthy, and diminish the store of the poor, who waste the little that is left them in folly, vice and extravagance, until at length strikes, riots, mobs and revolutions rack the social fabric to its centre, if they do not bury men's boasted civilization in ruin, blood and flame.

How different from all this was the state of things in the Hebrew commonwealth. In the first place, the land of Canaan was divided among all the tribes and families of Israel. Each family had its portion. There were no vast estates, the hereditary possession of aristocrats, nor could any speculator, tormented with "earth hunger," acquire all the land that joined his own.

Secondly, whenever one of the children of Israel had waxed poor and fallen into decay, the rest were commanded to relieve him; and it was said to each Israelite, "Take thou *no usury* of him, or *increase:* but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon *usury*, nor lend him thy victuals for *increase*" (Lev. 25: 36, 37).

This entire prohibition of usury prevented incalculable mischief, for by means of the usurious practices of the present day the wealthy drain the very life-blood from the oppressed and toiling poor. The man who was to abide in the tabernacle of God and dwell in his holy hill, was the man who "putteth not out his money to usury" (Psa. 15). It is true they were allowed to take usury of strangers, outside of their own land. If a man was willing to trust his money in Nineveh, or take security on real estate in Philistia or Babylon, he might charge interest,—and get it, too, if he could. But in the land of Canaan and among the people of Israel, the man who had plenty was expected and required to lend to him that was in distress without usury, and to relieve him without hope of reward. Hence there was no temptation to accumulate large amounts of money, for of what use were they to their owner? He could not buy land with them; his own limited territory would not allow him greatly to increase his flocks and herds; he could not multiply his money by usurious practices, and so he was obliged to content himself with the portion and competence given him by the providence of God.

In addition to all this, every seventh year was a year of rest from all the ordinary pursuits and occupations of life. Not only on the seventh *day* were men called off from toil, that their weary frames might find repose and thus be better fitted for the toils of the days to come; but the seventh *year* a[illegible]e a year of rest, a Sabbath of the lan[illegible] for the Lord, wherein they were nei[illegible] to s[illegible] th[illegible]ld nor prune the vineyard, nor reap that which grew spontaneously in the harvest field, nor gather the grapes of the undressed vine. As in the wilderness the sixth day witnessed the fall of such a bountiful supply of manna that they were provided for while they rested on the seventh day, so in the sixth year bounteous crops were promised, which should sustain them through the required rest of the Sabbatic year.

This provision enabled me[illegible]lt in their busy course, kept them from [illegible]s down under unremitting toil, and b[illegible] matters to a general equilibrium, preparing them for the new septennial period that was before them. In our days, few men would think that they could suspend their business operations one year in seven, so they rush on headlong until at length health breaks down, and then they spend the rest of their life in fruitless efforts to regain that vigor which the Sabbatic rests of the Hebrews would have preserved. And so in business, instead of settling up and balancing the books once in seven years, men rush on eight, ten or twelve years, until they become hopelessly involved, and then go down in crash and panic to utter financial ruin.

But still more marked than this was the Jubilee year, which occurred at the close of seven successive Sabbatic periods. Of course the Hebrews were not exempt from the ordinary vicissitudes of human life. There were persons who through sickness, old age and infirmity, waxed feeble and poor and became dependent; there were widows and orphans for whom no bread-winner was left to toil, and sometimes they were, through stress of poverty, compelled to part with the inheritance which had been handed down to them from their fathers, and go out from the home of their childhood, leaving it in the possession of their creditors. In this way a wealthy Jew might acquire considerable possessions in consequence of the straitened condition of his poorer brethren; but a check was put upon this accumulation, and God said to Israel, "The land shall not be sold forever, for the land is mine; for ye are strangers and sojourners with *me*" (Lev. 25: 23).

Whenever a person had been compelled to sell his possession, if any of his kindred came to redeem it, they had the right of redemption; and if the man himself were able to redeem his property he could do so at any time; but if unable to do this, on the arrival of the *fiftieth year* the land reverted to its original owner, or to his descendants. A house within a walled city was exempt from the operation of this rule; this might be sold absolutely, subject to the right of redemption within the year; but outside of the gates of a walled city, no land could be permanently alienated from its possessors. Whoever bought land reckoned its value by the nearness or remoteness of the approaching Jubilee. If the Jubilee was one year ahead, then he only paid the value of the rental for a single year; if the Jubilee was ten years distant, then the value was proportionately increased; but no money could buy, no mortgage could hold, no deed could convey an acre of land for a period beyond the Jubilee year of re-distribution.

The widow and the orphan might be for a time homeless, or dependent upon their friends; but they looked forward to the year of Jubilee, and then, they said, "We shall go to our old home again." The rich man might gaze fondly upon his acquired possessions, but it was always with the assurance that at the fiftieth year they would all be re-distributed; he could not transmit them to his children; Palestine was *the Lord's land*, the possession of all his people.

In this year of Jubilee, captives were set at liberty, and all bondmen went free. When, after years of weary toil and waiting, the first blast of the trump of Jubilee was heard, and when from hill to hill and vale to vale throughout the land of Israel pealed the shrill notes that told that the day of liberty had dawned, we can scarcely imagine the gladness of the bondmen and of the exiles thus released. Their day of servitude is past, the long and weary years have fled, they are no longer homeless, they are no longer oppressed, and old and young prepare at once to

leave the scenes of their toil, and retur to their long-lost but now recovered home. We may fancy the joy of the released as they go forth from the place where they have dwelt as strangers and as servants, gathering together their little possessions, making ready for the journey that is before them, giving thanks to God that the year of Jubilee is come, and congratulating each other and rejoicing together that at last they are free. And when the rest of the year of Jubilee had passed, it found all Israel settled again in their own homes, each in happy possession of his own inheritance.

What a type we have in this glad trump of Jubilee, of the sweeter music of the gospel trump, sounded by Him who was anointed to proclaim deliverance to captives, and the opening of prison doors to them that are bound! And this message of liberty to the oppressed, has sounded for ages, and still sounds with increasing sweetness in the ears of the sons of men. They have sold themselves for nought, but they are redeemed without money. The Great Emancipator has proclaimed their deliverance, and far and near rings the glad proclamation of freedom from the bonds of sin and the vassalage of Satan.—freedom to those who, made free by Christ, shall be free indeed.

But the Jubilee has still other precious thoughts imbedded in it. It speaks to us poor wretched sons of Adam, descendants of one whose fair inheritance was forfeited by his sin. It speaks to a race which has wandered in exile for ages, since the gates of Paradise were shut against them, and the pathway guarded by a flaming sword. It speaks to them of deliverance from the curse, of the redemption of the body, and of the glorious liberty of the sons of God. It speaks of a time of rest to a weary and disordered world; of the grand Sabbatic year that shall be ushered in by the sounding of the trump of God, the glad music of eternal redemption. It tells of that age of brightness that shall dawn ere long upon a ruined world, when scattered families shall be united, when the bonds of death and hell shall be forever sundered, when the long captivity shall be broken, and the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads.

Sweeter than the glad music of the trump of Jubilee is the joyous proclamation of that coming day of peace; sweeter than the deliverance for which Israel watched and waited and which they welcomed in that joyful year, is the deliverance of those who wait for "the adoption; to wit, the redemption of our bodies." God grant that in that day we may be found among the true and faithful of the Israel of God, and hail the music of the trump of Jubilee and share the rest and glory that awaits the exiled saints of the Most High.—*The Common People.*

Does God Contradict Himself.

"He that is born of God sinneth not; for his seed remaineth in him, and he cannot sin." "If any man says he hath no sin, he deceives himself, and the truth is not in him." The enemies of God say, the Bible is full of contradictions; and many of his dear children stumble and are confused at declarations that seem to antagonize each other. Yet, we know the Bible to be from God, and that he does not contradict himself. Nor do we like to believe that he has expressed his will concerning us so indefinitely or so clumsily, that the simplest human soul, humbly seeking for truth, may not find it.

"To as many as received him, to them gave he power to become the children of God, to those who believe on his name." "Every one who believes that Jesus is the Christ, has been begotten of God." "No man can say that Jesus is the Christ, but by the Holy Spirit." The man who believes that Jesus is the Christ, is born of God—is a child of God—the Holy Spirit has taken up his abode in his heart. He is still a human being, but now, glory to God, dowried with the Holy Spirit.

As DeSales expresses it, the man is now conscious of a superior nature, as well as an inferior nature. The inferior nature, the "natural man," is yet alive and present with a portion of his lusts and depraved appetites. But the superior part, the "inward man," hates them, and delights in the law of God. This "inward man" does not sin, nor even consent to the sin. Paul, in his early experience, vividly describes this complex state of the soul. He delights in the law of God, after the "inward man;" he "desires to do good;" he did not sin, nor consent to the sin! "It is no longer I, but sin which dwelleth in me." So, then, "he that is born of God sinneth not; for his [God's] seed remaineth in him, and he cannot sin."

"But," says a brother, "it is the consciousness that sin yet dwelleth in me, of the impurity of my heart, by which I am kept in bondage, that makes me cry out, 'O wretched man that I am! Who shall deliver me?'" Paul found a Deliverer in Jesus. And while yet dwelling in a poor, frail, sickly body, he was surely delivered. And he urges it as the duty and privilege of all God's children to "be made free from sin."

Suppose he were present at one of our meetings, and heard the teacher say, calmly, "O we will sin while in this body," would we not hear his clear voice ring out again: "God forbid! How shall we that died to sin live any longer therein?"

Paul lives yet and we hear him, "Our old man was crucified with Christ, that the body of sin (the sin in us) might be destroyed, in order that we should not serve sin—we are to reckon ourselves dead to sin, and alive to God—sin shall not have dominion over you—and that, being made free from sin, we are to have our fruit unto sanctification (holiness)—and that if we walk after the Spirit, we shall not fulfill the lust of the flesh."

I cannot conceive how God could any more plainly have put before his children their duty and privilege to know for themselves, while yet in this body, that Jesus hath "put away (from the heart all) sin"—that sin in them "is destroyed," by the weighty power of him who "worketh in us."

But "that wicked one," who quoted Scripture to our Master, is promptly on hand to hedge up every effort of the soul for liberty. His favorite text is: "If any man says he has no sin," etc. And he is sometimes so hurried in his anxiety to confuse the soul, that he quotes it: "If any man says he has no sin, he is a liar." The Holy Spirit says, "If any man says he has no sin, he [simply] deceives himself, and the truth [as to the matter] is no in him."

Our tendency by nature, is to believe Satan in preference to God, and so very many (terrible to relate) accept to "continue in sin." In Ps. 19 we have, "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuos sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

As compared with the absolute perfection and holiness of God, errors (known and unknown) and all our faults, may be classed as sins, and we will surely, while in this body, never be free from them, but will need the precious blood every moment for their cleansing, and no man can say: "I have no sin." "For there is no man liveth, and sinneth not."

But does this view, that everything below the absolute holiness of God is sin, constitute our rule of life here? Will we attain the absolute holiness of God even after we are permitted to enter through the straight gate into the kingdom of everlasting glory? Yet, God commands us to "be holy," and "sin not." Does our Father make sport of us? No—never!

Let us inquire of the blessed Jesus. From his own precious lips comes the rule of life for his children: "Thou shall love the Lord thy God with all thy heart, mind, soul, and strength; and thy neighbor as thyself. On these hang all the law and the prophets." And from Paul—"Love out of a pure heart, is the end of all commandment." Is it not plain that it is our privilege, with the Psalmist, even while confessing our errors and infirmities, which we know will cling to us while in this body, and which will cause much sorrow and deep humiliation, to ask Jesus to keep us "back from presumptuous sins" (heart sins)—to sprinkle (cleanse) our hearts from an evil conscience (all consciousness of evil), and to shout out with Paul, "I thank God, through our Lord Jesus Christ [who hath delivered me]" (Con. & How.). So, then, a child of God may have a clean heart, while yet in this body, and while conscious, day by day, of his weakness and infirmities. Yet, being sweetly made perfect in love, and also sweetly conscious that "the law is fulfilled in us, who walk after the Spirit." "Blessed are the pure in heart, for they shall see God."

What a wondrous panacea! "The blood of Jesus Christ his Son cleanses us from all sin"—covers all my errors, my secret faults, as soon as discovered and confessed—blots out all my sinful acts—and purifies my heart from the hateful inward disease itself. making it clean, pure, and holy, the dwelling-place of Jesus, according as I believe what God says about it. "For we have received the Spirit which is of God, whereby we know the things that are given to us of God." "Hereby we know that he abideth in us, by his Spirit, which he hath given us."

Glory to God in the highest, for his wondrous salvation! Who will believe?—*Banner of Holiness.*

Outdone by a Boy.

I knew a lad in Boston, rather small for his years, who worked in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You never will amount to much; you never can do much business. You are too small."

The little fellow looked at them:

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow.

There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.—*H. L. Hastings, in Little Christian.*

A Happy Home.

"Six things," says Hamilton, "are requisite to create a home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the blessing of God."

Preserving Meat in Warm Weather.

Veal, mutton, pork, etc., will keep perfectly fresh and good for weeks, without salt or ice, in warm weather, by keeping it submerged in sour milk, changing the milk when mold appears. Rinse in cold water when wanted for use. Keeps any length of time and retains flavor.

General News.

The following is the text of Lord Salisbury's circular to the Powers, giving England's objections to the Treaty of San Stefano, and is the key to her warlike attitude toward Russia: "The combined effect of the treaty is to almost reduce to the point of entire subjection the political independence of the Turkish Government. The formal jurisdiction of Turkey extends over geographical positions which must, under all circumstances, be of the deepest interest to Great Britian. It is in the power of the Ottoman Government to close or open the Straits which form the natural highway of nations between the Ægean and Black Seas. Its dominion is recognized at the head of the PersianGulf, on the shores of the Levant, and in the immediate neighborhood of the Suez Canal. It cannot be otherwise than a matter of extreme solicitude to this country that the Government to which this jurisdiction belongs should be so closely pressed by the political outposts of a greatly superior Power that its independent action, and even existence, is almost impossible. These results arise not so much from the language of any single article in the treaty as from the operation of the instrument as a whole. A discussion limited to the articles selected by one Pow[illegible] in the Congress would be an illusory [illegible]dy for the danger to English interest[illegible]nd to the permanent peace of Europe [illegible]hich would result from the state of things which the treaty proposes to establish"....By the occupation of Bulgaria by Russian troops, communication with Russia was through Roumania, to which they object and threaten to stop. Russia in return threatens the occupation of Roumania and disarmament of the Roumanian troops. It is thought when Russia attempts the passage of her troops through Roumania, a collision will occur, and war between Russia, and England and Austria grow out of it....Germany is busily mediating between Austria and Russia....Russia is making endeavors to pacify Austria, and to induce Turkey to make an offensive and defensive alliance ...England's intention is to keep the Channel squadron near Malta available for the transport of troops, 3,000 or 4,000 of which could be embarked in a few hours ....The London *Post* says: "There is no doubt the Government is determined to vindicate every line of Lord Salisbury's circular. The prospect is more peaceful, but the Government must guard against a surprise at Constantinople, and our Agent should be empowered to assure the Porte of England's support against any sudden advance of the Russians'....The *Journal de St. Petersburg* says: "The conviction that England's demands are incompatible with the interests of Russia and Europe will find firm support in the public opinion of this Empire."

Deaths.

HUDSON.—In Buchanan, Mich., March 18, 1878, Maria, wife of Bro. James Hudson, aged 59 years.

Sister Hudson had been a great sufferer during the last year of her life, but bore her sufferings patiently, always looking forward to the glorious deliverance just at hand. Her faith in Jesus was strong and comforting to the last. The funeral discourse was preached from the text, "Wherefore comfort ye one another with these words" (1 Thess. 4:18).

S. J. MENDELL.

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Notices.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Come in time. WM. SHELDON, Sec.

Notice.—There will be an extra meeting of the Northwestern Evangelical District of Kansas, held at Sherman Center, commencing April 11th, 1878. Come one, come all to work for the Lord. By order of District Evangelist.

W. T. MARTIN, Sec.

Notice.—The Iowa General Union State Campmeeting will be held near Ladora, Iowa Co., Iowa, commencing Friday, June 7, 1878, and continue over two Lord's days. The State Conference will be held in connection with this meeting, and will be called on Wednesday, the 12th, at 9 A. M. A Boarding Tent will be on the ground. Ministers will have free board, and all others at low rates. Hay will be furnished free for those coming with teams. Ladora is on the Chicago, Rock Island & Pacific R. R., and all coming by railroad will be conveyed free to the Campground. Bro. C. W. Pitsor lives at Ladora, and is the Corresponding Secretary of the Campmeeting Committee, to whom all correspondence should be directed. Brethren, rally from all parts of the State. Make no excuse, for your presence is needed. The Lord wants you, so come, and bring your children and friends, and come in the name of the Lord. Make a sacrifice and a blessing will surely follow. All who can should bring tents and so provide for themselves. Two or more families can put up a tent together, and the cloth can be used for other purposes after the meeting is over, without loss.

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THE COMING CONQUEROR.

BY BISHOP HEBER.

And who is he, the vast, the awful form,
Girt with the whirlwind, sandal'd with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and the sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land.
And hark! his voice, amidst the thunder's roar,
His dreadful voice, that time shall be no more.
Lo! thrones are set, and every saint is there;
Lo! cherub hands the golden courts prepare.
Earth's utmost bounds confess their awful sway,
The mountains worship, and the isles obey;
Nor sun nor moon they need, nor day nor night,
God is their temple, and the Lamb their light:
And shall not Israel's sons exulting come,
Hail the glad beam and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warmed with life again.
Hark! white-robed crowds their deep hosannas raise,
And the hoarse floods resound the sound of praise.
Ten thousand harps attune the mystic song,
Then thousand thousand saints the strain prolong;—
Worthy the Lamb, omnipotent to save,
Who died, who lives triumphant o'er the grave!

Prophetical.

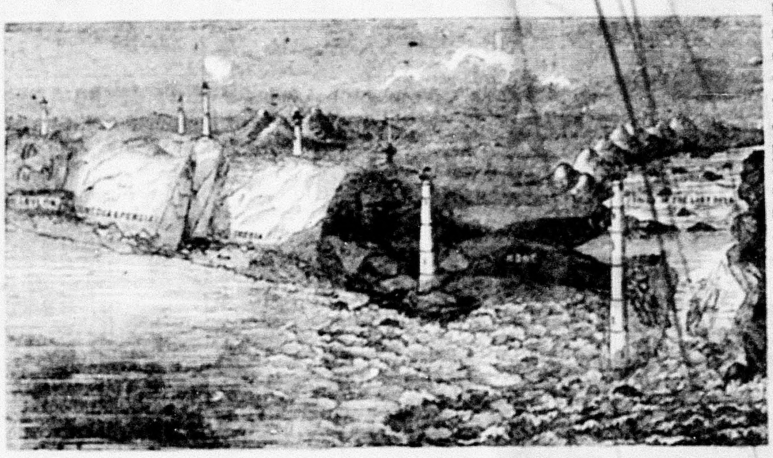
THE GREAT PROPHETIC IMAGE.

BY JOHN COUCH.

The accompanying diagram is full of significance, as it presents an outline history of the world from a point located about 600 years before Christ to the close of this dispensation. The symbolism is the Lord's own choosing, and hence not to be despised. Let the candid reader study this wonderful image of prophecy, and learn something of his own position in the moving drama of this eventful world. The diagram presents the image in a reclining posture, with various beacons to mark epochs of special interest along the coast of time. The waters through which the ship of destiny plows her way are sometimes placid, and sometimes dangerously rough and rocky. How many of the light-houses have we passed, and where are we coasting to-day?

Nebuchadnezzar, the king of Babylon, was standing upon a dizzy height of fame. But he well knew that amid the changing vicissitudes of earth, he was liable to be hurled from glory to infamy, and see his magnificent fortunes swept by the hands of his bitter enemies. Un-

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. The image's head was of gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (DAN. 2: 31–35.)



THE METALLIC IMAGE OF DANIEL'S GREAT PROPHECY.

The propriety of the symbolism employed will be better understood if we consider the fact, as stated by Bishop Newton, that in ancient times it was common to represent cities and nations by figures of men and women. There was no difficulty, therefore, in understanding the application of the prophet's burning words to the then existing and succeeding governments of the world.

The interpretation showed Nebuchadnezzar to be the "head of gold," or the representative head of the first of four great, governing kingdoms that should precede the inauguration of God's everlasting kingdom. The prophecy does not require that there should never be more than four distinct governments, but that there should be just four governments occupying so conspicuous a position as to constitute them the dictators of inferior powers and the arbiters of the political world.

Will the history of the world since the days of king Nebuchadnezzar justify us in saying that this symbolic prophecy and its interpretation were inspired by the God of heaven, who sees all future and secret things, and who can control the world so as to accomplish all his foretold and predetermined will? Most emphatically, yes. All history proves that Babylon did exist; and also that it was a universal kingdom in the sense that its kings were the dictators of all rulers and governments in the world. Babylon's superiority over the three succeeding kingdoms of the prophetic picture, was represented by the gold, which is superior to the other metals of the image. The distinguishing features of this kingdom, according to the interpretation, were: First, the arbitrating power of its kings; Second, the unity and loyalty of its subjects; Third, its power, glory and wealth. In these respects Babylon occupied an unprecedented position in the world's history, and the dreaming Monarch held the reins of power when the kingdom was in the zenith of its glory. He held in subjection Egypt, Syria, Phoenicia and Arabia, and, according to Newton, "led his victorious armies as far as Spain, Thrace, and Pontus." Great Babylon was the capital of the kingdom and the fort of the world. Its massive wall, towering nearly to the clouds, was 350

eminence and defiant of every threatening danger, he was sitting at the head of a festive board, while a thousand of his lords with hands uplifted to Baal were drinking wine from the golden bowls once held by holy hands before the brazen altar in Jerusalem's sacred house. In the pride of his heart, amid the glory of his empire and the sounding fame of his own greatness, he had forgotten both the dream of his grandfather and the God of the Hebrew interpreter. All on a sudden the scenes of festivity were staid by the strange tracing of a man's hand upon the walls of the royal hall. What means the mysterious message? Daniel must again act the part of interpreter. With unflinching courage he read out the dire destiny of the infatuated king and the sudden overthrow of the far-famed kingdom.

The die was cast. Cyrus, the triumphant leader of the Medes and Persians, had entered the magnificent city through a miraculous opening, and on the very night of frantic festivity the mighty king was laid a bleeding corpse upon his palace floor. The golden head was gone, and an inferior kingdom, represented by silver, succeeded. Cyrus, who was son of the king of Persia, and son-in-law of the king of Media, united these two nations by royal heirship; and they, in turn, claimed the new kingdom which he had gained by conquest. Thus a great empire was formed under the reign of Darius who became the arbiter and dictator of the political world. The newly organized Medo-Persian dynasty now entered upon its eventful career, and the second part of Daniel's interpretation was signally ratified by the only true God. When the time came for the silver nation to lose its dominion, God, to strengthen the faith of his people in the immutability of his counsel, so prospered the Persians that Xerxes, their ruling king, marched into the field an army of two million, nine hundred and forty-one thousand, six hundred and ten fighting men, besides officers' families and attendants, which swelled the number to *five millions*. This was the largest military host ever commanded by one man in the tented field of blood. They bore down all before them, and no earthly power was thought sufficient to arrest their all-conquering sway. But the Ruler of Heaven

army. Thus the third or brass kingdom rose to a position of power, and in about twelve years became the dictator of the world. Again the word of God was verified.

But the dream presented one more Gentile government upon the stage. The third kingdom must bear rule over all the earth as a unit power; then it must be broken into four segments, two of which would become antagonistic to each other; and then the fourth or iron kingdom must arise. Without stopping to give the details, history abundantly confirms the fulfilment of prophecy. The Roman government arose to the summit of power and bore undisputed sway over the kingdoms of the earth. The prophecy demands that the iron kingdom should be strong and destructive; first united and then divided. In some form, and heading up at some point, Rome has had the leadership of the world for nineteen hundred years. It has filled the prophetic mould perfectly up to the present period of its history. When Rome ceases to present among its governments a central power which can dictate and control kings, it ceases to be the fourth kingdom of prophecy.

Rome lost its unity A. D. 416. It was soon after divided into ten kingdoms, among which appeared an eleventh, distinguished by a mouth and eyes in the horn representing it, which are subsequently explained to mean ecclesiastical power. That politico-ecclesiastical power is presented as the central headship of the fourth kingdom for 1260 years. The central head of the Roman power, since the division of the empire, has changed from one tribe and nation to another a number of times, thus agreeing with the various prophetic delineations given of it.

Where has the Roman power been located for the last fifty years? What king or emperor of Rome has exercised any such power over kings as Nebuchadnezzar did in the glory of his kingdom? If that power does not exist, then the fourth kingdom is ended, and the prophecy fails. But we contend that it *does* exist as positively as it did in the reign of Augustus Cesar. The supervising, arbitrating, political power of the world has existed for the last fifty-five years in the Holy Alliance of Europe. The Congress of nations representing the Alliance re-organized the territory of Europe in 1815, and has since dictated to kings and prescribed the terms of settlement between the contending nations of the European continent. In short, it has been the arbiter of all the kings upon the Roman territory for the last half century. But as the Alliance depends largely upon the natural adhesion of the obligated na-

How sublime and godlike is this great prophecy, mapping out the dominant kingdoms of earth, from the king of Babylon to the time when a more glorious King shall shatter the corrupt governments of men and set up his own everlasting kingdom in a world of fadeless bloom! By the beacon lights of this prophetic picture the political mariner upon the coast of time may understand his danger and destination. Here, too, the waiting and watching pilgrim may learn something about the time when his sorrows shall end, and his eternal triumphs begin.

Earth's doom is at hand. "In the days of these kings shall the God of heaven set up a kingdom." The allied powers of Rome must go down in swift and awful destruction. Jehovah has mingled a cup full of war, pestilence, and famine, which must be pressed to the lips of those wicked, scoffing nations, until their pent-up wrath shall loosen the strong hold of the four restraining angels, and the winds of the Armageddon storm with deafening roar shall echo among the mountains and sweep along the valleys of this revolted world! But the tragical scene will have an end. Thank God, the dark night of sorrow will soon be over. The glorious morning is about to dawn, when the clouds of sin and of death shall vanish, and the heavenly effulgence of infinite glory shall wrap its bright mantle around the "new earth wherein dwelleth righteousness."

LONGING FOR THE BRIDEGROOM.

BY A. A. PHELPS.

The second coming of Jesus Christ is made so prominent, both in the promises and prophecies of Scripture, that the most pious of all ages have had a firm belief and an absorbing interest in the glorious event. The waiting church has been crying out for the return of her Master. That cry would be more earnest and general to-day, were it not for the prevalence of a spiritualizing philosophy that seeks to interpret the economy of grace without the necessity of Christ's personal advent. But we prefer the old paths, and rejoice to believe that the prophecies relating to the re-appearing of the Son of God will be literally fulfilled. Item after item of prophecy is passing into history, and soon the grandest prediction of all will be swallowed up in a blissful realization. To the sweet assurance of Jesus—"Surely I come quickly"—can we not send back the glad response—"Even so, come, Lord Jesus?" Instead of relapsing into the indifference of the day, we feel rather like adopting the inspiring sentiments of the pious Rutherford: "I dare not challenge himself, but his absence is a mountain of iron upon my heart. O when shall we meet? How long is it to the dawning of the marriage day? O, sweet Jesus, take wide steps! O, my Lord, come over mountains at one stride! O, my beloved, flee like a roe or a young hart on the mountains of separation! O that He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her